

Diglossic Code-Switching between Standard Arabic and Najdi Dialect on Twitter

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ABSTRACT: *Diglossia is a sociolinguistic term that refers to two varieties of a language that exist side-by-side within a community, with each having distinct functions (Ferguson, 1959). Diglossic code-switching (CS) between Modern Standard Arabic (MSA) and Arabic vernacular focuses generally on face-to-face interaction. However, diglossic CS on social media networks has not been fully discussed in the literature. This study investigates the motivations for diglossic CS between Standard Arabic (SA) and the Najdi Arabic dialect (ND) among Saudi users on Twitter, and seeks to determine if the CS patterns can differ the topic of discourse. The current study adopts Ferguson's (1959) context-based model. Quantitative and qualitative analyses are used. Two hundred tweets from two hundred different accounts were randomly selected from Saudi males and females of different ages. The data was based on the theme or topic of four hashtag tweets discussing four different features, namely social, educational, socio-political and sports' topics. The findings demonstrate that the Saudi Twitter users utilized the diglossic CS to SA to highlight Quranic verses and prophet narrations, to direct quote, and to introduce seriousness. On the contrary, ND Twitter users had some reasons for shifting to the ND: to express sarcasm and humor, to introduce culture-bound expressions, and to insult or attack someone or something. The current study against Ferguson's assumption (1959) that proposed association between the choice of linguistic code and given topic and occasion. The results reveal that diglossic CS existed in different situations and varied in terms of formal and informal contexts. Thus, diglossic CS occurs in order to achieve certain intended outcomes.*

KEYWORDS: diglossia-code switching, modern standard Arabic, Najdi dialect, Twitter

INTRODUCTION

Sociolinguists have examined several aspects of sociolinguistics including diglossia, a term used when two or more varieties are used by the same speech community in disparate circumstances for various functions. According to Harris and Hodges (1981), diglossia is “the presence of a high and a low style or standard in a language, one for formal use in writing and some speech situations and one for colloquial use”. Each variety plays a vital role in the society in which they are used. One is the High (H) variety, ‘Al- Fusha’, which will be referred to as Modern Standard Arabic (MSA), while another is ‘Al-Ammiyyah’ or Dialectal Arabic (DA), which is considered the Low (L) variety (Ferguson, 1959 as cited in Meyerhoff, 2006). In Saudi Arabia as the most Arab countries, mostly used Standard Arabic which is the H variety in formal situations such as

religious occasions, news media, and in making political speeches. On the other hand, the L variety relates to Saudi dialects that are used in everyday life and in casual conversation. In Saudi Arabia, there are several different spoken dialects: Northern, Eastern (“Gulf”), Western (“Ḥijāzī”), Najdī, and Southern (“Janūbī”) (Al-Darsooni, 2013).

Najdī dialect is considered as the most prestigious variety among all Saudi dialects because it is the variety that is spoken by the royal family (Aldosaree, 2016). Al-Essa (2009) asserts an opposite view, claiming that the Najdī dialect is classified as the “Bedouin” dialect (p.206). For the purposes of this paper, there are two varieties: Standard Arabic (SA), including Classic Arabic (CA), the language of the Qur’an, while the local dialect includes only the Najdī dialect (ND). Thus, in this study, the researcher investigates the functions of diglossic CS between Standard Arabic (SA), and Najdī dialect (ND) on Saudi Twitter, and the role of topic in patterns of diglossic CS.

Statement of the problem

There are a wide variety of linguistic resources that motivated diglossic-code choice on Twitter, including Classical Arabic (CA), Modern Standard Arabic (MSA), and Colloquial Arabic (DA). Educated Spoken Arabic (ESA), is an intermediate variety between the high (standard) and low (colloquial) varieties. Thus, the need to study how speakers of Arabic deal with these linguistic varieties is still vital to explore from a sociolinguistic perspective, particularly in light of new applications in social media such as Twitter, which becomes a necessity as a linguistic study. Therefore, this study aims to bridge the gap in the literature by investigating the functions of diglossia CS between SA and ND on Twitter. Moreover, this study aims to examine the role of topic in diglossia code choice.

Significance and aim of the study

Little research has been conducted with regard to the topic of diglossic CS. A large number of studies such as those of Bassiouney (2006); Albirini (2010; 2011) and Alaiyed (2018), have investigated diglossic CS in terms of face-to-face interaction. However, there are only a small number of studies on diglossic CS in social media in the Arabic context (Eldin 2014; Alfaifi 2013; Kosoff 2014; Albirini 2016; Darwish 2017; Qudah 2018; Al Alaslāa 2018). This study offers a new dimension since Al Alaslāa (2018) examined diglossic CS between standard Arabic (SA) and the middle Saudi dialect (SD). Al Alaslāa’s (2018) study didn’t examine one particular Saudi dialect. Therefore, this study aims to bridge the gap in the literature by investigating the functions of diglossia CS between SA and ND on Twitter, and to examine the role of topic in diglossic code choice.

Research Questions

This study aims to answer two main research questions:

1. What are the functions of diglossic CS between SA and NA in Twitter interaction?
2. Are patterns of diglossic CS varied by the topic of discourse?

Theoretical Framework

This study explores the social functions of diglossic CS in Saudi Arabic speech on Twitter, focusing on socio-political, social, educational, and sports’ topics. These topics differ in terms

of the range of formality and informality as claimed by Ferguson (1959). Consequently, Ferguson's context-based model was therefore adopted in this study because Najdi Dialect and Standard Arabic use seem to be in agreement with Ferguson's context-based model. Therefore, according to Ferguson, educational topics are discussed in either SA or H variety, whereas sports topics are informal and therefore addressed in ND or L variety. Social and political topics might vary in formality depending on the context or occasion. The present study also examines whether the patterns of CS change by the topic of discourse and situation.

LITERATURE REVIEW

An overview of the (socio-) linguistic situation

Modern Standard Arabic

MSA is considered to be the official written language of all countries in the Arab world, from North Africa to the Arabian Gulf. MSA is also the formal spoken form which is used in official and professional organizations in these countries (McCarus, 2008). MSA used to describe its medieval and modern forms from Classical Arabic (CA), language of the Qur'an, and the language of classical literature of the pre Islamic era (Alothman, 2012). Although MSA developed different lexical and stylistic features from CA, the morphology and syntax have remained basically the same (Watson 2002: 188). In fact, there are sometimes slight distinctions between Classical Arabic (CA) and Modern Standard Arabic (MSA). The main differences between two are in vocabulary and phraseology rather than in essentials of syntax (Holes, 2004).

There are, in fact, only slight differences between the two. The main differences between CA and MSA are in phraseology and vocabulary instead of syntax (Holes, 2004). According to Parkinson (1993:48), three key factors underpin the MSA concept:

1. MSA should be looked at as a prescriptive system inherited from CA.
2. MSA is part of a communicative medium.
3. MSA is imperfect known among Arab speakers, and deal with linguistic insecurity but it is still highly respected and revered.

Najdi Arabic dialects

Ingham (2009) classified the dialects spoken in Saudi Arabia. She classified the dialects that are spoken in Saudi Arabia into four main dialects based on the region in which the varieties are spoken: Najd, Southwest, Eastern region, Hijāz. According to Ingham's (2009) classification as mentioned above, the eastern region refers to the area of Ḥasa and the coastal region of Qaṭīf. The rural Hijāzi dialects form are dialects that spoken in the Yemen, although little is known about northern Hijāz. Moreover, the Southwest dialect refers to the Abha and Nagra area in the Southern region of Saudi Arabia. Finally, the Najdi dialect, which is main focus of this study, has some features which will be explained in the following section.

This study focuses on ND since the present study examines the diglossic CS between SA and ND. The latter is one of the main varieties that is spoken in Saudi Arabia. Ingham (1994:4-5), argues that in Saudi Arabia there are a number of different groups that speak varieties that can be labelled as NA:

1. The speech of the sedentary population of Central Najd (i.e. the district of al-‘Āriḍ, al-Wašim and Sudair), Qašim and Jabal Šammar to the north and Najrān and Biša to the south.
2. The speech of the main Bedouin tribes of those regions: ‘Suhūl, Bugūm, Dawāsir, Anizah, ‘Utaibah, Subai‘, Ḥarb, Muṭair, ‘Awazim, and Rašaydah in ‘Ajman in the south and east.
3. The speech of the emigre Bedouin tribes of the Jazirah of Iraq and the Syrian desert who are of ‘Šammar and Anizah extraction.

The language system of Najdi Arabic dialects

ND is spoken by people from low, middle and upper social classes in Saudi Arabia. Ingham (1994) provides in his book *Najdi Arabic*, a description of the phonological, morphological and syntactic structure of the ND.

In terms of the phonological level, the ND inventory of vowels and consonants are also provided. MSA has three short vowels /a/, /i/ and /u/ and two diphthongs /aw/ and /ay/. In contrast, the vowel in the ND has five short vowels and five long vowels. The short vowels /i/, /u/, /a/, /o/, shwa/. The long vowels are /ī/, /ē/, /ā/, /ō/ and /ū/. The close vowels /ē/ and /ō/ have a gliding pronunciation when preceding a plosive, as in *beit* ‘house’ and *zoud* ‘extra’, in contrast with *hēl* ‘cardamon’ and *zōl* ‘figure’ (Johanston 1964; Ingham, 1996).

As highlighted by Ingham, there are some of the features which distinguish NA from Classical Arabic at the morpho-syntactic level are:

1. The retention of interdental sounds /θ/, /ð/, and /z/.
2. The sound of /k/ and /q/.
3. The existence of the innovative *gahawa* syndrome, a guttural re-syllabication rule whereby an *a* is inserted after a guttural + consonant with subsequent shift in stress, e.g. <*ḥafar* ‘to dig’ > *yḥafir*, but *kitab* > *yaktib* (Ingham, 1994).

According to Ingham (1994), *tanwīn*, or the retention of the definite marker explained above has the cases where the suffix *-in* occurs in NA. I will briefly mention some of the following cases:

1. It is not uncommon for a noun modified by an adjective to carry dialectal *tanwīn*.

It explained by the following example illustrated by Ingham (1994:48):

wild-in *ḥarbiyy-in* *ṭuwīl*

boy-INDF *Ḥarbi-INDF* tall

‘a tall *Ḥarbi* lad’

2. In NA, *tanwīn* is commonly found with other types of noun modification, e.g. with prepositional phrases as in the following example given by Ingham (1994:49): *uxw-in l-i* brother-INDF to me

3. In ND, *tanwīn* also occurs with the word *killin* - ‘each person, everyone’ and *ḥadin* - ‘any one’.

THEORETICAL BACKGROUND

Arabic diglossia

The concept of diglossia was first introduced by the American linguist, Ferguson (1959). He defined this term as “the use of two different varieties of the same language by the same speaker in separate socially-determined contexts” (p.22). He described Arabic as a diglossic language

where two varieties are used within the same speech community. Ferguson also claims that H is considered prestigious, conveying the strong message that H is regarded as the “real” language, while L is reported as “not to exist.” He claims that the attitude toward H is more positive than that towards L. Ferguson also noted that if a non-native asks an educated Arab to teach them how to speak Arabic, they will teach H as they believe it is better for expressing significant thoughts and ideas. Parkinson (1996) argues that the Arabic speakers are able to realize which forms belong to H or L. He asserts that speakers themselves are very aware of the 'source' of their linguistic material, and can tell you if a particular lexical item, grammatical pattern, or even vowel marker, is dialectal or *fuṣḥa*.” (p.91). The level between two codes is known as a continuum of varieties. This code is proposed by Badawi (1973), he argues that there is difference in degrees of overlapping and borrowing from H and L. He suggested five levels of Arabic: standard classical, modified classical, semi-literary, koineized colloquial, and plain colloquial (as cited in Al Alaslaa, 2018).

Studies on diglossic CS in terms of the Arabic context

Many researchers have studied CS to identify the motivations of the impact of CS (Appel and Muysken, 1987; Myers-Scotton, 1993; Bhatt and Bolonyai, 2011; Albirini 2010, 2011). This literature review pays particular attention to the work that has been conducted on social motivations for diglossic CS in the Arabic context. Among them is:

Bassiouny (2006) examined the social motivations of CS between MSA and Egyptian Arabic dialect, and the syntactic constraints of the two varieties. She gathered her data from four political speeches. Regarding social motivations for CS, Bassiouny pointed out that the speaker is the one who selects the linguistic code and decides which is most appropriate for a given speech. The researcher also found the high variety, Modern Standard Arabic is used to mention abstract facts, whereas the low variety which is the Egyptian dialect is frequently used to state concrete facts. She investigates that when the preacher mentions the verse from the Holy Qur'an, he stated in Classic Arabic, while he shifted to the Egyptian dialect to explain the verse. Bassiouny (2006) summarized her study that the standard Arabic used to show seriousness, importance, while the Egyptian dialect was often used to give concrete facts.

Albirini (2011) investigated the functions of diglossic CS between Standard Arabic and colloquial Arabic. Albirini studied diglossic CS patterns on the part of educated speakers of the Egyptian, Gulf, and Levantine dialects of Arabic in three domains of discourse: religion, politics and sports. The study adopts Ferguson's (1959) context-based model. The researcher used quantitative and qualitative analyses. Albirini used 35 audio and video recordings to investigate the data. He found that speakers switch to SA for certain reasons such as dealing with issues of importance, complexity, and seriousness. However, they switch to L code because the topics are seen as less important, comic and to make them more accessible.

Alaiyed (2018) studied the linguistic structural constraints of diglossic CS between Standard Arabic and the Najdi Arabic dialect with regard to religious discourses of six Saudi preachers: three male and three females. Both Quantitative and qualitative forms of analyses are used. The researcher examined three structural constraints: relative pronouns, negation, demonstratives and future particles. Alaiyed (2018) adopted Some theories and hypotheses to

analyze her data qualitatively: Eid's (1982, 1988) syntactic constraints, Holes' (2004) word-internal mixing constraints, Petersen's (1988) dominant language hypothesis, Clyne's (2003) triggering hypothesis, and the neutralization site hypothesis (Clyne, 1987). The study revealed that both sets of preachers shift from MSA and ND across sentence boundaries. MSA is the non-dominant variety. Diglossic CS is restricted and occurs mostly with Standard Arabic or neutral lexis. On the other hand, in the case of ND which is considered the dominant variety, it co-exists with both Standard Arabic and Najdi Arabic as well as acting as a neutral lexis.

Studies of diglossic CS on social media and Twitter

Alabdulqader al. (2013) examined the usage of Computer-Mediated Communication (CMC) and its impact on the switch of the linguistic code in the context of youth in Arabic-speaking for Saudi speakers. The researchers study how the usage of (CMC) in the text messages, particularly in two social media platforms: BBM and WhatsApp. A sample of 61 male and female Saudi informants participated in this study. Their age ranged from 14 to 24 years. The findings reveal that the participants utilized three codes: Modern Standard Arabic MSA, a local dialect, and Romanized Arabic. The researchers also found that low variety commonly used when writing informal texts, whereas MSA was utilized when to write about religious messages. The findings also show that using the Romanized Arabic, or called Arabizi, was used less often than the local dialect or MSA. With regard to the gender role, the study found that MSA was dominated used by male students.

A study by Al Alaslaa (2018) seeks to examine the code switching (CS) between standard Arabic (SA) and Saudi dialect (SD) within the sphere of Twitter. This study used both quantitative and qualitative analysis. The researcher investigated 7,350 tweets from 210 Saudi accounts distributed in terms of gender and education. The researcher compared CS use in the written form with those identified in face-to-face interactions. Moreover, the study examined whether the patterns of CS differ by topic and whether they change by gender and education. The findings show that Saudi Twitter users switch to SA in order to emphasize the importance, sophistication, seriousness and prestige. In contrast, Saudi Twitter shift to the Saudi dialect SD for the following social motivations: sarcasm, informality, low- prestige and daily-day topics. The findings also examine that Saudi Twitter change the topic in CS patterns in different contexts that varied in their formality and informality. By this, the study provided evidence against Ferguson's prediction (1959) in which he associated code choice with the topic and situation. As for gender, the study shows that men utilized SA more than women. The study also shows that highly educated Saudi Twitter users used SA more than did their counterparts with less than a college education.

Alhejely (2020) examines how the five Arab study abroad students in the UK employ the diverse linguistic repertoires to communicate ideas and used online identities. These students utilized a wide variety of online linguistic practices, including Standard Arabic (Fus'ha), Classical Arabic, Colloquial Arabic varieties (Ammyah), as well as different English repertoires and digital affordance (emoji). The researcher also investigated participants' attitudes towards different online linguistic resources. Online ethnography was conducted, including observations and interviews in this study. The findings of the study show that the students used a variety of

linguistic varieties, including two main categories of Arabic: Standard Arabic A (Fus'ha), Colloquial Arabic (CA) as well as English and emoji. The participants used these linguistic practices to construct different macro- and micro- level identities. Alhejely (2020) also examined that despite the common language ideologies that boost using Standard Arabic among Arabic speakers, most of the participants utilized the local dialect, or Colloquial Arabic CA more than any other linguistic varieties. The analysis also reveals that using English is not dominant by the five Arab Twitter users. Finally, this study also found that mobility has less impact on students' online linguistic repertoires.

METHODOLOGY

Data collocation

The data for the present study was a corpus of Twitter posts about diglossic code switching between standard (SA) and Najdi dialect (ND). The data collection technique used in this research involved 200 screenshots collected from 200 hundred tweets from different males and females of different ages. As random sampling was employed, there was no focus on other variables such as gender or age. The Twitter posts were gathered from four different hashtags. The data was collected using the screenshot capture feature. The researcher utilized the getdaytrends website to identify the top trending hashtags during the research period (www.getdaytrends.com). Overall, the researcher extracted 50 tweets from each hashtag using random sampling.

The tweets analyzed were collected based on the topic of 4 hashtag tweets. The four different hashtags primarily discussed the following:

Topics	Hashtags in Arabic	Hashtags in English	Date
1.Socio-political	"#وطن_بلا_فساد"	"#Nation_without_corruption"	27 November 2020
2.Sport	"#كاس_الملك_الهلال_او_النصر"	"#King's cup is -Al-Nasar or -Al-Hillal"	27 November 2020
3.Social	"#انقذوا_هياء_من_التعنيف"	"#Save_Haya_from_domestic_violence"	27 November 2020
4.Educational	"#وزير_التعليم"	"# The_Minister of_Education"	22 November 2020

Cleaning the data

The functions of diglossic CS were investigated by analyzing all extracted tweets from four different hashtags. The tweets were then analyzed to investigate whether the functions of CS differed by topic and occasion. Using the website (www.getdaytrends.com), the researcher searched the top hashtags and selected 50 tweets from each. The researcher extracted the tweets from each of four different hashtags that were trending in Saudi Arabia over a four-week period start from 22 November 2020. After collecting 200 Arabic tweets from the Saudi region, the researcher started the initial cleaning process manually excluding tweets involving Saudi dialects other than Najdi, such as Northern, Eastern ("Gulf"), Western ("Hijāzī"), and

Southern ("Janūbī"). The researcher focused only on ND dialect since this study concentrates on CS between SA and ND. In addition, the researcher excluded tweets that were merely advertisements, links, supplications, quotations, and duplications. The 50 tweets were then categorized based on whether they were in SA, the ND, including CS to SA, or including CS to the ND.

Data analysis

Before coding and analysis the data, it is important to mention how, in clarifying the different linguistic variations, dialects were categorized as belonging to SA and ND. Because the data were in written form, the researcher relied on morphology, phonology and lexical choice when categorizing the tweets, as it was not possible to account for phonology. The researcher used his own intuition and judgment to investigate SA words and ND words since the researcher is a ND speaker. To answer the research questions included in this study, a descriptive qualitative analysis approach was employed to analyze the functions of CS between SA and ND on Twitter, the first step of which involved reading the tweets and identifying units. These units were then coded and the topic considered. Recurring codes within each group were identified and labeled into coding patterns. Finally, the coding patterns were categorized into themes and sub-themes. To investigate the level of formality and informality of topics, the researcher used a mixed design. For quantitative analysis, the researcher used descriptive statistics in Excel to find out the percentage of the tweets that had been categorized. She then used descriptive qualitative analysis (coding technique) to compare the data with Ferguson's context-based model (as discussed in the framework section). Morphological, phonological and lexical cues were sometimes used to make a distinction between the forms of the two codes as discussed in the following:

Morphological variations

The data collected in this research shows some differences between MSA and ND in terms of morphology. ND uses almost all the attached clitics in MSA (e.g., the definite article +ال/Al+). ND also has many clitics that do not exist in MSA such as "هالوزارة", it is clear that this word in MSA is "الوزارة". Second, in MSA, negation is mainly expressed by the negative particles *lā*, *lam*, *lan*, and the negative verb *laysa*. However, the negative particle *mā* occurs in plain sentences as shown in the current data as "ما تابع الدوري السعودي". "I do not watch the Saudi League" and "ما يشفي غليلي" "didn't make me calm down".

Phonological variation

The ND, like other Arabic dialects, differs phonologically from MSA. The current study shows a rich harvest of phonological cues. For example, the data shows the ND word "عينكو" 'ʕunkinku' instead of "عينكم" 'ʕunakum' as in MSA as in English, "eyes". In this example, the ND speaker substitutes the phoneme /m/ as a voiced bilabial nasal with the sound /w/ as a voiced bilabial approximant. In addition, the ND word "هنولي" "haḏwli" was used in this data instead of "هؤلاء" 'hau:ˈla: "as in English, "they" as in MSA. The user uses the voiced dental fricative sound /ð/ instead of the long vowel /u:/. In addition, an ND speaker swapped the central low vowel /a/ with the high front vowel /i/.

Lexical variation

Most ND words are semantically identical with MSA words. However, there are considerable variations between the two varieties' lexicons. The current data show rich lexical variations between ND and MSA as shown in the following table:

ND words	MSA Word	English translation
عياالي ŷyali:	اولادي	'My kids'
كذا kiḏa	هكذا	"Like this"
اللي	التي/الذي	"Who"
وش ذا WiS ḏa	ماهذا؟	"What is this?"
لاتهايط	الكلام المبالغ والافعال الفارغة	"Don't get too full of yourselves"
يبربرون ybrbro:n	كلام كثير	"Talk more without benefits"

DATA ANALYSIS AND FINDINGS**The functions of Codeswitching from ND to SA****Quoting Qur'anic verses or prophetic narrations.**

The findings show that ND Twitter users shift their codes to SA in order to recite Qur'anic verses or introduce prophetic narrations. The following examples (1.1), (1.2) illustrate the use of these expressions in the social and educational topics.

Tweet 1.1

Translation into English	Transliteration	Examples in Arabic
'My heart is broken. May the limbs of her brothers be cut. Even the new decision did not make me calm down. They have to go through what she went through "An eye for an eye, a tooth for a tooth, and wounds equal for equal". # save _Haya _from _domestic violence	'axxxxxx galbi: tagaTa9 ja9l tigaTa9 aTra:f axwanha inha ya:rb Hta alqarar aljadi:d mayšfi: galili: la:zam ydugo:n alli: ḏagtah " al9in ba al9in wa asin bisin waljru:H qas:as".	1-1 'اخخخخ قلبي تقطع جعل تنقطع أطرا ف اخوانها يارب حتى القرار الجديد م يشفي غليلي لازم يذوقون اللي ذاقته "العين بالعين والسن بالسن والجروح قصاص". ##انقذو_هيا_من_التعنيف

This user tweets about a social topic. The tweet itself utilizes ND because the author is heartbroken as she describes Haya who has been abused by her family. The ND user wonders if the new decision on the part of the Saudi government applies to anyone who abuses and harasses women is enough, and she argues that they (Haya's brothers or father) should be punished severely. He/she then changes the code to SA to emphasize the point that he/she encourages the Saudi government to do so as a symbol of right and justice, when she supports her argument by inserting a verse from the holy Quran. This quotation is in SA extracted from the holy Quran "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal."

Tweet 1.2

Translation into English	Transliteration	Examples in Arabic
'I am speaking about myself. Teaching my children takes all my time. I have never helped them to cheat, and this is a standard that I follow from the hadith of the Prophet when he said: "He who cheats us is none of us" . #The_Minister_of_Education	'wałahi: ana: atkalam 9n nafsi: 9ya:li: maxđi:n kil wagti: bidera:sah wala: 9mri: ġšašat ao ja:bt 9n aHd bil9ks 9indana mabda' Hadi:θ araso:l "man, ġšana: falisa; mina:".	1-1 'والله انا اتكلم عن نفسي عيالي مأخذين كل وقتي بالدراسة ولا عمري غششت او جاوبت عن احد بالعكس عندنا مبدا حديث الرسول "من غشنا فليس منا" . #وزير_التعليم

This twitter user utilizes the ND when he/she is referring to an educational topic. The user uses the tweet and argues that she spends too much time teaching her kids on the Madrasati online learning platform, and she claims that she didn't help them cheat. This tweet is in reply to another tweet because the user encourages using online learning, as many tweets criticize it negatively; she uses the L variety to personalize the message. However, in this tweet, the user inserts a prophet narration in SA, invoking a hadeeth of the prophet Muhammad peace be upon him, "Whoever cheats us is not one of us". In this context, she uses the Hadeeth as she expresses her sadness for anyone who cheats during virtual classes.

Direct quotation

The data demonstrate that SA is used for direct quotations. The following example (tweets 2.1) are of a quotation used in socio-political context.

Tweet 2.1

Translation into English	Transliteration	Examples in Arabic
'Amuse your eyesight. The Saudi Anti-corruption (Nazaha) has begun investigating 158 criminal corruption cases. May God bless you for us - the crown prince of Saudi Arabia - who says "no one should let up in the fight against corruption" .	'kaHlu: 9yunku: muka:faHt alfasa:d ba:šrat (158) qaDyah fas:ad ħafiDaka alłah "yaman qult ka`nan_ man ka:n".	2-2 'كَلُّوا عَيْونَكُمْ 🖐️ مكافحة الفساد باشرت "158 قضية فساد حفظك الله لنا يامن قلت كائناً من كان". #وطن_بلا_فساد

The current data show that the ND Twitter user utilizes the L variety to express his/her joy - and happiness as the National Anti-Corruption Commission (Nazaha) arrested 158 people on

charges of corruption. However, the user then shifts to MSA to use a direct quote from crown prince Muhammad bin Salman (MBS) when he says “No one should let up in the fight against corruption”. The crown prince argues that he would continue to take strong and painful action against those guilty of corruption no matter who it is. The user encourages the # Saudi anti-corruption campaign by quoting the crown prince directly.

Seriousness

The data collected in this research show that shifting from a comic or non-serious topic to a serious topic is the common motivation for CS to SA. The following tweet show how this can indicate a shift from the comic to the serious in sporting and social contexts (tweet 3.1& 3.2).


Tweet 3.1

Translation into English	Transliteration	Examples in Arabic
'Keep making jokes. Al Hilal is the champion of the King's Cup, with three nil 3-0'. # King's cup _is _Al Nasar _or _Al Hillal	'tagTigo TagTigo yalfagrawa yah... alhila:l bTal ka`s almalik biθula:θyah 0-3.	1-3 طقطقوا طقطقوا بالفراوية... الهلال بطل كأس الملك بثلاثية ٣,٠ #كأس_الملك_هلالِي_او_نصراوي

This Twitter user employs ND to compliment any An-Nasr fans who are sane, and mocks Al-Hilal. He uses ND for the purpose of sarcasm, as he said keeps mocking to Alhilal for AlNasar fans. He switches to SA to reflect on a serious issue when stating that the King's Cup was won by Alhilal 0-3, and that they deserve to be champions. He uses MSA because he shifts from a comic to a serious topic.

King's cup is Al nasar or Al Hillal

Tweet 3.2

Translation into English	Transliteration	Examples in Arabic
'what is this -cinematic make-up. the evidence is that there is neither swelling nor redness around the wound, as the face is a very sensitive area'. #Save_Haya_ from_ domestic violence	'wiš ḍa almikya:j alsinima: i_ wadali:l layojad tawrum wala: iHmira:r Hwl aljurH aljwajh manTiqat Hsah jidan'	2-3 وش ذا المكياج السينمائي  والدليل لا يوجد تورم ولا احمرار حول الجرح الوجه منطقة حساسة جدا. #انقذو_هيا_من_التعنيف

In this tweet, the ND user mocks Haya who claims to have been abused by her family by wondering from prosthetic makeup (special effects makeup) has been used. The user argues that Haya is a liar and a deceiver. However, the Twitter user resorts to SA or the H variety to support

his/her argument that there is no swelling or redness around the wound, arguing that this is a sensitive place. In sum, s/he CS to SA because s/he is moving from a comic to a serious topic.

The functions of codeswitching from SA to ND

Sarcasm and Humor sense

The analysis showed that CS to ND was used for mockery, sarcasm, joking and for criticism of a person, idea, or social issue. The data showed that the L variety (ND) was utilized for sarcasm and humor, as it is not usually appropriate to use SA for joking. The following examples (4.1&4.2) show how CS to ND conveys humor that combines sarcasm and underhand criticism, in sport and socio-political educational contexts.

Tweet 4.1

Translation into English	Transliteration	Examples in Arabic
'Al Hilal will be crowned with gold and will win the Custodian of the Two Holy Mosques Cup, and I bet on that. If the opposite happens, you will get from me an iPhone 12'. #King's Cup Alhilal _or _AlNasar	'Alhila;l saytwaj biḍahah wa sayafu;z bika`s xadim alHramain alšarifain wa ara:hin 9la ḍalik wai`ḍa al-9ks likum 9ali aifon 12'.	1-4 'الهِلال سيتوج بالذهب وسيفوز بكأس خادم الحرمين الشريفين واراهن على ذلك 🙄🙄🙄 وإذا العكس لكم علي ايفون 12 ' #كاس_الملك_هلالِي_او_نصراوي

This ND Twitter user utilizes SA for dealing with some important and serious issues. The user in this instance has an expectation that Alhilal will receive a special gold King's cup trophy and s/he would bet on that. S/he then shifts to ND to jokingly deliver a sarcastic statement that if Alhilal is not the winner, he will give an iPhone 12. In this tweet, the ND user used L because he deems it unlikely that AlNasar will win the King's Cup trophy.

Tweet 4.2

Translation into English	Transliteration	Examples in Arabic
In return for her promise to female citizens for employment in her workplace. Perhaps one of the female citizens ruined her business and reported her. Certainly, mighty is your plot! # a nation _without_ corruption.	'muqabil wa9duha limwa;Tin;at bitawḌi:f fi; jihat 9amaliha; šakal waHdah min almu;aTna;t xrabat amha; wabalgat 9aliha; ina: kaydihuna 9aḌi:m'.	4-2 مقابل وعدها لمواطنات بالتوظيف في جهة عملها.. شكل وحده من المواطنات خربت امها وبلغت عليها إن كيدهن عظيم #وطن_بلا_فساد

In Tweet (4.2), the ND Twitter user starts using SA as she offers a direct quote from the anti-corruption commission as she indicates that the women who is involved in a corruption issue had promised to hire some Saudi women in her workplace. Then the ND user changes her/his code

to ND when s/he sarcastically states that it might be that one of the women who reported the accused to the police might have done so because they had fallen out. The user utilizes L for sarcasm and joking. Finally, the user shifts her code to SA by offering a direct quote invoking the holy Quran to show how this woman whom the accused helped get a job has a bad character and an evil face which was why she reported the accused to the police. The user ends up her comment by stating this verse "Behold! It is a snare of you women! Truly, mighty is your snare". The user uses this verse as evidence for the wicked behavior of this woman.

Insulting

The data show that the L variety or ND is used to scold, insult, and personally attack others, as seen in the following examples (5.1&5.2) in sporting and educational contexts:

Tweet 5.1

Translation into English	Transliteration	Examples in Arabic
'Nothing new to mention. Al-Hilal is the champion of the King's Cup. And any of Al-Naser fan do not get too full of yourselves, return to your natural condition and say that we do not watch Saudi League'. #King's Cup Alhilal _or _AlNasar	'la jadi:d yuḍkar alhila;l baTal ka`s almalik wa ai naSra;wi lataha;yaT irja9 li waD9ak alTabi9i wagul mutabi9 aldawri; asa9udi'.	1-5 'لا جديد يذكر الهلال بطل كأس الملك 'واي نصر اوي لاتهايط ارجع لوضعك الطبيعي وقول ماتابع الدوري السعودي' #كاس_الملك_هلالِي_او_نصر اوي

Against the background of the Saudi King's Cup (as discussed in the Sport hashtag below), the ND user starts his message in SA when he states that Al-Hilal is the winner of the custodian holy mosques cup. Interestingly, the ND user changes his/her code to ND when s/he insults the Al-Nasar fans. The Twitter user uses ND to scold the Al-Nasr fans. S/he states that the Al-Nasar fans should go back to their normal position, and not to show themselves. Instead, they should say that they're not interested in the Saudi Champion's league.

Tweet 5.2

Translation into English	Transliteration	Examples in Arabic
'The achievements of the ministry is not existed in the real life. I don't know why this ministry has never had a good minister. All of them just justify what they do and they get too full of themselves. Allah is the one we seek for help'. #The_minister_of_education.	'injaza;t alwizarah laysat mwju:dah 9la arD alwa;qi9 walaḥi madri: halwiza;rah magid jaha; wazi:r Sahi klhum ybrbru:n wiha;yTu:n ala:h almusta9an bass'	-2 5'انجازات الوزارة ليست موجودة على ارض ا لواقع والله مدري ليش هالوزارة ماقد جاها وزي ر صاحي كلهم يبربرون ويهابطون الله المستعان بس'. #وزير_التعليم

This ND Twitter user personally attacks and insults the Ministry of Education. First, s/he utilizes MSA as s/he claims that the Ministry's achievements are not realistic. Then s/he switches to ND in order to be insulting. The user attacks the ministers personally, by arguing that s/he wonders why the Ministry of Education is not under a good minister. S/he argues that all ministers engage in meaningless talks, and don't encourage the Ministry to achieve anything worthwhile. The ND user ends in SA when s/he offers a supplication and prays that "Allah is the one we seek for help". He uses this supplication to ask Allah for help to make them more patient in the face of the bad attitudes of those ministers.

Culture-bound expressions

The data show that ND Twitter users may switch to the ND or L variety to connect with their followers or audience through proverbs, idioms, and cultural expressions. The following examples (tweets 6.1 & 6.2), illustrates the use of proverbs in social and sporting contexts.

Tweet 6.1

Translation into English	Transliteration	Examples in Arabic
'My abused sister: Call: 1919 domestic violence Police: 911 The instructions of the Ministry of Interior and Social Protection are to initiate cases immediately at any time' 'Do not be afraid we've got your back. ... # Save_Haya_from_domestic_violence.	u:xti; almu:9 anafah itaSli; 9la; al 9unf aluSari 1919 alšrTah 911 ta9lima;t wiz;arat alda;xiliah walHima;yah alijtima9yah muba;šrat alhala:t fawran bi'i: waqt' latxafayn tra: wara;ki: Ḍahar	6-1'الختي المعنقة: اتصلي على: 1919 العنف الاسري 911 الشرطة فتعليمات وزارة الداخلية والحماية الاجتماعية مباشرة الحالات فوراً بأي وقت'. لا تخافين ترا وراك ظهر # انقذوا هياء من التعنيف

In tweet (6.1), the ND Twitter user states in SA that if you know anyone who is involved in corruption issue, don't hesitate to inform the anti-corruption commission. To emphasize his point, the user switches his code into ND to insert the Arabic proverb "we've got your back". This means that we will be with you and you shouldn't be afraid to talk about any corruption case. We observed from the data collected in this research that the ND user remains with ND as s/he discusses a serious issue and supports the point by offering an expression from daily life (a cultural expression).

Tweet 6.2

Translation into English	Transliteration	Examples in Arabic
The King's Cup is for Al-Hilal It needs to beaten noes (interference by force).	'kass almalik min naSayab Alhilal Hilali: bidag xšo:m #King's cup is Al Nasar or Al-Hilal	6-2 كاس الملك من نصيب الهلال هلالى بدق خشوم #كاس الملك هلالى او نصر اوى

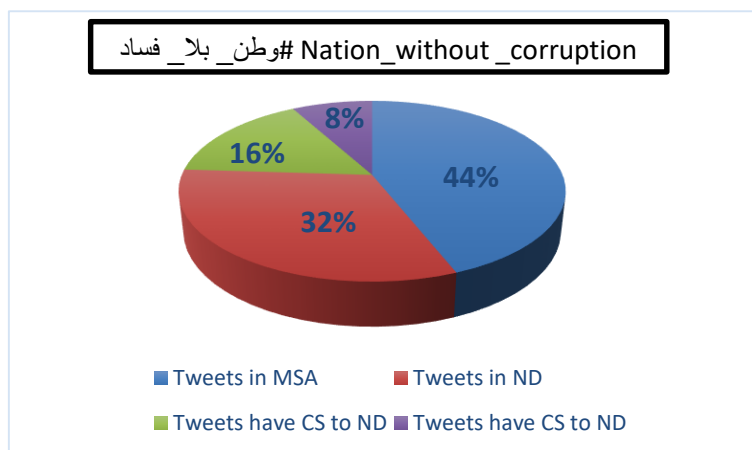
In this tweet, the ND user comments on a trending hashtag about the Saudi King's Cup. He/ she reports that Al-Hilal will win the King's Cup using MSA. Then the user changes his/her code to ND to use an expression repeated frequently among Al-Hilal fans "*It needs to beaten noes (interference by force)*". In this context, this saying means that his/her team will smash Al-Nasar. The user utilized SA because s/he is discussing an important social issue, and changed to ND to cite a saying from daily life and argue against it.

The findings of the second research question

Topic of discourse in Codeswitching Patterns

Table 1. The Number of Tweets According to Topics

Topic	#Tweets in MSA	Tweets in ND#	#Tweets have CS to MSA	# Tweets have CS to ND	Total
Political	22	16	8	4	50
Sport	9	29	2	10	50
Social	15	20	6	9	50
Educational	22	13	5	10	50



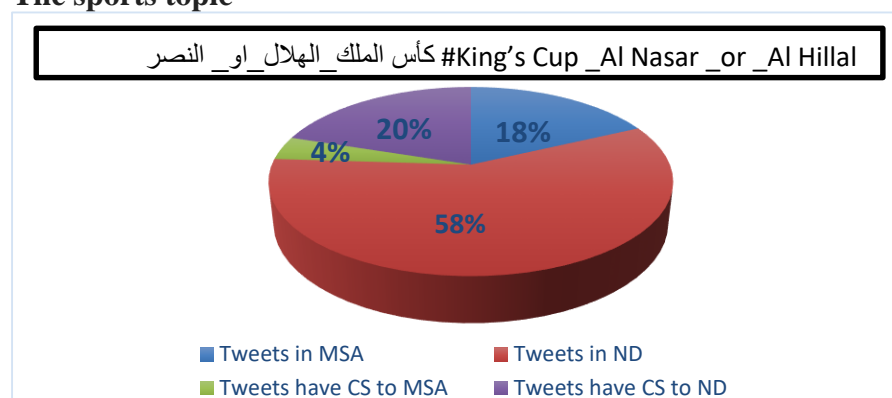
4.3.1 Socio-Political Topic

Nation_ without_ corruption “وطن بلا فساد” “watan bila fasad”

This is a socio-political hashtag through which Saudis express their support and cooperation with the Saudi anti-corruption authority. The main purpose of the Saudi anti-corruption commission (Nazaha) is to support transparency and integrity, and combat all forms of corruption in the

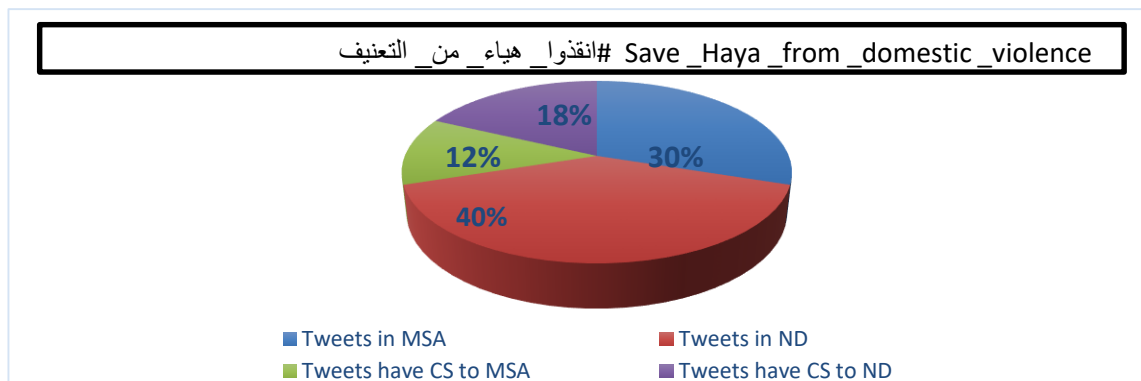
financial domain. In 2018, an online application was launched by the anti-corruption agency to allow Twitter users to file corruption cases. This hashtag was launched leading to the Saudi Anti-Corruption Authority arresting some a number of people who were involved in 158 criminal corruption cases (Serrieh, 2020). This hashtag thus relates to an important topic for Saudi society because it shows how the Saudi population is united with the Saudi Anti-Corruption Authority to fight corruption. Based to Ferguson's (1959) prediction, the researcher supposed that this hashtag would use SA or H to discuss such a crucial issue. However, an analysis of 50 tweets extracted from this hashtag showed that only 44% were written entirely in SA, which is extremely high, 32% were wholly written in ND or the L code, 16% involved CS to SA, and 8% involved CS to ND. Thus, both the H code and L codes were used in this hashtag, and CS also occurred.

The sports topic



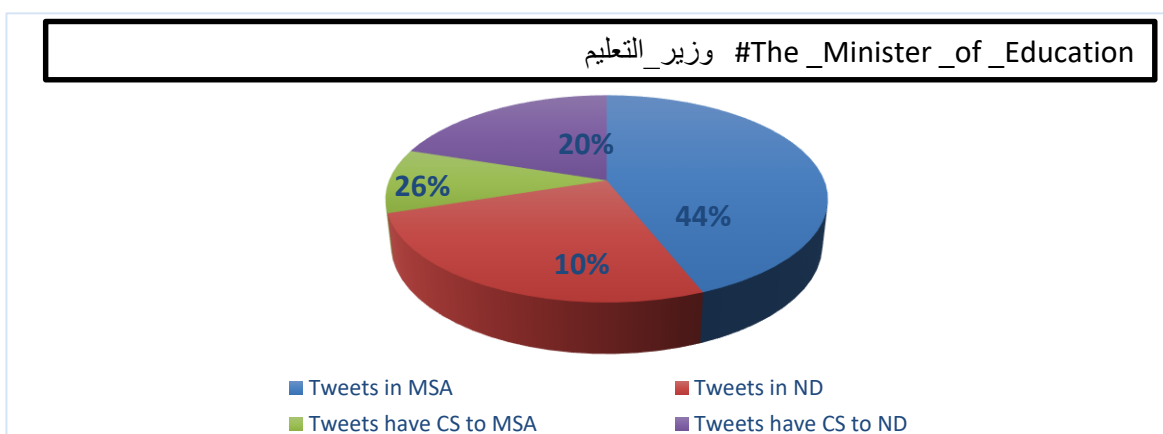
King's cup is -Al-Nasar or -Al-Hillal كأس الملك _الهلال _او_ النصر

This is a sports-related hashtag. Using this hashtag, Saudi football fans asked who the winners of the holy mosques' cup would be this year – Al-Hilal or Al-Nasar. According to Ferguson's (1959) prediction, the tweets in this hashtag should have been of the L variety because the topic was sport. However, an analysis of 50 tweets extracted randomly from this hashtag showed that 18% were written entirely in SA, which is low. By contrast, 58% were wholly written in the L code, which is high for discussion of a sports topic. Regarding CS, 4% of the selected tweets involved CS to SA, while 20% involved CS to ND. Thus, different percentages of both the H code and the L code were used in this hashtag, and CS also occurred.

The social topic

Save_Haya_from_domestic_violence "انقذوا هياء من التعنيف"

This is a social hashtag that discusses the situation of an orphan girl named Haya, someone who had been abused and tortured by her family. The hashtag has spread on social media since Haya first appeared on Twitter seeking help. Many people were against Haya for what she had done. They accused her of lying and deception and encouraging Saudi women to portray an image of Saudis as being obsessive and abusive under the male guardianship system. Following the prediction of Ferguson (1959), the researcher assumed that this hashtag would use both the H and the L variety as it is a social issue. Consequently, the code used would depend on users' perceptions. However, an analysis of 50 tweets extracted randomly from this hashtag shows that 30% of the tweets were written entirely in SA, while 40% were wholly written in ND or the L code. With regard to CS, 12% of the extracted tweets involved CS to ND, while 18% involved CS to the ND. Thus, various percentages of both the H code and the L code were used in this hashtag, with CS also occurring.

4.3.4 The educational topic

The -Minister of Education "وزير التعليم" wazeer Alt?leem"

This is an educational topic involving the speeches of Saudi Education Minister Dr. Hamad Al-Asheikh during the G20 summit. Al-Sheikh said that distance learning has now become a

strategic option for the future, and required continuous development. The minister said it was hard to decide whether to return to schools or continue with e-learning since COVID-19 vaccines are not yet effective on children. Following Ferguson's (1959) prediction, this hashtag was expected to be in SA or the H variety, as it discusses an important and serious issue for students. An analysis of 50 tweets extracted randomly from this hashtag showed that 44% were written entirely in SA, which is a moderately high proportion, while 26% were written completely in ND or the L code. With regard to CS, 10% of the extracted tweets involved CS to MSA, while 20% involved CS to ND. Thus, both the H code and the L code were used in this hashtag, and CS also occurred.

DISCUSSION

Discussion related to the first research question

What are the functions of diglossic code-switching between Standard Arabic (SA) and Najdi Arabic (NA) in Twitter interaction?

The functions of using SA:

The results showed that ND Twitter users had the following social reasons for switching from the ND to SA: quote from Qur'anic verses or prophetic narrations, direct quote, and seriousness. The first function is to recite Qur'anic verses or prophetic narrations 'Hadith'. This reason for diglossic CS was investigated in literature, in direct interaction (Hammoudeh, 2017). The researcher also noticed that ND Twitter users shift to SA to introduce some Islamic terms such as *ʔin-ʃa:ʔa lla:h*, "if God wills," *ʔal-ħamdu lila:h* "praise be to God," "lahola: wala: quata: ila: bi allah", "there is no power and no strength save in Allah" and so on. Khoumssi (2020). The second function is to direct quote. The results revealed that

SA was used for direct quotations. This can be shown in example (2.1) when the ND tweet shift to SA to restate the crown prince Muhammad bin Salman's words. The ND tweeter uses the quote to support and emphasize his argument. The direct quote function is introduced in face-to-face interactions by Ibrahim et al's findings and Kasim's et al study (2019), and also in online communications by (Halim & Maros, 2014; Ting & Yeo, 2020).

The final function of diglossia CS is to introduce seriousness. Based on the analysis, it was found that the tendency of using diglossic code switching from ND to SA was due to the shift from comic to serious sense. The researcher found that when the Tweeter users tend to change the mood from humorless to uncomic mode, they transfer to SA. This function has been mentioned in literature as phatic function, it is used to reveal a change in tone and highlight important part of conversation. This function can be seen in previous studies in terms of face-to-face communication (Bhatt & Bolonyai, 2011; Appel & Muysken, 2006). This motivation was also identified on computer-mediated communication discourse (CMC) by (Setianingsih, 2015; Al Alaslā, 2018).

The function of using ND:

Conversely, the analysis revealed that ND Twitter users switched to ND for a variety of reasons. Sarcasm and humor sense is the first social motivation to switch from SA to ND. ND tweeter users using sarcastic opinion to mark switching from serious sense using SA to humor topic using ND. The findings of current study show that ND is correlated to mockery and jokes as shown in tweet (), as it is usually Arab native speakers utilized SA for importance and seriousness topic not for making jokes. This reason has been mentioned in literature on CS in natural communication by several scholars as in (Higgins, 2007; Vizcaíno, 2011; Saria et al., 2021), and online communication by Begum et al. (2016).

The second function of diglossic CS is to offend or to insult someone. This was highlight in literature, in traditional and online communications by Saeed (1997) and Al Alaslal (2018), as they argue that this function is appropriate code to insult or and make personal attacks because it is related with low-prestige topics. Insulting and offensive functions is identified in literature on CS by previous studies such as (Albirini, 2010, 2011, 2016; Shi, 2010; Al Alaslal, 2018; Saeed, 1997). The final function of diglossic CS is culturally bound expressions, including common sayings, proverbs, and idioms. These terms are soften inserted in low variety or ND to clarify or elaborate a message. The ND Twitter users switched from ND to SA to further explain what might assist overcome communication barriers. This reason has been identified by some scholars as in (Khoumssi, 2020; Hammoudeh, 2017; Albirini 2010, 2011).

Discussion related to the second research question*5.2.1. Are patterns of diglossic CS varied by the topic of discourse?*

This study assume that Najdi Saudi Twitter would support to Ferguson's (1959) context-based model. He associated code choice with the topic and situation. If the context is formal, the users would use high variety or SA, On the other hand, if the context is informal, the low variety or ND would be the appropriate code to be spoken. This study disagree with Ferguson's (1959) assumption, as the results show that CS is found in the formal context such as educational topic, and also in informal contexts, as in sport topic. The following results show the CS in the theses topics with different proportions.

Based on the analysis above, the findings indicates that diglossic CS was utilized in contexts with various levels of formality and informality. Therefore, code choice depends on several factors including whether the context is formal or informal, the attitudes of Twitter users towards the topics that is being spoken, and the specific function or reason that the Twitter user want to utilize, and how this is linked to either the SA or H variety or to the L variety or ND code. This study is in agreement with Albirini (2010); Al Alaslal (2018); Hammoudeh, (2017); khoumssi (2020) in that CS can be noticed in terms of contexts with various levels of formality and informality with different percentages .

The first topic which is related to socio-political hashtag is "Saudi-anti corruption - campaign", the results indicate that 44% of tweets used SA, which is approximately high proportion. This mark that SA was the highest spoken variety in socio political discourse compared with other varieties although 32% of the tweets were written wholly in ND, which is not especially low. This hashtag discussed an essential topic for Saudi society as the people in Saudi Arabia are

uniting with the national Anti-Corruption Authority to fight criminal cases of corruption. According to Ferguson's (1959) view, it was assumed that this hashtag would use SA or the H variety since it introduces political topics which are commonly introduced in a serious tone. However, based on the analysis, contrary to the prediction, the researcher noticed that CS occurred in the data as 16% of tweets involved CS to SA, and also 8% included CS to the ND. However, based on the analysis, contrary to the prediction, the L code or ND was also used in political discourse as ND Twitter users switch from SA to ND to represent specific reasons such as using sarcasm and mockery, as shown in (Tweet 4.2). The findings are in agreement with Higgins and Christina, (2007); Begum et al. (2016) who argue that CS to the L code is utilized for mockery, sarcasm and humor sense.

In the second hashtag which is related to the sports topic, the findings show that the use of SA and CS to SA, was not predicted by Ferguson (1959). In the sport-related hashtag (#Who is the champion of King's cup Alhilal or alNasar), SA was used in 18% of the tweets, and 2% of tweets involved CS to SA, in contrast to 58% of the tweets which were in ND. This means that L code was the dominant code with regard to this sporting topic. However, this contradicts Ferguson's (1959) prediction, in that CS to SA was also used to perform some functions such as switching from comic to serious, as shown in example (Tweet 3.1). This is in line with the findings of (Setianingsih, 2015; Alaslaa, 2018).

As far as the educational topic "#Minister of Education" is concerned, it was assumed that MSA would be used in accordance with Ferguson's (1959) prediction. Although the findings do not completely agree with this prediction, 44% of the tweets were only written entirely in MSA, which is not an especially high percentage, while 26% were written entirely in ND or the L code. Thus, the L code was used contrary to the prediction. In addition, CS to MSA occurred as a function of introducing quoting Qur'anic verses or prophetic narrations. As shown in (Tweet 1.1), and CS to ND in order to insult as shown in (Tweet 5.2). These findings support the arguments of some studies such as (Albirini, 2010, 2011, 2016; Shi, 2010; Al Alaslaa, 2018; Saeed, 1997) who found that code-switching can be noticed in formal and informal contexts such as CS to L code is used for specific functions such as insulting or personal attacking.

Regarding the social topic "#Save Haya from domestic violence" it was argued that both the H and the L variety would be utilized, based on Ferguson's assumption. Therefore, the code used would depend on the users' perceptions of the issue. This prediction was confirmed, as 30% of the tweets were written entirely in MSA, while 40% were wholly written in ND or the L code. Consequently, it was not possible to determine the dominant variety in social discourse. This supports that CS occurs to convey specific, pragmatic meanings. For example, (Tweet 1.1) included CS to SA as the user extracted a quote from Holy Quran; thus, SA was the appropriate variety to be spoken. By contrast, Twitter users switched to ND or the L variety to highlight some ideas by using culturally bound expressions or idiomatic expressions, as shown in (tweet 6.1 & 6.2). These findings are in agreement with Saeed (1997) and Al Alaslaa (2018) who found that speakers use the H variety to upgrade what they were saying, and for that with which they agreed and which they considered to be positive. By contrast, they used the L variety to downgrade what they were saying and for what they disagreed with and perceived as being unfavorable to their point of view.

CONCLUSION

This study examines the functions for diglossic CS involving SA and ND on Twitter. It also examined whether CS patterns would differ depending on the topic being discussed by ND Twitter users. The current study aims to find new dimensions of language use that haven't been paid a great deal of attention. The aim is to investigate language use on social networking sites, specifically on Twitter. To the best of the researcher's knowledge, this study is the first of its kind since it investigates diglossic CS with regard to one particular Saudi dialect - the Najdi dialect. Al Alaslāa (2018) argues that his study is new since it explores the diglossic CS between the middle Saudi dialect (SD) and Standard Arabic (SA). The results showed that ND Twitter users switched to SA for three main reasons: to quote Quranic verses and prophet narrations, to direct quote, and to introduce seriousness. By contrast, ND Twitter users switched to ND for the following reasons: to express sarcasm and humor, to introduce culture-bound expressions, and to insult or attack someone or something. For the role of topic in terms of diglossic CS patterns, this current study followed Ferguson's (1959) context-based model in which he associated code choice with a given topic and situation. However, the findings against Ferguson's (1959) assumption model in that the use of the L code and CS occurred in the most of formal topics, such as political domain and the use of the H code and diglossic CS also found in informal contexts such as the sports topic. Therefore, applying Ferguson's (1959) context-based model may be inexact in some extent. Thus, the use of code choice depends on several factors that the speaker intends to perform.

Recommendations

Based on the results, the researcher offers the following recommendations. Firstly, researchers should consider conducting interviews with Twitter users to provide a clearer picture regarding their perceptions of the functions and use of CS. This would be helpful in providing further confirmation of the current findings. Moreover, it is important to study the use of MSA and Arabic dialects across different Arabic-speaking countries, and on various social media platforms such as Twitter, Facebook, WhatsApp, and Snapchat. Finally, Saudi dialects in general, and the Najdi dialect in particular, needs more studies in terms of their structures and functions.

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