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EMOTIVE FUNCTION AND CATHARSIS IN MAXIM ONLINE MOTORCYCLE TAXI DRIVERS' REGISTER: A SOCIOLINGUISTIC STUDY IN PALU CITY

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Abstract || This study investigates the emotive functions and cathartic effects in the language register used by Maxim online motorcycle taxi drivers in Palu City, Central Sulawesi. Using a descriptive qualitative method, data were collected through field observations, semi-structured interviews, and note-taking from three purposively selected informants. The analysis was conducted using the multidimensional register framework developed by Biber and Conrad (2009, 2019).

The results show that the drivers' registers consist of three main types: (1) adoption of digital terms (cancel, on/off, on-bid, nge-tap), (2) metaphorical extensions (*gacor, anyep, paus*), and (3) interference from the local Kaili language (*balengga*). Functionally, these registers play important roles in improving operational efficiency, providing emotional catharsis (e.g., *gacor* for expressing happiness and anyep for venting frustration), and constructing group identity within the driver community.

Keywords || Register; Emotive Function; Catharsis; Maxim Drivers; Sociolinguistics; Kaili language

Abstrak || Penelitian ini menganalisis fungsi emotif dan efek katarsis dalam register bahasa yang digunakan oleh para driver ojek online Maxim di Kota Palu, Sulawesi Tengah. Dengan menggunakan metode kualitatif deskriptif, data dikumpulkan melalui observasi lapangan, wawancara semi-terstruktur, dan pencatatan dari tiga informan yang dipilih secara purposive. Analisis data dilakukan dengan menggunakan kerangka register multidimensional yang dikembangkan oleh Biber dan Conrad (2009, 2019). Hasil penelitian menunjukkan bahwa register yang digunakan para driver terdiri atas tiga tipe utama: (1) adopsi istilah digital (cancel, on/off, on-bid, nge-tap), (2) pengembangan metaforis (gacor, anyep, paus), dan (3) interferensi dari bahasa daerah Kaili (balengga). Secara fungsional, register ini berperan dalam meningkatkan efisiensi operasional, memberikan katarsis emosional (misalnya gacor untuk mengekspresikan kegembiraan dan anyep untuk melampiaskan frustrasi), serta membentuk identitas kelompok di kalangan driver

Katakunci || Register; Fungsi Emotif; Katarsis; Pengemudi Maxim; Sosiolinguistik; Bahasa Kaili Kaili

Introduction

Language serves not only as a means of communication but also as a reflection of social identity and emotional expression within a community. In sociolinguistics, language variation shaped by specific professions or social groups is known as register (Biber & Conrad, 2019). Register differs from dialect because it is determined by the context of use, including communicative purposes, topics, and situational factors, resulting in distinct lexical and structural choices (Holmes & Wilson, 2022).

The rapid growth of the economy, particularly online motorcycle taxi services, has created new professional communities with their own unique language practices. In Palu City, Central Sulawesi, Maxim has become one of the prominent platforms for online transportation. Daily interactions among Maxim drivers both at physical basecamps and through digital platforms such as WhatsApp groups have given rise to a specialized register. This register incorporates digital terminology from the application, metaphorical expressions, and elements of local languages, especially Kaili.

Previous studies on online motorcycle taxi drivers' language have primarily focused on descriptive accounts of terminology (Fatoni, 2020; Pudyastowo et al., 2020). While these studies successfully documented various registers, they rarely examined the deeper emotional and psychological dimensions behind the language use. Although some research has touched on expressive strategies in online interactions (Rahayu et al., 2025; Usman & Gafari, 2024), there remains a significant gap in understanding the emotive functions and cathartic effects of registers used by Maxim drivers in Palu City, a context strongly influenced by local socio-cultural and linguistic elements.

This study aims to fill this gap by investigating the forms and functions of registers used by Maxim drivers in Palu. Specifically, it seeks (1) to identify the linguistic variations of registers employed by the drivers, and (2) to analyze the emotive functions and cathartic impacts of these registers in their daily communication. By employing Biber and Conrad's (2019) multidimensional register framework, this research offers a more comprehensive understanding of how language operates as both a practical tool and an emotional outlet within this professional community.

Sociolinguistics as an Analytical Framework

Language is deeply embedded in social life and cannot be fully understood without considering its social context. Sociolinguistics examines the relationship between language and society, focusing on how social factors influence language use and how language reflects social structures (Holmes & Wilson, 2022). This discipline provides a suitable framework for analyzing language variation in specific communities, such as professional groups.

In this study, sociolinguistics serves as the main analytical lens. As Arifianti (2024) explains, sociolinguistics investigates how language operates in various social contexts and how social variables shape linguistic choices. Within this perspective, an individual's language use is influenced by factors such as interlocutors, setting, topic, and occupation. The profession of online motorcycle taxi drivers represents a contemporary social reality that fosters frequent interactions, both face-to-face at basecamps and virtually through digital platforms. These repeated interactions naturally lead to the development of shared linguistic practices and specialized registers.

This study specifically focuses on register as a form of language variation based on usage (functiolect). Unlike dialects that are tied to regional or social backgrounds, registers are shaped by the communicative demands of particular activities and environments (Biber & Conrad, 2009 & 2019). Maxim drivers in Palu City come from diverse linguistic backgrounds, including Kaili, Bugis, Javanese, and local Malay dialects. However, through their shared work environment and common experiences, they have developed a collective register that transcends individual differences for the sake of practical communication and social solidarity.

Language Variation Dynamics

The diversity of speech communities gives rise to what in linguistics is termed language variation. Arifianti (2024) classifies language variation into several types based on speakers and usage, including idiolect, dialect, sociolect, and functiolect (register). This study focuses specifically on functiolect or register variation.

Maxim drivers in Palu City come from various linguistic backgrounds, speaking different mother tongues such as Kaili, Bugis, Javanese, and Palu Malay. However, when they wear the same uniform

and gather in the same work environment, these differences are integrated into a new, shared language variation. This collective register is mutually understood and serves the practical needs of their daily operations.

The Concept of Register in Professional Communities

Register is a language variety specifically used within professional groups, work environments, or particular fields of interest. Holmes and Wilson (2022) explain that registers develop due to the need for a group of people to communicate more tactically, quickly, and specifically about technical matters they routinely encounter.

For the Maxim driver community, register serves as a "cipher language" or "internal code" assembled by their own group. The presence of specialized vocabulary serves dual functions. Technically, registers shorten communication time for instance, instead of typing "passengers who unilaterally cancel orders," they simply say *cancel-an* or *di-cancel*. Psychologically and socially, registers act as an invisible boundary that creates in-group identity. Individuals fluent in these registers are immediately recognized as "part of the asphalt brotherhood," while outsiders often struggle to grasp the precise meanings of these terms.

Emotive Function and Catharsis in Language

The emotive function of language, as identified in Jakobson's model of communication, focuses on the addresser's attitude toward what is being spoken about. In everyday communication, the emotive function is realized through interjections, exclamations, and expressive vocabulary that convey feelings and emotions. Research by Kamalina et al. (2023) found that the emotive function is the most dominant language function in communication, serving to convey speakers' feelings and thoughts to their interlocutors. Similarly, Koshkarova and Istomina (2023) demonstrated that emotional units are found at every level of the language system, from phonetic to textual levels, and the expression of emotions in language is integrated across all levels. Azzahra et al. (2026) further established that figurative language, including metaphors and similes, functions as a medium for expressing extreme emotions, inner turmoil, and psychological messages.

The emotive function of language is particularly relevant in professional communities where workers face high levels of stress and

uncertainty. As Kamalina et al. (2023) demonstrated, the emotive function serves as a primary vehicle for expressing feelings and thoughts that might otherwise remain unarticulated. In the context of gig economy workers, the ability to express emotions through specialized language codes can serve as a coping mechanism, allowing workers to process their experiences collectively. This is consistent with Koshkarova and Istomina's (2023) finding that emotional units permeate all levels of linguistic expression, from individual words to entire discourse structures. The cathartic dimension of such linguistic expression, as explored by Azzahra et al. (2026), suggests that figurative and expressive language can facilitate emotional release and psychological healing.

Catharsis, originally a literary and psychological concept, refers to the purification or purgation of emotions through art or experience. In linguistic contexts, catharsis can occur when speakers use language to express and release pent-up emotions. For Maxim drivers facing the uncertainties of gig economy employment—fluctuating income, demanding customers, and the pressures of urban mobility—language becomes a crucial outlet for emotional release. The shared nature of these linguistic expressions also facilitates collective catharsis, where drivers collectively acknowledge and process their emotional experiences through their specialized register. Azzahra et al. (2026) found that the use of figurative language in the novel *Katarsis* serves as a medium for expressing extreme emotions and inner turmoil, demonstrating the strong connection between expressive language and cathartic release.

Word Formation Processes

In linguistics, register refers to the variety of language that speakers select according to the situational context, communicative purpose, and participants involved (Biber & Conrad, 2019; Grieve, 2025). It encompasses lexical, grammatical, and stylistic choices that reflect the specific domain of language use. Unlike dialects, which are more closely tied to speakers' social backgrounds, registers are primarily shaped by function and situation (Pescuma et al., 2023).

In the context of online motorcycle taxi drivers, such as those working for Maxim, the registers that emerge tend to be informal, fast-paced, and heavily influenced by digital technology and daily work culture. To analyze the physical (morphological) forms of these registers, this study draws on morphological concepts from Baryadi

(2022). According to Baryadi (2022), morphology is the study of word formation processes. In practice, registers used by online motorcycle taxi drivers do not always consist of entirely new words; rather, they frequently involve modifications or adaptations of existing words through processes such as affixation, clipping, blending, acronym formation, and semantic shifts.

This approach aligns with recent studies showing that digital and professional registers in the internet era often rely on morphological creativity to create efficient communication (Setyaningsih, 2023; Putri, 2025). Morphological analysis enables researchers to understand how Maxim drivers develop distinctive vocabulary—such as service-specific abbreviations, order-related terms, or everyday expressions—that reflect their community identity.

Thus, the theoretical framework of register in this study integrates a situational sociolinguistic perspective (Biber & Conrad, 2019; Grieve, 2025) with morphological analysis (Baryadi, 2022). This combination allows for both a description and an explanation of the formation and adaptation processes of registers among Maxim drivers.

Multidimensional Register Analysis Framework

As the primary analytical foundation, this study employs the comprehensive approach of Douglas Biber and Susan Conrad (2019). This theory emphasizes that to fully understand register, researchers should not merely compile word lists. Registers must be examined through three interconnected dimensions:

1. **Situational Characteristics**: This forms the foundation of Biber's analysis. Words emerge because the situation supports their creation. This parameter examines the "communication stage," including participants, physical setting, and primary objectives.
2. **Linguistic Features**: This dimension examines external linguistic aspects. Drawing from the morphological theory mentioned above, this stage documents the physical forms of the Maxim community's registers, observing dominant patterns whether drivers in Palu City prefer acronyms, code-switching with Kaili language, or predominantly use metaphors.
3. **Functional Analysis**: This represents the synthesis of Biber's theory. Functional analysis connects the social situation (first

dimension) with physical word forms (second dimension). This stage addresses the philosophical question of why specific words are chosen whether regional terms are deliberately selected to create warmth and intimacy among fellow migrants, whether coded words are used to maintain conversation confidentiality, or whether expressive terms are employed for emotional release and catharsis.

Methodology

Sampling in qualitative research focuses on the depth of information rather than statistical representation. Therefore, participant recruitment was conducted through purposive sampling based on established inclusion criteria, including: 1). Active partnership status with Maxim platform, 2). Duration of work experience of more than one year, 3). Frequency of attendance at the gathering point (basecamp), 4). And, fluency in linguistic articulation. The three key informants representing various backgrounds were successfully recruited:

1. Randi (Male, 25 years old, represents the demographic of side job in part-time drivers who divide his focus between a freelance work and a small lodging business, with three years' experience.
2. Fiki (Male, 23 years old), represents the young generation of full-time drivers who are highly dependent on the gig economy ecosystem, with three years working experience.
3. Nabil (Male, 31 years old), is categorized as a full-time driver with a long historical track record that is six years experienced in Maxim platform.

While the sample size of three informants in this study might appear minimal at first glance, it must be understood through the principle of data saturation within the qualitative research tradition. Unlike quantitative surveys that rely on extensive sample sizes, micro-sociolinguistic studies of registers within homogeneous communities require depth of interaction; thus, data validity and robustness are ensured through the previously discussed informant selection criteria. The researcher conducted in-depth interviews and immersed themselves in the conversations of Maxim drivers—extending beyond the designated informants. Given the highly standardized nature of the online drivers' operational lexicon—driven by repetitive activities and shared algorithmic conditions, with vocabulary consistently revolving

around the same semantic themes empirical fieldwork convincingly demonstrated that, following several days of observation and participatory interviews at both basecamp locations, the saturation threshold had been reached. No new morphological forms of code words or jargon variations emerged; instead, there was only constant repetition and a vocabulary inventory consistent across all participating informants. Consequently, the data provided by these three representative subjects has holistically cataloged the linguistic ecosystem of the Maxim driver community in Palu City, dispelling concerns regarding data representativeness. Nevertheless, the researcher acknowledges the limitation regarding the number of informants; this issue will be discussed further in the conclusion as an avenue for future research.

Data Collection Techniques

To obtain rich and in-depth linguistic data, this research applied multidimensional data collection techniques common in sociolinguistic studies:

1. **Observation:** Researchers conducted direct observation by visiting the two previously identified basecamp locations in Siranindi and Lere districts. This field observation aimed to complement the interview data with a richer contextual understanding of the community's activities and interactions. As stated by Merriam and Tisdell (2016), direct field observation allows researchers to observe behaviors and social interactions in their natural settings, thereby producing deeper and more authentic data.
2. **Semi-Structured Interviews:** Researchers conducted direct interviews with about 18 questions to the three informants to explore lexical and contextual meanings of the terms they used. Through these interviews, researchers successfully collected an authentic register corpus, including terms such as *gacor* (receiving numerous order notifications), *anyep* (quiet or empty orders), *cancel* (order cancellation by either customer or driver), *paus* (long-distance orders), *orderan fiktif* (fake orders), *nge-tap* (waiting for orders), *on-bid* (ready to receive orders), and the Kaili regional term *balengga* (first order of the day).
3. **Observation and Note-Taking**: further revealed that terms commonly used in other ride-hailing applications, such as *mlayu,*

tupo, or *dor* from Grab, were not used and had no specific equivalents within the Maxim Palu driver community. This finding aligns with the principle that registers and specialized terminology are highly context-dependent. As Biber and Conrad (2019) note, linguistic features and vocabulary are functionally adapted to the specific situational characteristics, communicative purposes, and institutional systems of a particular group or workplace. Different company systems therefore naturally produce distinct registers with limited transferability between platforms.

Data Analysis Techniques

All raw data, including interview transcriptions and field notes, were processed using an interactive qualitative data analysis model integrated with Biber and Conrad's register theory. Systematic steps included:

1. **Data Reduction**: Researchers selected interview results from informants. Irrelevant data were discarded, while core data containing register vocabulary such as *gacor, paus, balengga, on-bid* were classified based on their linguistic forms.
2. **Data Display**: Reduced vocabulary was then presented narratively and structurally. At this stage, researchers described the situational characteristics surrounding each word, such as explaining the context in which the term *balengga* was uttered by drivers.
3. **Conclusion Drawing**: Finally, this stage analyzed the sociolinguistic functions behind driver utterances. Researchers interpreted why specific vocabulary emerged and compared findings with the theoretical framework to answer the research questions.

Results

Findings on Register Forms

Intense interactions at basecamps produced specialized registers functioning as operational language exclusively understood by the Maxim driver community in Palu City. The primary data in this study were obtained directly by the researcher through field observation and in-depth interviews. According to Creswell and Creswell (2018),

primary data refer to information collected firsthand by the researcher to specifically address the research questions.

To present systematic mapping, the linguistic forms and meanings of these registers are summarized in Table 1.

Table 1. Mapping of Forms and Meanings of Maxim Driver Communication Registers in Palu City

NO.	Register Vocabulary	Linguistic Forms	Contextual Meaning in a Community	Direct Quote Transcript
1	Cancel	English loanword	Unilateral order cancellation, either by passenger or driver.	*"Kak, saya cancel saja pesanannya, apa masih hujan"*
2	On/off	English loanword phrase	Status of activating or deactivating the application to receive orders	*"Kita ini biaar mau bagaimana situasi tetap on apa kalo off teada pemasukan*
3	On-bid	Mixed phrase (code-mixing)	Status when driver is waiting and ready to receive orders	*"Jam-jam rawan begini rugi kalo tidak ba-on-bid"*
4	Nge-tap	Affixation (prefix nge- + tap)	Status when an order comes in	*"Nge-tap, saya pigi dulu a"*
5	Pesanan Offline	Nominal phrase	Orders obtained not through the application	*"Kak bisa ambil orderan offline?"*
6	Orderan Fiktif	Nominal phrase	Fake orders intentionally created by irresponsible individuals	*"Alhamdulliahnya, Kita biar mau dapat orderan fiktif tetap baku bantu"*
7	Gacor	Semantic extension (metaphor)	Highly profitable condition when many order notifications come in; expresses euphoria	*"Behh gacor lagi"*
8	Anyep	Semantic extension (metaphor)	Javanese-origin word meaning sluggish or unprofitable condition with	*"..Kadang juga anyep tapi tidak hari-hari"*

			no orders for extended periods; expresses frustration	
9	Paus	Semantic extension (metaphor)	Long-distance orders yielding very high fares; expresses pride/satisfaction	*"Mantap bosku, tarikan pertama langsung tembus paus sampe Mamboro"*
10	Balengga	Semantic extension (metaphor)	Kaili-origin word meaning "head" in context, refers to the first order of the day, considered as opening the door to fortune	*"Babismillah dulu biar cepat dapat balengga-nya"*

The ten register items identified in Table 1 reflect the diverse and complex linguistic strategies employed by Maxim drivers in Palu City. These vocabularies are not merely casual street slang. Instead, they represent a highly functional communication system tailored to the specific demands of the online transportation sector. By examining these terms, we can categorize the linguistic creativity of the drivers into four distinct typologies that serve operational efficiency, emotional catharsis, and social solidarity.

First, items 1 to 4 demonstrate the assimilation of digital terminology. Drivers actively appropriate technical language directly from the application interface and adapt it to their daily communication needs. Words like cancel and the phrase on off are English loanwords that have been fully integrated into the local conversational context. Furthermore, the term on bid reflects a mixed phrase indicating a state of readiness to receive passengers. A particularly interesting morphological process is seen in the word *ngetap*. Here, drivers apply the informal Indonesian prefix nge to the English root word tap. This adaptation allows foreign digital commands to flow naturally within Indonesian sentence structures, optimizing communication speed and referential clarity during rapid work hours.

Second, items 5 and 6 illustrate the creation of specialized nominal phrases to describe specific operational realities. The terms *Pesanan* Offline and *Orderan Fiktif* combine standard Indonesian words

with modern transportation concepts to label atypical transaction phenomena. *Pesanan* Offline refers to a situation where a driver takes a passenger without using the application system, usually to secure a direct cash payment and avoid platform deductions. On the other hand, *Orderan Fiktif* describes the unfortunate event of receiving fraudulent requests from irresponsible individuals. These terms are crucial for the drivers because they provide universally understood labels for daily situations that fall completely outside the standard operating procedures of the application company.

Third, the metaphorical extensions found in items 7 to 9 reveal the creative capacity of drivers to imbue ordinary words with specialized meanings. These words capture the profound emotional dimensions of their work experiences. The word *gacor* is used to describe a highly profitable condition where orders arrive continuously. It serves as a collective expression of euphoria and financial relief. Conversely, the term *anyep*, which originates from the Javanese language, describes a sluggish or unprofitable period with zero incoming orders. Uttering this word provides a form of psychological release or catharsis for frustrated drivers facing financial uncertainty. Additionally, the word paus, which literally translates to whale, is metaphorically used to describe long distance orders that yield very high fares. Comparing a highly profitable order to a massive sea creature highlights the pride and satisfaction of the drivers.

Finally, the presence of the Kaili term *balengga* in item 10 indicates the strong persistence of local linguistic identity. Even within a professional community heavily shaped by global digital technology, drivers still rely on their regional language to express culturally significant concepts. In the Kaili language, *balengga* literally means head. However, the driver community uses it metaphorically to refer to the very first order of the day. Securing the first passenger is culturally perceived as opening the door to daily fortune. Therefore, using a local language term for this specific milestone adds a layer of emotional warmth and cultural familiarity among colleagues.

Discussion

The vocabulary list in Table 1 indicates a relatively complex communication system behind driving routines. In this section, the anatomy of this language is examined using the multidimensional register analysis framework (Biber & Conrad, 2009), which rests on

three main pillars: (a) situational characteristics, (b) linguistic features, and (c) functional analysis. This discussion is also dialogued with findings from previous studies to strengthen sociolinguistic arguments.

Analysis of Situational Characteristics

Douglas Biber emphasizes that the emergence of language variation is largely determined by its situational "womb." The basecamp environment in Siranindi and Lere presents highly informal, egalitarian interaction situations that uphold solidarity values. The open gathering setting frees drivers from the rigidity of standard grammar. Participants whether working part-time or full-time share psychological burdens and routines. In such collective situations, interaction serves not only for technical information exchange but also as a space for social catharsis. This condition validates the emergence of meaning-rich vocabulary.

Analysis of Linguistic Features

Based on the second pillar, the physical forms of Maxim Palu registers demonstrate morphological creativity divided into three main tendencies:

1. **Assimilation of Digital Terminology**: Drivers pragmatically adopt system language. Foreign words like *cancel, on/off,* and *on-bid* are fully absorbed. Meanwhile, *nge-tap* demonstrates dynamic assimilation processes, where the foreign root (*tap*) is subjected to Indonesian informal conversational affixes (*nge-*).
2. **Metaphorical Play and Semantic Extension**: Aligning with Pudyastowo et al.'s (2020) findings that drivers often shift word meanings to represent daily realities, Maxim Palu drivers creatively perform similar processes. The use of *paus* to liken profitable long-distance orders represents strong semantic extension. Similar metaphorical usage applies to *gacor* and *anyep*.
3. **Regional Language Interference**: The most authentic finding reflecting Palu's locality is the use of *balengga*. This Kaili-origin vocabulary, literally meaning "head," is manifested as a symbol of the 'first order of that day.'

Functional Analysis

The synthesis between situational context and linguistic forms reveals reasons behind the use of each vocabulary item. Registers in the Maxim

Palu driver community serve three crucial pragmatic roles for their operational sustainability:

1. **Operational Efficiency Function (Referential)**: Under the demands of fast-paced work, drivers require dense and precise communication without the risk of misunderstanding. Technical terms such as *on-bid, nge-tap,* and *cancel* condense lengthy instructional sentences into concise phrases.
2. **Emotional Catharsis and Emotive Function:** Life on the roads is filled with income uncertainty. The word gacor represents expressions of euphoria and gratitude. Conversely, cursing orderan fiktif or complaining about anyep serves as psychological defense mechanisms to channel frustration, allowing burdens to be shared among comrades. This finding aligns with Kamalina et al. (2023), who found that the emotive function is the most dominant language function in communication, and with Azzahra et al. (2026), who demonstrated that expressive language serves as a medium for conveying extreme emotions and inner turmoil. The use of these terms thus serves not only referential but also cathartic functions, allowing drivers to release emotional pressure through shared linguistic codes.
3. **In-Group Identity Formation Function**: By maintaining coded words such as *paus* and *balengga*, drivers are consolidating their identity boundaries. This language serves as social glue uniting people from different backgrounds, ensuring they belong to an exclusive and solidary street brotherhood among fellow drivers in Palu City.

Conclusion

This research elucidates the utilization of emotive functions and catharsis in the register used by Maxim online motorcycle taxi drivers in Palu City. The findings underscore the efficacy of the multidimensional register framework (Biber & Conrad, 2009) in examining how the drivers' register consists of three linguistic forms: assimilation of digital terminology (*cancel, on/off, on-bid, nge-tap*), metaphorical extensions and semantic shifts (*gacor, anyep, paus*), and regional language interference (*balengga* from Kaili language). Moreover, the results underscore the imperative of understanding how registers

serve not only referential purposes but also psychological and social functions.

The practical implications of this research underscore the significance of integrating sociolinguistic insights into understanding professional communication in the digital era. The findings demonstrate that registers in the Maxim driver community serve three main functions: operational efficiency (referential), emotional catharsis and emotive function (reflected in the use of *gacor* for euphoria and *anyep* for frustration), and in-group identity formation. Educators and researchers can leverage this approach to enhance understanding of how language variation emerges in professional communities, particularly in the context of gig economy employment.

Drawing upon the findings of this research, several recommendations emerge for future researchers and academics. First, the primary limitation of this study lies in its small sample size, and also as the limitation of this research as it relies on only three key informants. While qualitative approaches are inherently designed to deeply explore and understand meanings within a specific group rather than measure statistical frequencies, this limited number of informants restricts the generalizability of the findings. Although the validity of this study is grounded in data saturation achieved through prolonged engagement, the resulting lexical spectrum may not fully capture the linguistic variations of drivers in other areas. Therefore, future researchers are encouraged to involve a larger number of informants and broaden the scope of their study to include other online ride-hailing communities to obtain more representative data.

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