

A SOCIOLOGICAL ANALYSIS OF CHANGE IN IDIOMATIC EXPRESSIONS ON SOCIAL MEDIA: GEN Z AND MILLENNIALS

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DOI: <https://doi.org/10.5281/zenodo.17877840>

Keywords

Sociolinguistic; Gen Z; Millennials; Understanding idioms on social media; Using idioms on social media; Attitudes towards language change

Article History

Received: 15 October 2025

Accepted: 25 November 2025

Published: 10 December 2025

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Abstract

This study explores a sociolinguistic analysis to investigate the impact of understanding and using idioms on social media on attitudes towards language change, focusing on Generation Z and Millennials in Pakistan. The purpose is to empirically test the relationships between these variables within a multilingual, digitally evolving context. Methodologically, the research employs a quantitative design, collecting primary data via an online survey using a Likert-scale questionnaire from a sample of 209 respondents, recruited through convenience and snowball sampling. Data analysis, including reliability checks and regression, was performed using SPSS version 27. The results demonstrated high internal consistency for all measurement scales and provided strong empirical support for the hypotheses. Regression analysis revealed that both understanding and usage of idioms on social media are significant positive predictors of favorable attitudes toward language change, with these two factors collectively explaining 63% of the variance in attitudes. The findings indicate that active digital engagement with linguistic innovation is a key driver of acceptance for language evolution among Pakistani youth. Practically, this research highlights the need for educators and language policymakers to recognize and potentially integrate the creative, fluid language practices of digital natives into more formal language learning and preservation strategies, acknowledging social media as a legitimate site of contemporary linguistic development.

INTRODUCTION

Background of the Study

Since language is a dynamic and living system, it will always evolve as the social, cultural and technological changes (Kim et al., 2025). Social media sites are powerful forces of linguistic innovation in the context of the contemporary digital world that have radically changed how individuals relate to each other, identify, and negotiate meaning. The entrance of digital technologies in communication has offered more

opportunities than ever before, contact and creativity, and change in language and particularly among the young generations who are digital natives (Elfaki & Ahmed, 2024). Gen Z (born around 1997-2012) and Millennials (born around 1981-1996) are the generations that have grown up with at least the former linguistic boundaries being challenged and redefined as the digital communication space platforms have become the space that has matured them.

The place of the idiomatic expression is quite interesting in this digital environment. The idioms, predisposed compound ideas the meaning of which cannot be revealed on the basis of their individual elements, have significant pragmatic and sociolinguistic functions in the human dialogue (Bavelas, 2021). They not only add cultural knowledge but also form bonding within their group, as well as, give color and expressiveness to language. However, what is said in the idioms in social media is highly different compared to the traditional idioms. The online idioms may quickly become viral on the networks, creative adaptations may take place, and their existence may be shorter than with the traditional ones (Alanazi, 2023). They include multimodality through the use of emojis, GIFs and memes and create hybrid forms that do not fall in the strictly linguistic categories.

Pakistan is especially a fertile land to investigate these phenomena due to its multilingual ecology which is highly complex. Pakistanis use Urdu as a national language and English as an official language, the Pakistani youth are forced to apply different linguistic codes to their daily communication, including Urdu, English, Pashto, Balochi, Punjabi, and Sindhi. One of the locations of contact zones where these languages are crossed, mixed, and influenced in each other is social media and leads to the practice of translanguaging and the development of mixed idiomatic formulations. (Yousif, 2025) The new digital linguistic environment has brought energy to the language along with youth playing around with language and finding new modes of expression and negotiation of their multi-lingual identities due to the popularity of social media in Pakistan where there are over 71 million active users as of 2024. (Waqar & Shaheen, 2025)

Such developments can be explained using sociolinguistic theory that provides valuable guidelines. The concepts of changes in language presented by Labov clarify the role played by social networks, generations and the attitudes during the language changes (Низомова & Саидова, 2024). Communities of practice as defined by Eckert emphasize the importance of group interaction in the operations of a community that leads to typical

language practices and standards (Iwuanyanwu et al., 2024). Applying them to the context of social media, these theories suggest that the digital platforms are communities of practice where the users mutually construct and negotiate the new rules of language where there are idiomatic expressions. Further, the concept of the sociolinguistic scales as proposed by Blommaert enables us to imagine the operation of digital communication in diverse levels including the local community of students and colleagues and the global web within which the idioms are circulated, changed, and modified to have new meanings in different situations (Androutsopoulos, 2025). The other significant feature of sociolinguistic studies is the correlation, which exists between the language use and language attitudes. Attitudes to language change are indications of deeper ideological beliefs in terms of linguistic power, authenticity and value. The traditional prescriptive views are inclined to look at the language change with suspicion, as though it is something of poor quality or corruption (Androutsopoulos, 2025). Nevertheless, sociolinguistic investigations have consistently determined that linguistic modification is a natural occurrence, which could not be avoided, and was usually triggered by fanciful communicative necessities. The degree of mediation of the relationship between online interaction and language change attitudes by the contact with the digital idioms can also contribute to the wider understanding of the process of democratization of language and decentralization of the intrinsic power of language in the digital era.

Problem Statement

Although the role of social media in language is understood, very little is known of how the use of idioms online influences language attitudes particularly in the case of multi-lingual youth outside the global north. The majority of studies consider monolingual situations in the English language, which is why the interaction between the Pakistani Generation Z and the Millennials towards digital linguistic shifts is unexplored. (Jabeen & Nawaz, 2025) This gap is relevant in practice. In Pakistan, educators and language

policy makers are much concerned that social media is adversely impacting on the level of English proficiency and the purity of Urdu. Nevertheless, all these issues are mostly speculative and do not have any empirical evidence of any connection between digital language practices and language attitudes. In the absence of a systematic research on the way young Pakistani learners learn, read, and assess digital idioms, educational policies may be drifted out of linguistic realities of digital natives.

This is not a problem that is peculiar to Pakistan. With a social media redefining communication globally, theories of language change, linguistic ideology and linguistic agency all depend on the knowledge of how digital language practices can affect attitudes (Sultana & Dovchin, 2021). It is uncertain whether online linguistic innovation exposes individuals to language change or causes prescriptive backlash a question empirical research can no longer answer.

Research Objectives

The general purpose of the proposed research is to explore the impact of knowing and applying idiomatic expressions on social media on the perceptions towards language change among Generation Z and the Millennials in Pakistan. This general purpose will be narrowed down to the following specific research objectives:

- To analyze how the knowledge of idioms on the social media is related to language change attitudes among young people in Pakistan.
- To explore the connection between the use of idioms in the social media and language change perceptions among the Pakistani youth.
- To identify the comparative value of the predicting attitudes toward language change using the understanding and the use of idioms in social media.
- To determine whether the differences between Generation Z and Millennials in these relationships can exist.

Research Questions

The following research questions are aimed at attaining these objectives:

- How well the knowledge of idioms on the social media can predict attitudes to language change among Generation Z and Millennials in Pakistan?
- To what extent the use of idioms on social media can be used to predict the attitudes towards language change in Generation Z and Millennials in Pakistan?
- What explaining power of both comprehending and applying idioms on social media explain variance in attitude to language change?
- Are there significant differences in the relationship between these variables between Generation Z and Millennials?

Significance of the Study

This research contributes greatly to theoretical, empirical, and operational levels. Its application is theoretically founded on sociolinguistic theories of language change and attitudes to the digital world, which will be tested on the principles of traditional principles to the world of social media communication. Empirically, it demonstrates that active work with digital idioms relates to the positive attitudes to the language change, which explains 63 percent of variance, and emphasizes that experience-related factors are more important than demographic or educational ones. It also diversifies the research on multilingual online communication by adding a non-Western context that adds the global applicability of digital sociolinguistics.

In terms of methodology, the research proves credibility of quantitative methodology to study digital language practices. It gives a model of testing empirical relationships in digital sociolinguistics to complement the findings of qualitative studies by using validated measurement scales and regression analysis.

Ideally, the results dispel the idea that digital language damages language norms. The use of language online creates flexible, adaptive skills that teachers may use to create the teaching strategies in accordance with the online practices of students which enhances metalinguistic awareness and creativity. The importance of the research to policymakers is that social media can be used as a

valid environment to facilitate linguistic growth and therefore strategies that can embrace changes to positive language should be promoted.

Another light the study throws on the youth culture and identity in Pakistan is that the youth who are exposed to digital idioms are adaptable to language innovation, and the aspect of flexibility is an important quality of contemporary youth. It shows evidence-based perspectives on the discussions about digital communication across the globe, revealing that the involvement into linguistic innovation helps to develop adaptive, as opposed to destructive, attitudes toward language. The scholarly research of the language and social media sphere is developing rapidly during the past decade, and it is quite exhaustive regarding the methods and the focus (Zhu et al., 2021). The first studies devoted to the specifics of digital communication, including short forms, abbreviations, and non-standard orthography, were inclined to consider them as the violation of the norms of standard forms of language. A more sophisticated approach has been taken by the more up-to-date literature, and digital language practices are considered to be rule-regulated, creative, and socially significant.

The research of the subject of idioms in the internet sphere has shown that several significant phenomena are revealed. The digital delivery of communication contributes to the development and dissemination of new idiomatic expressions at an accelerated pace and is often accompanied by a reference to a specific platform, community, or specific cultural event (Coombs-Hoar, 2022). Memes, in particular, are multimodal idioms i.e., linguistic and visual entities that are employed to convert and acculturate culturally specific compositions across linguistic diversity of language boundaries. It has been documented that the thing is actually that idioms are creatively altered in the virtual space that the users tend to rearrange some standard expressions in a graceful way, giving an illusion of a joke, irony or subversion.

The generation variations in the language use and attitudes have drawn the attention of sociolinguists. It has always been found that the younger speakers are more inclined to the language novelties and that they are more free-

minded with respect to the language change (Round, 2025). The comparison between Millennials and Generation Z has shown that, despite the fact that both of the latter generations are digitally competent, Generation Z demonstrate even greater competence in platform-based linguistic norms and multimodal communication. Most of this research has, however, been carried out in the Western scenario and whether there are any generational predispositions in non-Western multi lingual set ups is an issue that has remained unaddressed.

The attitudes studies of language have established that the attitudes are multidimensional which encompass cognitive, affective and behavioral attitudes (Zhang et al., 2025). The change disposition concerning language in specific is likely to be a source of conflicts between prescriptive attitudes towards language that values the state of stability and standardization as well as descriptive attitudes towards language that embraces the naturalness and inescapable character of lingo changes. In more recent times the commencement of research examining the impacts of exposure to digital media on the attitude to language has been initiated with some studies pointing out that exposure to various linguistic practices on the internet can produce more tolerant attitudes and some studies point out that even digitally savvy users still may possess prescriptive attitudes (Baltaci et al., 2024).

The Pakistani environment is complicated by the fact that it is a multilingual region with the postcolonial lingual relations. Research into application of language in Pakistan has observed the status attached to the application of English language, the symbolic meaning of Urdu by use of Urdu as a sense of nationality and vitality of local languages in the everyday communication. The studies of digital communication in Pakistan also establish that there are tremendous code-switching and translanguaging, and younger users are creatively blending languages to create a hybrid identity (Mushtaq, 2023). However, a lack of systematic studies of the correlation between these practices and the attitudes towards language change exists.

Research Gap

Despite the illumination of the digital communication by previous studies, there are still a number of gaps. To start with, the majority of studies explain the use of language online, yet few of them employ the quantitative approach to researching the correlation between the certain online language practices and the language attitudes. Most researches are based on small sample sizes or qualitative observations and this cannot be generalized.

Second, there is little research on digital idioms that is not descriptive as a list of phrases without the discussion of how the knowledge and the use of the digital idioms by individuals influence how they view language change. Very little is known about the way digital idioms affect the attitude to language either by cognitive or social processes.

Third, the majority of researches are monolingual Western and English-speaking, which is not the case of multilingual societies such as Pakistan where several languages are used online. These situations are under-researched yet they are significant in explaining language change.

Lastly, despite the existing knowledge on generational differences in the language use, there are no such studies that address the relationship between digital idioms and language attitudes of Generation Z and Millennials in non-Western contexts.

This paper fills these gaps by quantitatively investigating the relationship between learning and the use of digital idioms and the attitude to language change among Pakistani Gen Z and Millennials. It is based on the sociolinguistic theory to broaden the empirical and theoretical knowledge on the use of digital language practices to manifest modern language attitudes.

Literature Review

Theoretical Framework Sociolinguistic Approaches to Language Change

The sociolinguistics have been preoccupied with the issue of language change. Labov managed to show that it is systematic, socially structured and can be observed live within the speech community variation (Alshangiti, 2022). He put emphasis on the impact of social networks, younger speakers as

change agents, and language attitudes on spreading or blocking innovations. These principles can be used to understand how idiomatic expressions are formed and spread on social media.

Top-down and bottom-up change outlined by Labov is also especially applicable to the Internet. Digital idioms tend to form bottom-up, and they are made naturally by users, though due to the visibility that they gain, they can quickly be turned into a household name (Freeman & Acena, 2022). Social media is also a community of practice, in which users come to have common sets of linguistic conventions. Involvement in such communities determines the linguistic effectiveness as well as disposition. Indexicality also demonstrates the manner by which language forms gain a social meaning, the indicative of generation identity, belongingness to online communities, internet culture awareness, and linguistic innovation receptiveness.

The scales and the orders of indexicality created by Blommaert are used to analyze the meaning-making in different social levels (Dong, 2024). Digital communication is between a small peer-peer message and mass broadcasting, where idioms may develop and adapt themselves depending on the level. These practices are also influenced by platform affordances: a character limit on Twitter promotes brief creative idioms, whereas Instagram supports the use of multimodal ways of combining two sides of language: text and image.

The combination of the two views gives a cue to comprehend the formation of digital idioms, their spread and impact on language attitudes, and language change of this digital age is systematic but dynamic.

Idioms: Meanings, Functions, and Online Metamorphoses

Idioms are multi-word phrases whose meaning is no inferable to the components of the phrase and are comparatively fixed. Nunberg, Sag, and Wasow offer a distinction between fully idiomatic phrases and idiomatically combining phrases and observe that idiomaticity is a continuum phenomenon (Ionescu, 2022). Idioms are thought to be conceptual metaphors/metonymies embedded

within a speech community, an abstract notion that is projected onto a concrete area, such as in spill the tea (to gossip). They express language creatively, add emotive values, communicate group status, and accomplished practical functions such as hedging or humor, which enhances social solidarity both in the real world and the Internet. The digital idioms are unlike the traditional ones: they may rise and fall fast, may contain multimodal components such as emojis or GIFs, may be adapted creatively but still easily recognizable; they do not have in common places. Memes that are intertextual and premise on prior knowledge and hashtags that express attitudes and commentary on social topics, are examples of special forms. Digital idioms are created using creativity, punning, cultural allusions, and language combination, platform constraints such as character count and multimedia affect the expression and catchiness of a saying.

Attitudes towards language: Conceptualization and Measurement

The attitudes of the language are the reactions to a language, dialect or other linguistic characteristics. They are central to sociolinguistics, education, and the planning of language since they determine the learning, retention, language switching, and the effectiveness of policies. According to Baker, three dimensions can be distinguished, including cognitive (beliefs about language), affective (emotions about language), and behavioral (predispositions to act in specific manners) dimensions. The attitudes are applied on different levels: languages (e.g. English vs. Urdu in Pakistan), varieties (standard vs. vernacular), and linguistic features (pronunciations, grammar, vocabulary).

The changing attitude to language is not studied well although it does show apparent trends. Prescriptive attitudes take language change as detrimental whereas descriptive attitudes take it as a normal aspect of living languages. Education, age, social class and prestige, and media exposure are some factors that affect attitudes, and Attitudes are difficult to measure: direct survey measurements are susceptible to social desirability bias indirect such as the matched-guize method

can minimize bias, and behavioral measures (language choices) provide further information. These kinds of attitudes are expressed through abbreviations, emojis, hashtags and digital slangs and idioms online. The exposure is widespread, which is influenced by social media platforms.

Generation Z and Millennials.

Digital natives are millennials (born 1981-1996) and generation Z (born 1997-2012): they have been exposed to technology and social media since their early years. Millennials led the way in introducing such digital communication features as acronym, emoticons, and creative use of language. Gen z refines these trends and is more platform-specifically skilled, producer of memes, and integrates multimodal communication using text, image, GIFs, and videos (Reinwald, 2021). They frequently employ irony, a mocking sense of humor, and remarks about their own messages, indicating that they engage in considerate means of conveying ideas. Code-switching and translanguaging is a widespread phenomenon, a pragmatic and stylistic decision. Creative in both languages, both generations come up with new words and new forms, which show metalinguistic consciousness between languages. These differences encompass the value of authenticity and open self-representation by Gen Z, and the use of more recent platforms, such as Tik Tok and Instagram.

The Case is Pakistan, Social Media and Language.

The linguistic situation in Pakistan is extremely multilingual; six prominent and numerous minor languages exist there. The national language is Urdu, English is an official prestige and local languages still play an important role in everyday life. The hierarchies of languages have been established by historical and political aspects, such as the nation-building and the consequence of colonization, English in the upper hierarchy, Urdu in the middle level, and regional languages in the local spheres (Reinwald, 2021).

This has been changed by social media. It permits the use of local languages in online posts promotes the hybrid language varieties, like Urduish and

Pinglish, and exposes them to the international language trends of using English idioms and memes. The result of this glocalization is hybrid languages and cultural forms. Pakistani young people also tend to use code-switching, Roman Urdu, neologism, and humor-oriented contents, and are creative and dynamic. Although there are worries about language quality especially in English and Roman Urdu, it has been determined that young users are meta linguistically conscious and they strategically manage online communication, which is reflective of the ecology of multilingualism in Pakistan(Ullah & Ali, 2025).

Digital Idioms and Attitudes to language

There are no empirical studies that cause a direct correlation between the use of digital idiom and language attitudes, yet a number of related studies can be useful. As an example, Tagliamonte and Denis discovered that although teenagers in Toronto did employ transparent features of digital language in direct messaging, their general language proficiency did not suffer(AlArasi, 2023). These teenagers were able to easily mix informal digital chat and formal language and it demonstrated that digital communication does not undermine language skills.

The study conducted by Vainikka and Young-Scholten of multilingual online communication revealed that users who had online mixed languages that mixed languages more positive than those who did not mix at all towards linguistic diversity and language change(Chai & Bao, 2023). This implies that the active multilingual practice may promote more open and flexible views on languages. Studies about emojis mention that emoji competence the skill of reading and employing emojis suitably signifies a favorable view of linguistic novelty. Individuals who utilize emojis well comprehend the new communication standards and also enhance multimodal meaning-making, which is comparable to openness to language change(Tianying & Bogoyavlenskaya, 2023).

Research on internet memes and internet slang demonstrates that digital expressions assist in creating the sense of identity and community. The analysis of Twitter by Brock revealed that the Black

Twitter users shared their cultural identity and support through the use of specific idioms and hashtags(Tianying & Bogoyavlenskaya, 2023). Since these forms were connected to a commonly held culture, users formed positive attitudes towards linguistic innovation instead of considering it as dumping the normal language.

Research studies based on age indicate that older users have more restrictive views of non-standard features of digital language as compared to younger users(Heuman, 2022). Nevertheless, a lot of this research investigates different perceptions towards certain aspects such as abbreviations or emojis without addressing the fact that the active use of these aspects may be correlated with the larger attitudes towards language change. Based on above past studies, we have developed the following alternative hypotheses:

H1: The use of idioms on social media positively and significantly affects the attitude towards idioms and language change.

H2: Understanding social media idioms use have a positive and significant impact on attitudes toward idioms and language change.

Research Methodology

The research design used in this study was quantitative in order to establish the relationships between social media understanding of idioms, the use of idioms on social media and attitude against language change among Generation Z and Millennials in Pakistan. The choice of the quantitative methodology was due to a number of reasons. First, it allows testing particular hypotheses on relationships between variables, and empirically confirming or disproving theoretical assumptions. Second, it provides the possibility to measure the strength of the relationships using statistical analysis, which provides an insight into the relative significance of various factors. Third, it allows extrapolating a sample to a larger population, improving the external validity of the results.

The research design was a cross-sectional survey design and gathered data at one time frame through a sample respondent. Cross-sectional designs suit well in investigating the relationship among variables and test the hypothesis on the

relationship as well, but it does not allow drawing of causation in the strict sense. This is a correlational design and not an experimental one because the independent variables (understanding and using idioms on social media) are not manipulated but measured.

The study fits within a positivist paradigm, which presupposes the objectivism of social phenomena and the possibility of empirical testing of the relationship between variables. This paradigm is in line with the purpose of the study namely to determine how the level of digital idiom engagement predicts language attitude using statistical analysis. Nevertheless, the research too admits the socially constructed character of language attitudes and significance of context in attaining linguistic behaviors, as it is conscious of interpretivist views.

Population and Sampling

The research was centered on Generation Z and Millennials, who access social media. The population was large hence, probability sampling was not applicable; convenience sampling and snowball sampling were applied. Convenience sampling was used to pick the participants depending on their availability and willingness whereas snowball sampling was used to increase the sample through the referrals in social networks. The inclusion criteria were: (1) age, (2) living in Pakistan, (3) frequent use of social media, (4) ensuring the sample represents the target generations and that all the numbers are adequate. The research concentrated on the Generation Z and Millennial, social media users in Pakistan have access to social media. There was no possibility of probability sampling due to high population and convenience sampling and snowball sampling were applied. Convenience sampling chose the subjects because of their presence and willingness whereas snowball sampling is a sampling method that increased the sample by referral in the social networks.

The sample size was based on the guideline on the regression analysis of 10-15 respondents per the predictor variable. The number of predictor variables (two variables (understanding and using idioms) and possible controls (age, gender,

education) meant that no less than 100 respondents were required. The sample size of the study was 209 participants, which had sufficient statistical power.

Data Collection Instrument

A structured questionnaire with four sections, i.e., demographics, idiom comprehension, idiom use, and attitudes to language change was used to collect the data. All measures were taken on Likert scales, which is one of the standard instruments of measuring the attitude in social science studies. The demographic questions included age (18-27 = Gen Z; 28-40 = Millennials), gender, education, and preferred platforms because those factors can be related to the language attitude.

The Idiom Comprehension Scale was 5 items that evaluated online idiom comprehension and the Idiom Use Scale was 5 items that assessed the frequency of online use of traditional or Gen Z idioms by the participants. The attitudes towards change scale consisted of 5 items (reversed coded) of both negative and positive statements and the reverse coded statements were converted into positively worded statements such that a higher score would indicate more positive attitudes.

Data Collection Procedure

Online survey through Google form data collection was done in a period of 1 month which helped to get a better understanding of the answers, an assurance of eligibility of the participants and a more diversified sample as compared to the online surveys which in Pakistan could only afford.

Ethical Consideration:

Students of universities, schools, and English language centers were informed about the study, given the guarantee of confidentiality, and willingly consented. There were no incentives provided and the subjects had the freedom to drop out as per the ethical provisions.

Statistical Significance:

A $\alpha = .05$ was used as a level of significance which means that the results obtained at a p-value below .05 were considered as significant. It is a

classical level of a social science study, and it is a probability of 5% of Type I error (false positive). The effect sizes have also been stated to indicate the practical significance of results since a statistic significance is not a measure of evidence size and its strength.

Results and Discussion

Demographic profile

The given demographic profile table provides an initial advantage of the 209 participants of the research bringing light to some essential features of the sample which plays a significant role in bringing the following results into perspective. Regarding the Gender, there is a moderate balance in terms of the number of male respondents (56.0% n=117) and female respondents (44.0% n=92). This distribution means that both genders are represented, although the results might be slightly biased towards a male viewpoint and this should be taken into consideration when generalizing the results. In respect to Generational Cohort, the sample is strongly concentrated on the representatives of Generation Z who take a majority (84.7, n=177), and the representatives of Generation Y (Millennials) are significantly fewer (15.3, n=32). With this huge gap, this is an important characteristic of the data. It implies that the conclusions of the study will be mainly formed

by the language behaviors and attitudes of the Gen Z generation, and the information about Millennials will be a comparatively minor point and not a comparable one. The analysis should therefore be wary of making direct comparisons between generations. Last but not the least, the statistics on Frequency of Social Media Use depict a very active participant base. The greatest percentage (35.9) spend 1-3 hrs/day in social media, and upon inclusion of those spending 3-5 hrs/day (23.4) and more than 5 hrs/day (28.7) it reveals that 87.5% of the sample are regular, but not heavy, social media users. Only 12.0% state that they use it during less than an hour a day. This supports the fact that the sampled people are active members of the digital environment that is being studied and thus suitable subjects to conduct a study about the language use in such sites. Their involvement is at a high level and this makes their responses to be valid in terms of idiom usage and attitudes.

Overall, the sample will mainly include very active and Gen Z, and male social media users. This profile is critical to contextualisation of results of the study, suggesting that the findings apply best to younger, digitally immersed male population, and the insights on Millennials are less confident, as their sample size is lower.

Table 1: Demographic Profile

Category (Gender of Respondent)	Frequency	Percent
Male	117	56.0
Female	92	44.0
Total	209	100.0
Category (Age of Respondent)		
Z Generation	177	84.7
Y Generation	32	15.3
Total	209	100.0
Category (Frequency use of Social Media)		

Less than 1 hour	25	12.0
1 to 3 hours	75	35.9
3 to 5 hours	49	23.4
More than 5 hours	60	28.7
Total	209	100.0

Reliability Analysis

The reliability analysis results affirm that the measurement scales in the questionnaire are very consistent and reliable with the ability of the measurement scales to measure the collected sample data.

The three major constructs knowledge about Idioms on Social Media, use of Idioms on Social Media and Attitudes Towards Idioms and Language Change all exhibit a high level of internal consistency. The measurement of each construct was done through a collection of five items, and all of them gave Cronbach Alpha values far beyond the widely accepted limit of 0.70. In particular, the values lie between .835 and .847

which means that the items in each scale are interrelated to a high level. It is an indication that the questions that are meant to gauge each concept are always at the same underlying idea.

All the three scales pass the minimum reliability criterion thus are accepted to be subjected to statistic analysis. The high level of reliability is a basic condition of hypothesis testing since it will guarantee that the further analysis of the relationship between these variables (e.g., through correlation or regression) rests on consistent and consistent measures which would enhance the validity of the conclusions made in the study.

Table 2

Factor	Items	Value of Cronbach Alpha	Remarks
Understanding of Idioms on Social Media	5	.847	Accepted
Usage of Idioms on Social Media	5	.837	Accepted
Attitudes Towards Idioms and Language Change	5	.835	Accepted

Regression Analysis

The findings obtained after the regression analysis provide strong statistical support, which suggests that the attitude of a person and his/her active use of idiomatic expressions on the online platforms play a crucial role in the formation of his/her attitude towards the linguistic evolution. The results of the analysis indicate that the two hypothesized predictors Understanding of Idioms on Social Media and Usage of Idioms on Social Media have statistically significant positive effect on Attitudes Towards Idioms and Language Change, as equaled by their p-values of .000. The inspection of the beta coefficients shows that there

is a subtle chain of influence: a deeper Understanding has a stronger individual effect (Beta = .446) over active Usage (Beta = .390) and the cognitive mastery of these novel forms is slightly stronger in promoting the acceptance than the behavioral process of its implementation. Most importantly, the joint predictive ability of the two variables is high as revealed by the Adjusted R² value of .629. This illustrates that the difference in attitudes among participants in this sample is explained by the extent to which people comprehend and use adapted idioms online. This model of eloquent explanation implies that

engagement with creative mutation of figurative language is not an extravagant activity of the study population, who are largely representatives of Generation Z and extensive users of social media,

but a primary activity that forms a positive and open attitude to change language as a dynamic and valid process.

Factor	Beta Value	P-value	Remarks
Understanding of Idioms on Social Media	.446	.000	Accepted
Usage of Idioms on Social Media	.390	.000	Accepted
Value of Adjusted R	.629		

Dependent variable: Attitudes Towards Idioms and Language Change

Conclusions and Research Recommendations in Future

This sociolinguistic research offers definitive proof that in the active digital ecosystem of Pakistan, the interaction with idiomatic linguistic on social media is one of the key factors that contribute to the formation of the generational attitude concerning linguistic change. It is revealed in the analysis that to the young, digitally native generation, Generation Z and Millennials, who encompass the vast majority of the digitally intensive segment of this sample, the channel to accepting and appreciating the evolution of language is highly mediated through their online practices. The outcome of the regression strengthens this association, and shows that both a profound Understanding and active Usage of new idioms are important, positive predictors that combine to explain a very large majority (63%) of the variance in the attitudes. This confirms the fact that change of the language is not just observed but is also actively engaged in and internalized; understanding is what gives the cognitive structure of recognizing innovation but the use is the performative accord that is the consolidating of a favorable position. These findings in the particular setting of Pakistan, which is a multilingual society that straddles international digital streams, show how the young people of this country are agentively globalizing language, adapting, absorbing, and adopting in their own complex language repertoires, the attitudes of accommodating and becoming flexible and creative in place of being purist.

First, to make causal inference more profound, longitudinal or experimental designs might be used to trace whether changes in attitude are directly due to increased use or increased knowledge over time, which would then move beyond the evidence of correlation which has been achieved here. Second, to answer the question of the underlying motivation of the quantitative numbers, why do people use idioms, how do they use it in various online communities (e.g. Twitter or Tik Tok) and why do they support or reject it based on their emotions or identities, qualitative follow-ups, using interviews or digital ethnography, are necessary to uncover the details of the underlying motivation. Third, it is important to increase the scope of demographics. The need to have a more balanced sample with older generations (Generation X and Baby Boomers) in the future to draw more clearly the outline of the generational divide, and the necessity to balance the population including the genders, rural-urban areas and diverse socioeconomic groups in Pakistan should be the focus of future research. Lastly, cross-cultural research might be conducted comparatively to determine whether the high levels of relationships experienced in Pakistan are common in other multilingual, post-colonial or digitally emergent societies or whether these hierarchies and cultural values of different languages play a significant role into the relationship. By exploring these directions, we will develop a more holistic, globally applicable picture of what is essentially being transformed in digital communication with regard to our own relationship with the language itself.

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