

Linguistic Landscapes of Social Media Discourse: Exploring Language Practices and Identities on Jordanian Online Platforms

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Abstract—The present research is designed to investigate the language practices and identities of Jordanian users on the selected social media platforms of Facebook and Twitter. A total of 400 posts and tweets were selected from both social media platforms. Based on the Systemic Functional Linguistics theory, the study found that the users demonstrated various language practices on social media like code-switching, emojis, localized expressions, and identity affiliations like racism, patriotism, and feminism. Consequently, the study established that Jordanian Arabic is the most frequently-used language style, while the use of English and MSA as secondary language styles was considerably less popular. Additionally, code-switching was the most prevalent language practice. The study recommended educational policies to advocate bilingualism, while for social media, the strategies need to reflect linguistic characteristics to increase reach and engagement.

Index Terms—linguistic landscapes, language practices and identities, social media platform, Jordan, systemic functional linguistics

I. INTRODUCTION

Language is a means of communicating that conveys meaning through a recommended plan of sounds, movements, or symbols. Spolsky (1998) states that language enables humans to interact and exchange motives, emotions, and thoughts in a personal setting. Weedon (1987) adds that language is the vehicle for understanding ourselves and our individuality. Norton (2013) suggests that language helps us define ourselves as it is a way of expressing thoughts and presenting ourselves and others. Moreover, this particular interaction of language with identity reflects and reinforces social identity and group membership as a mark of collective experience and cultural heritage (Holmes, 2000).

Language is treated as a means for expressing language practices and identities. In this regard, Villanueva-Mansilla (2017) considers digital rhetorical devices and their effects on language dissemination and identity construction in internet environments, where language forms online interactions and virtual personas. Likewise, Hussein and Aljamili (2020) also discuss how language practices on social media reflect and strengthen cultural identities and how they might support languages in digital spaces.

It is especially true nowadays that people usually present their language practices and identities through technology. Accordingly, Crystal (2000) states that digital technology provides unparalleled possibilities for language preservation and promotion. Technological ways of expressing identities and language practices include Facebook, LinkedIn, Snapchat, Instagram, WhatsApp, Twitter, and so on.

The role of language in social media identity is complicated because electronic spaces permit people to build linguistic identities. This is backed by Crystal (2011) and Danescu-Niculescu-Mizil et al. (2013), who discuss just how electronic communication builds linguistic identity, arguing that social media is a collective space where users collectively write an electronic narrative.

In Jordan, social media platforms have altered contemporary interaction and cultural expression. They allow information sharing and impact social norms and linguistic identity exploration (Al Rawi, 2019; Al Sulaiti et al., 2021). Studies indicate Jordanian social media users generally use colloquial and slang language reflecting cultural norms and diversity (Al Amarnih et al., 2024). Regional dialects, idiomatic expressions, and vernacular language assert identity (Hasan et al., 2022). Furthermore, alongside colloquial language and hashtags, which produce social contacts and electronic subcultures (Alwagait et al., 2015), Arabic remains the main language used in Jordan on social networks (Al-Rabayah, 2019). Indeed, social media is a digital space where linguistic practices develop and reflect cultural identities in Jordan (Al-Sulaiti et al., 2021).

As language practices and identities amongst Jordanians on social media platforms span a multitude of linguistic expressions reflecting cultural specifics and community dynamics (Al-Amarnih et al., 2024), the present study concentrates on the prevalence and interaction of Arabic and English among social media users in Jordan. It also investigates precisely how cultural expressions, particularly hashtags, code-switching, emojis, and localized expressions, show up on social networks in Jordan.

A. Statement of the Problem

In today's digitally dynamic and quickly changing technological atmosphere, social media is a key medium for interaction, cultural expression, and social engagement. The interaction of Arabic with English on these platforms offers a linguistic landscape that Jordan must examine closely. Regardless of the increasing access to social media platforms, little is known regarding language usage by Jordanian users, with a specific emphasis on Arabic along with English use and interaction. Moreover, how cultural expressions take the form of hashtags, code-switching, emojis, and localized expressions is underexplored. This particular knowledge gap has implications for communication methods and the protection and social engagement of cultural resources in the digital world. Lack of precise insights into these linguistic and cultural trends may hinder effective communication and engagement strategies and risk cultural identity and heritage erosion. To solve this particular issue, this particular analysis examines language use patterns amongst Jordanian social media users, analyzes cultural expressions on these platforms, and evaluates the implications of these trends for communication methods, cultural preservation, and social engagement. Checking out the linguistic landscapes of social media discourse in Jordan, this research informs communication methods, promotes social engagement, and also preserves cultural resources in the digital age.

B. Objectives of the Study

This study seeks to achieve the following objectives:

1. To identify the patterns of language use among social media users in Jordan, particularly in terms of the prevalence and interaction between Arabic and English.
2. To analyze how language practices and affiliations manifest on social media platforms in Jordan.

C. Questions of the Study

This study aims to answer the following research questions:

1. What are the patterns of language use among social media users in Jordan, particularly in terms of the prevalence and interaction between Arabic and English?
2. How do language practices and affiliations manifest on social media platforms in Jordan?

D. Significance of the Study

This study is important for stakeholders, including researchers, teachers, policymakers, and social media strategists, who will find this study of practical and theoretical interest. Practically, the findings are beneficial for teachers and policymakers looking for effective communication methods and instructional programs that embrace Jordanian society as bilingual. Furthermore, the insights culled by this study can be utilized by social media strategists and marketers to produce much more culturally resonant and engaging content for better personal interaction. Theoretically, it promotes the current knowledge of sociolinguistics and electronic communication by examining just how social media platforms in Jordan utilize language and cultural expressions. Moreover, researchers will gain a greater understanding of just how Arabic interacts with English and how cultural identities are built online.

E. Theoretical Framework

This study adopts a Systemic Functional Linguistics (SFL) approach, which is defined as a concept of language that concentrates on how language is a means of social interaction. SFL was created by Michael Halliday in the 1960s and maintains that language is a network of systems (or choices) that speakers and authors make sense of. Unlike structuralist approaches that concentrate on language forms and structures, SFL concentrates on language functions and purposes in daily speech and writing environments. Halliday and Matthiessen (2014) emphasize that language is a social semiotic system, a resource for making meaning in a social context. This theory offers a framework for understanding language, from clauses to entire texts.

An advantage of using Systemic Functional Linguistics (SFL) is the provision of a contextual evaluation of language usage. SFL might discover features and meanings in various situations by evaluating the cultural and social contexts in which language is spoken. Such a context-based approach is especially suitable for the analysis of complex texts and interactions because it takes both situational and linguistic factors into account (Eggins, 2004).

Another advantage is the attentiveness to textual cohesion and coherence. SFL offers tools to examine texts for structure and how elements of a text link in ways needed for understanding the content in its entirety (Martin, 1992). In addition, SFL concerns multimodal texts and is thus an accessible tool for contemporary communication studies. Kress and Van Leeuwen (2001) suggest that SFL's ideas might be extended to include interactions of language, pictures, and other semiotic sources in multimodal texts and therefore could contribute to the making of meaning in communication modes.

Systemic Functional Linguistics (SFL) has two uses. SFL teaches youngsters how language makes sense in numerous texts. Christie (2005) concludes that SFL-based techniques might enhance students' critical reading and writing by having students examine a language's functions in texts. Discourse analysis has discovered ideology and power structures in political speeches, media writings, and daily encounters with SFL (Fairclough, 2013). This application will be helpful to critical discourse analysts studying political and social language shaping. SFL has also been applied to translation research on meaning formation and maintenance. SFL offers a framework for evaluating translators' decisions and their influence on the translated text (Matthiessen, 2001).

II. LITERATURE REVIEW

The role of social media platforms is manifested in shaping discourse methods, facilitating interactions between users, and expressing language identity and practices. Hussein and Aljamili (2020) note the role of social media in language expression and identity negotiation.

As indicated earlier, there are a variety of social media platforms, such as Facebook, WhatsApp, Snapchat, and so on. However, this study is concerned with only two of those social media platforms, namely, Facebook and Twitter. First, Facebook began as an internet directory for Harvard students in February 2004 and has developed to be a worldwide social media website with several features for extensive social interaction and group membership (West, 2015). Initially restricting its actions to "Like," Facebook now has "Sad", "Love", and other reaction choices that boost user engagement by providing more nuanced ways to interact with content (West, 2015). Scientists have called Facebook crucial in sociolinguistic studies due to its ongoing prominence and the variety of interactions it hosts. Moreover, the platform enables members of interest to connect and exchange ideas in groups (Boyd & Ellison, 2007). Finally, the nature of Facebook communication follows Habermas' theory of communicative action, where truthfulness and social norms are deemed crucial to user interactions (Aboh & Ezeudo, 2020).

Twitter, in turn, is a microblogging service where users post 280-character messages (Bailey, 2018). Its design helps with quick and widespread dissemination of information and, as a result, is a preferred tool for public figures looking to connect with a wide audience and develop followers for causes (Alvidrez & Rodriguez, 2016). Twitter's qualities, including the fact that most tweets are publicly available to anyone, even non-users, make it an appealing source for researchers documenting social interactions and public discourse (Alaslaa, 2018). Research shows that Twitter users often engage in strategic communication that exploits the platform to influence public opinion and rally support for social or political movements (Ezeudo & Aboh, 2020). These qualities highlight Twitter's place in contemporary sociolinguistic research involving electronic communication traces and also reflect societal norms and behaviors.

The affordances and user base of Twitter and Facebook shape language identity and practices. Facebook users frequently generate identities via group affiliations and detailed profile information, reflecting a far more general social context where personal and community identities are linked (West, 2015). This particular type of platform's extensive code-switching, emojis, and localized expressions enables users to alternate between linguistic requirements and cultural references to develop a web of interaction reflecting their offline reality (Ibe-Kalu, 2016). The strategic and instrumental use of language on Facebook also reveals how users conform their interactions to social norms and expectations and how they use language to assert themselves throughout social groups (Ezeudo & Aboh, 2020).

Twitter, with its character limitations and quick information exchange, encourages language practice and identity. Twitter users frequently employ impactful and succinct language to influence public opinion or mobilize support for causes (Alvidrez & Rodriguez, 2016). The public nature of the platform and usage of hashtags create temporary communities around certain topics or events, allowing linguistic innovation and identity expression (Bailey, 2018). Local languages and bilingual practices on Twitter further illustrate how users cross-pollinate between linguistic communities, occasionally merging languages to reflect their diverse identities and reach an audience (Kim et al., 2014). This practice makes local languages more noticeable in worldwide conversations and reinforces the users' cultural identity in the digital world.

In Saudi Arabia, Koka et al. (2023) studied the linguistic setting of Saudi Arabia's social media in terms of language use, cultural expressions, and social changes. Their study was conducted in Saudi Arabia using a sample of 1,000 users of social media. In a mixed-methods design, questionnaires, face-to-face interviews, and social media content analysis were utilized to gather quantitative and qualitative information. Instruments were descriptive statistics, cross-tabulations, chi-square tests, and theme evaluation. The theoretical framework dealt with virtual discourse in Saudi Arabian society. Results demonstrated that Arabic is used by 80% of social media users, and cultural expressions are mediated via memes and hashtags. These outcomes highlight the significance of social media for cultural identity and societal involvement in Saudi Arabia.

In the Jordanian context, Khasawneh et al. (2024) investigated how regional dialects shape social media in Jordan. The study targeted Jordan and used a stratified random sample to represent all Jordanian regional dialects. With a quantitative research technique, the researchers gathered information from the social networking platforms Twitter, Facebook, and Instagram. They utilized systematic data collection methods, including hashtags, geotags, and user-generated content, to construct an immense dataset. The theoretical framework was anchored in linguistics, ethnolinguistics, and information and communication technologies. Findings revealed that despite the disparate local dialects, social media users in Jordan display a degree of electronic linguistic homogeneity where formal pronouns, colloquial phrases, and hashtag usage reflect a common digital identity across local boundaries. The present study demonstrates that regional dialects connect with electronic communication spaces and that social media spaces are spaces for negotiation and the building of linguistic identities.

Abu-Irmies and Al-Khanji (2019) analyzed precisely how social media keeps the Chechen language in Jordan. The objective of the research was to discover what drives Chechen individuals in Jordan to use their indigenous language on social media and their attitudes toward using it. It was conducted in Jordan with 340 Chechen people living in the cities of Al Suknah, Sweileh, and Az Zarqa. In a mixed-methods design, the researchers gathered information with a sociolinguistic questionnaire and open-ended interviews. The theoretical framework was grounded in language

maintenance and identity theories. The study discovered Chechens use social media websites like Facebook and WhatsApp to communicate within Chechen, building up their dialect and language identity. Chechens in Jordan were usually positive about using their language on social media to conserve their linguistic and cultural heritage.

The reviewed studies all address how social media influences language use and cultural identity. Koka et al. (2023) and Khasawneh et al. (2024) both address the linguistic landscape in social media. In Saudi Arabia, Koka et al. addressed language and cultural expressions, while in neighboring Jordan, Khasawneh et al. (2024) investigated regional dialects and electronic communication. The primary focus of Abu-Irmies and Al Khanji (2019) is on keeping the Chechen language as part of a linguistic and cultural heritage in Jordan via social media. Meanwhile, Al-Amarnih et al. (2024) rated language usage and identity formation in Jordanian internet forums.

Compared to the research studies on the language usage of social media users in Jordan, in the interaction between Arabic and English, this study examines just how language practices and affiliations present themselves in examples of feminism, localized expressions, racism, patriotism, emojis, and code-switching on social media (specifically Twitter and Facebook). Finally, this method draws together linguistic and broader socio-cultural themes to present a holistic view of digital communication in Jordan.

III. METHODOLOGY

This study adopted a descriptive-analytical approach that Grove et al. (2012) referred to as one that describes and interprets information to uncover patterns. Additionally, data was examined by a mixed-methods technique, which Creswell and Creswell (2017) define as an approach that includes both quantitative and qualitative data collection along with analysis methods, including one analysis for describing a research issue. Moreover, the quantitative data was analyzed by identifying frequencies and percentages of language practices and identities among Jordanian users on the social media platforms Facebook and Twitter.

A total of 400 language practices (200 from Facebook and 200 from Twitter) were gathered. The data was identified through a purposive sampling technique. According to Palinkas et al. (2015), a purposive sampling technique is one in which the researcher picks subjects according to their characteristics or qualities.

Only posts and tweets indicating language styles like Arabic, English, and Modern Standard Arabic (MSA) were chosen in this study. This follows Koka et al. (2023), who examined language preferences on social media platforms in Arabic and English. This particular study contributes to this particular taxonomy because MSA and JV are widespread. Moreover, posts and tweets suggesting language practices and affiliations were collected using Ibe Kalu's (2016) three language practices and identities on social media: code-switching, localized expressions, and emojis. The present study includes taxonomy, racism, feminism, and patriotism.

The data analysis process followed a mixed-technique approach combining quantitative and qualitative techniques. The quantitative data were represented by percentages and frequencies of identified language practices and identities. Qualitative analysis clustered the posts and tweets by language and affiliations. The quantitative data was examined based on the taxonomies in Tables 1 and 2 below:

TABLE 1
LANGUAGE STYLES ON SOCIAL MEDIA

Language Style	Description
Jordanian Arabic	Use of Arabic language in posts/tweets
English	Use of English language in posts/tweets
MSA	Use of Modern Standard Arabic

(Source: Koka et al., 2023)

TABLE 2
LANGUAGE PRACTICES AND AFFILIATIONS ON SOCIAL MEDIA

Language Practice	Description
Code-switching	Switching between two or more languages in communication
Emojis	Use of emojis to convey meaning
Localized Expressions	Use of expressions unique to a specific locale
Racism	Language that conveys racial prejudice
Patriotism	Language that conveys national pride
Feminism	Language that conveys feminist ideology

(Source: Ibe-Kalu, 2016)

IV. RESULTS

This section presents the results of language practices and affiliations among Jordanian users on the social media platforms Facebook and Twitter and provides answers to the research questions.

A. RQ1: Language Styles on Social Media

This section presents the findings of the first research question. Understanding that the analysis is anchored on Koka et al.'s (2023) framework of language styles, such as Arabic and English, the researcher added MSA. In this study, 400

language styles posted and tweeted by Jordanian speakers on social media platforms were collected, as shown in Table 3 below:

TABLE 3
LANGUAGE STYLES ON SOCIAL MEDIA

Language Style	Frequency	Percentage
Jordanian Arabic	300	75%
English	60	15%
MSA	40	10%
Total	400	100%

As shown in Table 3 above, at 75%, Jordanian Arabic is the most preferred language used on social media among Jordanians, followed by English at 15% and MSA at 10%.

B. RQ2: Language Practices and Affiliations on Social Media

This section presents the findings of the second research question. The analysis is anchored on Ibe-Kalu's (2016) framework of language practices, including code-switching, emojis, and localized expression. Along with those, the present research includes racism, patriotism, and feminism. In this study, the researcher collected 400 language practices posted and tweeted by Jordanian speakers on social media platforms, as shown in Table 4 below:

TABLE 4
LANGUAGE PRACTICES AND AFFILIATIONS ON SOCIAL MEDIA

Language Practices and Affiliations	Frequency	Percentage
Code-switching	110	27.5%
Emojis	80	20%
Localized Expressions	70	17.5%
Racism	60	15%
Patriotism	50	12.5%
Feminism	30	7.5%
Total	400	100%

Table 4 above reveals language practices and affiliations on social media platforms. Code-switching occupied the highest rank at 27.5%. On the other hand, feminism occupied the lowest rank at 7.5%. Other language practices fell in between, namely, emojis at 20%, localized expression at 17.5%, racism at 15%, and patriotism at 7.5, respectively.

V. DISCUSSION

This section presents the examples and answers to the research questions. It further links the findings with systematic functional linguistics (SFL) and the previous studies:

A. Language Styles on Social Media

This section constitutes an answer to the first research question regarding the language styles that are commonly used among Jordanian speakers on the social media platforms Twitter and Facebook. The theoretical framework used for analyzing the data was adopted from Koka et al. (2023) and expanded by the researcher.

(a). Jordanian Arabic

The Jordanian dialect is a subset of Levantine Arabic and has three types: Urban, Bedouin, and Rural. These dialects reflect Jordanian cultural and historical diversity. First, Urban Jordanian Arabic follows Modern Standard Arabic with influences from English, Turkish, and French. Second, Bedouin Jordanian dialects retain features of classical Arabic and also have a thicker accent. Third, Rural Jordanian dialects in Jordanian and Palestinian possess distinct phonetic and lexical characteristics (Mashaqba et al., 2023). Revisiting the data in Table 3, it is clear that JA occupies the first rank among Jordanian social media users at 75%. The following example illustrates the use of JA among Jordanian speakers, as shown in this example:

Example 1: الله يحمي شعبنا في غزة

Transcription: Allāh yaḥmī sha'banā fī Ghazza.

English: "May God protect our people in Gaza."

Explanation

As evidenced above in Example 1, Jordanian Arabic is widely used by social media users in Jordan for prayers and solidarity. This shows a close cultural and religious bond, indicating the importance of local dialects in collective and personal expressions, particularly during a crisis. This particular finding might be explained by Jordanian Arabic being the native dialect and having cultural and emotional resonance. It allows users to talk more directly and to a broader audience in the region who share the same feelings and cultural values. Additionally, the usage of Jordanian Arabic in these kinds of situations reflects Jordanian identity and solidarity as Jordanians and their relationships to other regional issues.

Halliday's Systemic Functional Linguistics (SFL) proposes a framework for examining language in social contexts that

considers function over structure (Halliday & Matthiessen, 2014). This approach is particularly relevant when considering Jordanian Arabic on social media as a means of social interaction, identity, and expression (Egins, 2004). For instance, the ubiquitous use of Jordanian Arabic in calls for solidarity across social media could be analyzed through SFL to explore the ways in which language choices articulate cultural and communal identities (Martin, 1992). In addition, SFL's focus on context, as compared to its variables of field, mode, and tenor, provides for a more nuanced evaluation of just how certain language uses in social media posts reflect underlying social relations, cultural norms, and communicative purposes (Halliday & Hasan, 1989). Hence, applying SFL to language study on Jordanian social media offers insights into how language operates as a tool for cultural and social engagement.

(b). *English*

Jordanians frequently use English words like “comment”, “like”, “share”, “tag”, and “mention” in Arabic interactions on Facebook. This is due to the absence of Arabic equivalents and the fact that Facebook promotes English use in online interactions among Jordanians (AbuTayeh, 2021). Table 3 clearly shows that English language style ranks second in use by Jordanians on social media at 15%. The following example illustrates the use of English among Jordanian speakers:

Example 2: “I am fighting a battle that you know nothing about.”

As Example 2 above illustrates, English is used to describe personal struggles and emotions among social media users in Jordan. This suggests a pattern in which English is used for particular kinds of discourse, such as expressing individuality or even addressing an audience of possibly international size. This finding might be attributed to the simple fact that English is a global language and is, therefore, considered a means to reach an audience outside the local setting. It also reflects globalization and the education level of many Jordanians who speak English well enough to have the ability to join worldwide conversations on social media, including Facebook and Twitter.

Based on SFL theory, the usage of English by Jordanian social media users could be contextualized within the framework of language as a tool for social interaction (Halliday & Matthiessen, 2014). English phrases such as “comment”, “like”, and “share” in Arabic interactions, along with the use of English to describe personal struggles, suggest just how language operates as a means of interaction with a worldwide audience and a digital representation of individual identity (Halliday & Hasan, 1989). This linguistic phenomenon reflects globalization-influenced language practices and demonstrates how Jordanians move between local and international communicative spaces using English as a means to expand their social circle and participate in larger conversations (Martin, 1992).

(c). *Modern Standard Arabic*

Modern Standard Arabic (MSA) may be the structured Standard Arabic used in official documents, literature, media, and education environments around the Arabic-speaking world. It is derived from Classical Arabic, the language of the Qur'an, but it has contemporary phrasing and simplified grammar (Alahmari et al., 2024). By revisiting the data in Table 3, it is clear that MSA language style ranks third at 10%. The following example illustrates the use of MSA among Jordanian speakers.

Example 3: الحمد لله الا يذكر الله تطمئن القلوب

Transcription: Alhamdulillah, illa bidhikrillah tatma'inn al-quloob.

English: “Praise be to Allah; only with the remembrance of Allah do hearts find peace.”

Explanation

This example demonstrates the use of MSA on social media, particularly Twitter. MSA is the formal Arabic used in the Arab world's formal speech and writing, and its adoption on social media platforms reflects users' preferences for a consistent and easily understood version of Arabic that is understandable and clear in a variety of Arabic-speaking countries. Furthermore, MSA also signals formality and respect, particularly for a tweet with important or religious topics.

As shown in Example 3 above, the tweet uses MSA to convey religious content. This usage demonstrates the prevalence of MSA for cultural and religious subjects among Jordanian social media users. This particular finding might be explained by the fact that Modern Standard Arabic is usually associated with authority, respectability, and formality, and therefore, it is usually used to convey messages meant to reach wider audiences in Arabic-speaking communities. Moreover, in such contexts, MSA also makes the message available to non-local dialect speakers.

According to the Systemic Functional Linguistics (SFL) theory, social media usage of MSA reflects the language as being a form of authoritative and formal communication in various Arabic-speaking communities (Halliday & Matthiessen, 2014). MSA's function in expressing cultural and religious meaning (shown in the example) corresponds with SFL's emphasis on context, specifically the field and tenor of language use. The field in terms of content of communication here refers to religious expressions demanding universality and respect, and the tenor to the formal relation between the speaker and also the big audience (Halliday & Hasan, 1989). Hence, MSA's usage on platforms like Twitter demonstrates its ability to keep a formal tone and allow clear communication across dialectal groups.

B. Language Practices and Affiliations on Social Media

This section constitutes an answer to the second research question concerning the language practices and affiliations that are widely employed among Jordanian speakers on Twitter and Facebook. The theoretical framework used for analyzing the data is adopted from Ibe-Kalu (2016) and was expanded upon by the researcher.

(a). *Code-Switching*

Code-switching is the switching between one or more languages or dialects in either a phrase or discussion. This happens frequently in multilingual communities and is utilized by speakers for purposes including conveying a meaning, fitting in a cultural context, or helping interaction when a phrase or term is better conveyed in an additional language (Pharamita et al., 2021). By referring to the data in Table 3, it is clear that it is the most commonly used language practice at 27.5%. The following example illustrates the use of code-switching among Jordanian speakers:

Example 4: I did it الحمد لله انجحت

Transcription: I did it alhamdulillah anja7t.

English: I did it. Thank God I passed.

This example illustrates code-switching, where the speaker switches between English and Arabic in a single sentence. This demonstrates how Jordanian social media users switch between English and Arabic to express themselves, typically with English being the very first line of the statement and Arabic being the religious or culturally related factor.

In Example 4, the user starts the phrase in English and then switches to Arabic, mainly to express the religious term الحمد لله (“thank God”) and the verb نجحت (“I passed”). This pattern reflects the user's linguistic flexibility and the possibility to communicate with several linguistic resources. This particular finding might be justified by the fact that Jordanians are bilingual or even multilingual, and code-switching enables them to convey nuanced meanings and identities. English also implies modernity and global connection, whereas Arabic generally carries cultural and religious authenticity, particularly in religious contexts. This combination allows users to appeal to both worldwide and local audiences while expressing an intricate social-cultural identity.

In line with Systemic Functional Linguistics theory, the code-switching observed among Jordanian social media users might be viewed as a strategic linguistic choice that serves particular social and expressive functions (Halliday & Matthiessen, 2014). This particular switching between English and Arabic shows just how language functions as a system of options in social situations that enable speakers to articulate their cultural identities and affiliations. In terms of its parameters of field, tenor, and mode, SFL's focus on contextual use of language may explain Jordanians' use of language to communicate globally in English as well as in cultural and religious authenticity via Arabic (Halliday & Hasan, 1989). This dual engagement demonstrates that language functions as a dynamic agent for regulating collective and personal identities across several interactional spaces.



(b). Emojis


Emojis are a visual language commonly used on social media platforms, particularly when chatting, posting, or commenting on social media (Arafah & Hasyim, 2019). Looking back at the data in Table 3, it is the second most commonly used language practice at 20%. The following example illustrates the use of emojis among Jordanian speakers:



Example 5:  مبروك التخرج

  # انجحت




Transcription:  ma 'bru:k al-ta 'xarudʒ!

  'andʒaht!

English: “ Congratulations!”

“  # I succeeded!”

Explanation

As shown in Example 5 above, emojis can be used to express celebratory emotions with Arabic text. The heart emoji () and party popper () alongside the graduation cap () complete the congratulatory message and also give the message a far more festive, joyful feel than the text alone would otherwise properly convey. This integration of text and emojis enables users to express emotion more completely and psychologically reach their target market. This particular finding might be attributed to the simple fact that emojis are a common, visceral application that crosses linguistic barriers and are, thus, especially helpful in multilingual settings like Jordan. Emojis bridge language gaps by providing a common visual and semiotic language for discerning and emotional connection. Emojis are a way to convey subtle effects and affiliations in a culturally diverse society where electronic communication usually mixes Arabic and English.

Emoji usage by Jordanian social media users may be viewed as a multimodal element of language that enhances textual interaction by adding emotional expression and meaning (Halliday & Matthiessen, 2014). Emojis are visual choices within the SFL framework that augment communicative intent and cross linguistic and cultural boundaries. This particular practice is consistent with SFL's emphasis on the social context in which language operates (mode) and texts are constructed (tenor) (Halliday & Hasan, 1989). Emojis enable users to express thoughts and nuance that words cannot adequately convey, improving interaction and connecting speakers.

(c). Localized Expressions

In the Jordanian Facebook usage context, localized expression is referred to as utilizing colloquial and culturally specific language that reflects Jordanian social and cultural life. These expressions employ unique metaphors and idiomatic phrases well-known to the local population, as opposed to standard Arabic or other dialects (Madanat, 2022). Referring once again to Table 3, it is clear that it is the third most commonly used language practice at 17.5%. The following example illustrates the use of localized expressions among Jordanian speakers:

Example 6: الله يعطيك العافية أخوي غلبتك حالك بس حاب سولف وأقول لكل واحد بتدخل شوف حالك بالأول بعدين اتقلسف

Transcription: ʔalla:h jʕa:ʕi:k il-ʕa:fje: ʔaxu:j ʔalabtak ha:lak bas ha:b sa:lif wa ʔa:qu:l likul wa:hid bitdaxal fu:f ha:lak bil-ʔa:wal baʕde:n itfalsaf.

English Translation: "May God strengthen you, brother. I appreciate your effort, though I wanted to chat and say to everyone who intervenes in my life look at yourself first and give yourself advice."

Explanation:

The above example implies the use of localized expressions that exist within Jordanian social media communication. The use of phrases like *الله يعطيك العافية* ("May God strengthen you") and also *غلبتك* ("I appreciate your effort") are phrases that are deeply inherited in Jordanian culture. Explicitly, they imply politeness and appreciation, along with a sense of community, reflecting Jordanian values in addition to social norms. However, their occurrence in this example has an implicit and negative meaning that is inferred from the occurrence of such phrases in the context.

This finding might be attributed to the fact that localized expressions, though culturally rich and usually polite at first glance, might also be used to subtly suggest criticism or disapproval in social media interactions. In Jordanian communication, they permit speakers to imply politeness while implicitly criticizing and addressing social behaviors they find objectionable. This double function makes localized expressions an effective instrument for navigating social nuance online where confrontation might be culturally inappropriate. Hence, their usage of social media reflects a wider reach toward cultural norms and social dynamics, where users can efficiently communicate both complex feelings and social commentary.

In SFL theory, localized expressions of Jordanian Arabic speakers on social media have functional purposes in their communicative contexts (Halliday & Matthiessen, 2014). These expressions, employing culturally specific idioms and metaphors, reflect the mode of interactions of the dynamic field tenor within SFL. The field here refers to the social setting and thematic content of the communication, while the tenor suggests the interactions and social roles of interlocutors and therefore social expectations and norms. The mode is about the form and function of the message, where localized expressions encourage clarity and cultural resonance in communications (Halliday & Hasan, 1989). Hence, such expressions conform to the communicative goal but also reflect the deep coupling of language to cultural identity to help speakers deal with complicated social issues.

(d). *Racism*

Shardaghy and Abdullah (2021) define racism as a complex social phenomenon that could occur in either implicit or explicit forms. Racism describes discriminatory behaviors and attitudes toward people or organizations based on race. Referring once again to Table 3, clearly, the fourth most commonly used language practice is racism at 15%. The following example illustrates the use of racism among Jordanian speakers:

Example 7: الحراشة وبس

Transcription: al-ħa'ra:ħfa wa bæš

English: "Al-Harahsha only"

In Example 7, the term "الحراشة" ("Al Harahsha") indicates a tribe or ethnic group in Jordan. The expression *وبس/wa bas* means "and only them", which denotes a kind of marginalization or even inferiority. This example shows just how localized expressions may subtly imply racist feelings by claiming the superiority (or exclusivity) of one group over another.

The example above highlights a social bias that shows preference for one group while ignoring others. This finding can be attributed to Jordanian tribe affiliations in addition to social structures. These kinds of affiliations frequently manifest themselves online as individuals expressing loyalty or superiority with such exclusive language. This particular behavior speaks to general social interactions and status, where tribal and ethnic identities are driving factors.

The use of racially charged expressions on Jordanian social media, shown in the example above, can be examined in terms of SFL theory as a social semiotic system that communicates information but also constructs social identities and power relationships (Halliday & Matthiessen, 2014). The expression reflects the dynamic of the field with social action and subject matter of tribal or ethnic allegiance, while the tenor reflects the interactions and social roles with some form of superiority or exclusion. The mode, concentrating on the organization of language and its function, reveals the text's function to perpetuate tribal identity and marginalize others. This usage illustrates just how language encodes and reinforces social biases in a communicative context (Halliday & Hasan, 1989). Hence, SFL offers a theoretical framework for considering just how language practices on social media perpetuate social inequalities.

(e). *Patriotism*

Patriotism is described as a deep love for and devotion to one's nation, typically expressed through loyalty, help, and the willingness to protect it from aggression (Mahmudova, 2023). Referring to Table 3 again, it shows that patriotism is the fifth most commonly used language practice at 12.5%. The following example illustrates the use of patriotism among Jordanian speakers:

Example 8: الأردن أولاً

Transcription: al.ʔur'dun 'ʔaw.wal.ʔan!

English: "Jordan First!"

As indicated above, the phrase *الأردن أولاً/al.ʔur'dun 'ʔaw.wal.ʔan* means "Jordan First". It is sometimes used in social and political situations to encourage unity and devotion to the nation. This example reflects an overall sentiment that the

country's well-being and interests come first. This particular finding might be explained by the prominence of national identity in Jordanian society, particularly in times of local conflicts and political instability. Jordanians use such phrases to demonstrate solidarity and a united front for their nation. This is especially prevalent on social networks where people can share and amplify their patriotic messages and create a sense of belonging and shared identity.

According to SFL theory, when "Jordan First" is used in Jordanian social media, it could be viewed as a linguistic practice with certain social and cultural functions expressing patriotism and national unity (Halliday & Matthiessen, 2014). This usage is consistent with SFL's view of language as a resource for meaning in particular contexts where the field may be the national identity and patriotic sentiment, the tenor is the relationship between citizen and state, and the mode is the serious intent and communal appeal of the message (Halliday & Hasan, 1989). Such expressions produce a collective identity, increase social cohesion, and therefore demonstrate just how language can act to mobilize and strengthen national solidarity.

(f). Feminism

Feminism is an ideology that grants women the same social, political, and economic equality as men. It includes movements and efforts that give women equal rights, treatment, and opportunities in all areas of society (Mohajan, 2022). As shown in Table 3, Feminism is the sixth most commonly used language practice, coming in at 7.5%. The following example illustrates the use of feminism among Jordanian speakers:

Example 9: المرأة # حقوق الرجل # يحظى بها الرجل التي يحظى بكافة الحقوق التي يحظى بها الرجل

Transcription: 'ja.ɗʒi.bu ʒa.læl. 'mar.ʔa ʔæn t'ah. 'ð'a: bi 'kæ:fæt əl.hu'qu:q əl.læ.t'i: jæh. 'ð'a: bi 'hæ: ær. 'ra.ɗʒul
#hu'qu:q əl. 'mar.ʔæ

English: "Women should enjoy all the rights that men enjoy. #Women's_Rights"

The above-mentioned example represents a call for gender equality, equal rights, and the same opportunities for women as for men. The hashtags "#حقوق المرأة" and "#women's_rights" underscore the feminist message.

The expression demonstrates how Jordanian social media users engage in feminist discourses for female rights in addition to opportunities. This finding might be attributed to the increased visibility and influence of worldwide feminist movements that resonate with Jordanian women's issues and challenges. Social media enables activists and everyday individuals to voice gender equality, exchange stories, and organize for societal change. This particular engagement reflects wider social movements towards acknowledging gender differences.

According to SFL theory, the use of feminist expressions in Jordanian social media, as seen in the advocacy for women's rights, can be understood through the lens of language functioning as a resource for identity and social action (Halliday & Matthiessen, 2014). This approach views the language of the feminist hashtag as a strategic choice within the social context, reflecting the field of gender equality, the tenor of the advocacy relationships, and the mode of digital communication. SFL's analysis shows how these expressions serve not only as communication but also as tools for societal change, emphasizing the systemic nature of language in constructing social realities and power dynamics (Halliday & Hasan, 1989). Thus, feminist language on social media leverages SFL's parameters to effectively mobilize support and foster community among advocates, highlighting the dynamic interplay of language, culture, and social structure.

VI. CONCLUSION

This study investigated the language practices and identities among Jordanian users of Facebook and Twitter by analyzing 400 posts and tweets. Findings indicated that Jordanian Arabic was most commonly used, followed by English and Modern Standard Arabic (MSA), respectively. Code-switching is prevalent, along with the use of emojis and localized expressions. These results align with Khasawneh et al. (2024), who noted a strong regional accent presence, but contrast with Al-Amarnih et al. (2024), who found English more dominant. Using the Systemic Functional Linguistics (SFL) framework, the study highlights how language serves social interaction and identity construction, urging educators and policymakers to support bilingualism in Jordanian society. However, limitations include the small sample size and platform restrictions. Future research should expand participant numbers and social media platforms to provide a broader understanding of Jordanian language practices online.

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