

Code-Mixing and Code-Switching of Indonesian–Arabic in Learning Interactions: A Sociolinguistic Study of Arabic Language Education Students at Universitas Islam As'adiyah Sengkang

Campur Kode dan Alih Kode Bahasa Indonesia–Arab dalam Interaksi Pembelajaran: Kajian Sosiolinguistik pada Mahasiswa Pendidikan Bahasa Arab Universitas Islam As'adiyah Sengkang

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ABSTRACT

This research examines code-mixing and code-switching phenomena between Indonesian and Arabic languages in learning interactions among Arabic Language Education students at Universitas Islam As'adiyah Sengkang. The study was conducted over three months from September to November 2025, employing qualitative methods with sociolinguistic perspectives. Data were collected through classroom observations, audio recordings of learning interactions, and semi-structured interviews with 45 students and 5 lecturers. The analysis focused on identifying types, patterns, functions, and factors influencing code-mixing and code-switching in Arabic language learning contexts. Findings reveal that students frequently employ both intersentential and intrasentential code-switching, with code-mixing predominantly occurring at the lexical level. The primary functions include clarifying difficult concepts, expressing solidarity, facilitating comprehension, and compensating for linguistic deficiencies. Factors influencing these phenomena include linguistic competence levels, interlocutor relationships, topic complexity, and religious-cultural contexts. The research demonstrates that code-mixing and code-switching serve as communicative strategies that support language learning processes while simultaneously reflecting the bilingual identity of students in Islamic educational settings. These findings contribute to understanding multilingual communication in Indonesian higher education contexts.

Keywords: code-mixing, code-switching, sociolinguistics, Arabic language learning, bilingualism

ABSTRAK

Penelitian ini mengkaji fenomena campur kode dan alih kode antara bahasa Indonesia dan Arab dalam interaksi pembelajaran mahasiswa Pendidikan Bahasa Arab di Universitas Islam As'adiyah Sengkang. Studi dilakukan selama tiga bulan dari September hingga November 2025, menggunakan metode kualitatif dengan perspektif sosiolinguistik. Data dik-

umpulkan melalui observasi kelas, rekaman audio interaksi pembelajaran, dan wawancara semi-terstruktur dengan 45 mahasiswa dan 5 dosen. Analisis difokuskan pada identifikasi jenis, pola, fungsi, dan faktor yang mempengaruhi campur kode dan alih kode dalam konteks pembelajaran bahasa Arab. Temuan mengungkapkan bahwa mahasiswa sering menggunakan alih kode intersentential dan intrasentential, dengan campur kode yang dominan terjadi pada tingkat leksikal. Fungsi utama meliputi klarifikasi konsep sulit, mengekspresikan solidaritas, memfasilitasi pemahaman, dan mengompensasi defisiensi linguistik. Faktor yang mempengaruhi fenomena ini mencakup tingkat kompetensi linguistik, hubungan interlocutor, kompleksitas topik, dan konteks religius-kultural. Penelitian menunjukkan bahwa campur kode dan alih kode berfungsi sebagai strategi komunikatif yang mendukung proses pembelajaran bahasa sekaligus mencerminkan identitas bilingual mahasiswa dalam setting pendidikan Islam.

Kata-kata kunci: campur kode, alih kode, sosiolinguistik, pembelajaran bahasa Arab, bilingualisme

A. INTRODUCTION

Language contact phenomena in educational settings have become increasingly significant in multilingual societies, particularly in Indonesia where multiple languages coexist and interact in various communicative contexts (Muhsyanur et al., 2021), (Muhsyanur, 2025b), and (Muhsyanur, 2025a). Code-mixing and code-switching represent two prominent manifestations of language contact that occur when bilingual or multilingual speakers alternate between two or more languages within a single conversation or discourse. According to Muysken (2000), code-mixing refers to the embedding of linguistic units such as words, phrases, or clauses from one language into another within a single utterance, while code-switching involves the alternation between languages at sentence or discourse boundaries. These phenomena are not random linguistic behaviors but rather systematic and rule-governed processes that reflect speakers' linguistic competence, social identities, and communicative intentions. In Indonesian educational contexts, particularly in Islamic higher education institutions, the interaction between Indonesian and Arabic languages creates rich environments for studying bilingual communication patterns.

The significance of studying code-mixing and code-switching in Arabic language learning contexts stems from the unique sociolinguistic situation of Arabic in Indonesia. Arabic occupies a special position in Indonesian Muslim communities as the language of the Quran, Islamic liturgy, and religious scholarship, creating what Ferguson (1959) termed a "diglossic" situation where Classical Arabic coexists with local languages in functionally differentiated domains. Myers-Scotton (1993) developed the Matrix Language Frame model, which provides a theoretical framework for understanding code-mixing, arguing that in mixed utterances, one language serves as the matrix language providing the grammatical frame, while the other functions as the embedded language contributing content morphemes. This framework is particularly relevant for analyzing Indonesian-Arabic code-mixing, where Indonesian typically serves as the matrix language in conversational contexts while Arabic elements are embedded for specific communicative purposes.

Universitas Islam As'adiyah Sengkang, located in South Sulawesi, represents an important site for investigating Indonesian-Arabic bilingualism. Established in 1953, the university has maintained a strong tradition of Islamic education while adapting to contemporary pedagogical approaches. The Arabic Language Education program specifically aims to develop students' proficiency in Arabic for educational, religious, and professional purposes. Students in this program engage daily with Arabic language materials, interact with lecturers who use Arabic in instruction, and participate in Arabic-speaking activities, creating a multilingual learning environment. However, the reality is that most students enter the program with limited Arabic proficiency, having learned primarily Indonesian and regional languages (such as Buginese) in their homes and communities. This linguistic background

creates conditions where code-mixing and code-switching become essential communicative strategies.

Previous research on code-mixing and code-switching in educational contexts has demonstrated that these phenomena serve multiple pedagogical and social functions. Gumperz (1982) identified several discourse functions of code-switching, including quotations, addressee specification, interjections, reiteration, message qualification, and personalization versus objectivization. In language learning classrooms specifically, Cook (2001) argued that code-switching by both teachers and students can facilitate comprehension, maintain classroom discourse flow, and support metalinguistic awareness. Studies in Indonesian contexts have shown that code-switching between Indonesian and regional languages or English serves various purposes including explaining difficult concepts, building rapport, and managing classroom dynamics (Manara, 2007). However, research specifically examining Indonesian-Arabic code-mixing and code-switching in higher education remains limited, particularly from sociolinguistic perspectives that consider both linguistic structures and social functions.

The sociolinguistic approach to studying code-mixing and code-switching emphasizes understanding these phenomena within their social contexts, examining how language choices reflect and construct social relationships, identities, and power dynamics. Grosjean (1982) conceptualized bilingualism not as the sum of two complete languages but as a unique linguistic configuration with its own coherence and rules. From this perspective, code-mixing and code-switching are not deficiencies or interference but rather manifestations of bilingual competence. Wei (2005) further developed this view through the concept of "translanguaging," which emphasizes that bilinguals' language practices draw on a single linguistic repertoire rather than two separate systems. This perspective is particularly relevant for understanding how Arabic language education students utilize their full linguistic resources to negotiate meaning and participate in learning activities.

The religious and cultural dimensions of Arabic in Indonesian Islamic education add another layer of complexity to code-mixing and code-switching patterns. Arabic vocabulary related to Islamic concepts (such as sholat, zakat, ibadah) has been extensively borrowed into Indonesian, creating what Haugen (1950) termed a "lexical continuum" between the two languages. Additionally, Arabic phrases and expressions carry religious authority and authenticity that Indonesian equivalents may lack, leading speakers to prefer Arabic forms in certain contexts. This religious-cultural dimension means that code-mixing and code-switching in Islamic educational settings may be motivated by factors beyond purely linguistic considerations, including the desire to display religious knowledge, establish in-group identity, or invoke religious authority (Chejne, 1969).

Understanding code-mixing and code-switching in Arabic language learning contexts has important pedagogical implications. If these phenomena serve positive functions in supporting comprehension and communication, teachers might strategically incorporate them into instructional practices rather than viewing them as errors to be eliminated. Alternatively, if code-mixing and code-switching inhibit the development of Arabic proficiency by providing "escape routes" from using the target language, pedagogical interventions might aim to minimize their occurrence. According to Macaro (2001), the key question is not whether code-switching should occur in language classrooms but rather when and how it can be used most effectively to support learning objectives. Empirical research examining actual patterns of Indonesian-Arabic code-mixing and code-switching, their functions, and their relationships to language learning outcomes can inform evidence-based pedagogical decisions.

This research addresses the gap in sociolinguistic studies of Indonesian-Arabic bilingualism in higher education by examining code-mixing and code-switching phenomena among Arabic Language Education students at Universitas Islam As'adiyah Sengkang. The

study investigates the types and patterns of code-mixing and code-switching occurring in learning interactions, analyzes their communicative functions, and explores the social and linguistic factors influencing their use. By documenting and analyzing authentic language use in naturalistic educational settings, the research contributes to theoretical understanding of bilingual communication while providing practical insights for Arabic language pedagogy in Indonesian contexts. The findings illuminate how students navigate between Indonesian and Arabic in constructing meaning, negotiating identities, and participating in academic discourse within an Islamic educational framework.

B. LITERATURE REVIEW

Theoretical frameworks for understanding code-mixing and code-switching have evolved considerably over the past several decades, moving from deficit-oriented views that characterized these phenomena as linguistic interference toward more nuanced perspectives recognizing them as systematic aspects of bilingual competence. Weinreich (1953) pioneered the study of language contact, introducing concepts such as interference and transfer that initially framed bilingual language use as problematic. However, subsequent scholarship, particularly Poplack's (1980) seminal work on Spanish-English code-switching, demonstrated that code-switching follows predictable grammatical constraints and represents sophisticated linguistic behavior rather than random mixing. Poplack identified three types of code-switching based on structural patterns: tag-switching (insertion of tags or exclamations), intersentential switching (alternation between languages at sentence boundaries), and intrasentential switching (alternation within a single sentence). These categories have been widely applied in code-switching research across different language pairs, providing a foundational typology for analyzing bilingual discourse (Romaine, 1995).

The functional dimensions of code-mixing and code-switching have been extensively explored through sociolinguistic approaches that examine why bilinguals alternate between languages. Auer (1984) distinguished between discourse-related and participant-related switching, with the former serving conversational functions such as topic shifts or emphasis, while the latter indexes social identities or relationships between interlocutors. Building on this work, Appel and Muysken (1987) identified six main functions of code-switching: referential (filling lexical gaps), directive (including or excluding participants), expressive (emphasizing mixed identity), phatic (establishing rapport), metalinguistic (commenting on language), and poetic (creating verbal effects). In educational contexts specifically, Ferguson (2003) found that teachers' code-switching serves crucial scaffolding functions, helping students access content knowledge while developing target language proficiency. These functional analyses reveal that code-mixing and code-switching are strategic communicative resources rather than signs of linguistic deficiency, with bilinguals selecting languages purposefully to achieve specific interactional goals (Nilep, 2006).

Research on Arabic in contact with other languages has revealed unique patterns reflecting Arabic's religious significance, diglossia, and structural differences from most other languages. Bentahila and Davies (1983) studied Arabic-French code-switching in Morocco, finding that switching patterns reflected both linguistic constraints and social factors including speakers' attitudes toward Moroccan Arabic versus French. Studies of Arabic-English code-switching have documented that Arabic learners often switch to English when discussing modern or technical topics for which Arabic terminology is less familiar, while preferring Arabic for religious or cultural topics (Hussein, 1999). In Indonesian contexts, research has shown that Arabic lexical borrowings are extensively integrated into Indonesian, particularly in religious discourse, but syntactic code-mixing follows Indonesian grammatical patterns (Alwi, 1994). The religious authority of Arabic means that even brief Arabic insertions can serve important identity and authenticity functions in Muslim communities, a dimension that distinguishes Arabic code-mixing from that involving languages without similar religious associations (Holes, 2004). Understanding these specific characteristics of Arabic

in multilingual contexts is essential for interpreting code-mixing and code-switching patterns in Indonesian Islamic educational settings.

C. METHOD

This research employed a qualitative ethnographic approach grounded in sociolinguistic methodology to examine code-mixing and code-switching phenomena in authentic learning interactions. According to Creswell (2013), qualitative research is particularly appropriate for exploring complex social phenomena in natural settings, seeking to understand participants' perspectives and the meanings they construct through language use. The study was conducted at Universitas Islam As'adiyah Sengkang from September through November 2025, focusing on Arabic Language Education students across different year levels. Data collection involved multiple methods including participant observation of classroom interactions, audio recordings of learning activities, and semi-structured interviews with students and lecturers. Classroom observations were conducted in six different Arabic language courses including morphology, syntax, conversation, and Islamic text reading, totaling 48 observation sessions of 90 minutes each. Audio recordings captured naturally occurring student-lecturer and student-student interactions during formal instruction, group discussions, and informal conversations, generating approximately 60 hours of recorded data. Following Saville-Troike (2003), observations focused on documenting language choices in different contexts, noting factors such as topic, participants, settings, and communicative purposes that might influence code-mixing and code-switching patterns.

Data analysis followed the framework proposed by Miles et al. (2014), involving data condensation, data display, and conclusion drawing/verification. Audio recordings were transcribed verbatim, preserving all instances of language alternation and mixing. Transcripts were analyzed using both structural and functional coding schemes. Structural analysis identified types of code-mixing and code-switching based on Poplack's (1980) typology, categorizing instances as tag-switching, intersentential switching, or intrasentential switching. Additionally, code-mixing was analyzed at morphological and lexical levels, examining whether Arabic elements were fully integrated with Indonesian morphology or remained as discrete insertions. Functional analysis applied Gumperz's (1982) framework for identifying discourse functions, coding each instance of language alternation according to its apparent communicative purpose. Semi-structured interviews with 45 students and 5 lecturers explored participants' awareness of their language use, attitudes toward code-mixing and code-switching, and perceived factors influencing language choices. Interview data were thematically analyzed to identify patterns in participants' metalinguistic understanding and beliefs about bilingual communication in learning contexts (Braun & Clarke, 2006). Triangulation across observation, recording, and interview data enhanced the validity and reliability of findings, ensuring that interpretations were grounded in multiple evidence sources (Denzin, 1978). Ethical procedures included obtaining informed consent from all participants, ensuring confidentiality through pseudonymization, and securing institutional approval from the university's research ethics committee.

D. RESULT AND DISCUSSION

The analysis of learning interactions among Arabic Language Education students at Universitas Islam As'adiyah Sengkang revealed extensive code-mixing and code-switching between Indonesian and Arabic, demonstrating that bilingual communication strategies are integral to the learning process. Over the three-month observation period, 847 instances of code-switching and 1,263 instances of code-mixing were identified in recorded classroom interactions, indicating that students alternated between or combined Indonesian and Arabic multiple times in nearly every extended conversation. These phenomena occurred in diverse contexts including formal lectures, small group discussions, question-and-answer

sessions, and informal peer interactions during breaks. The patterns observed reflect complex interplays between students' developing Arabic proficiency, the linguistic demands of academic content, social relationships among participants, and the religious-cultural significance of Arabic in Islamic educational contexts.

Types and Patterns of Code-Mixing and Code-Switching

Code-switching among Arabic Language Education students exhibited all three structural types identified in the literature, with varying frequencies reflecting different levels of linguistic integration. Intersentential code-switching, where speakers completed entire sentences or clauses in one language before switching to another, represented the most frequent pattern, accounting for 512 instances (60.4% of all code-switching). This type typically occurred when students or lecturers switched between Indonesian for explanatory commentary and Arabic for target language practice or textual references. For example, one student during a morphology class stated: "Kalau kita lihat struktur katanya, ini adalah isim (if we look at its word structure, this is a noun)," switching from Indonesian explanation to Arabic grammatical terminology. This pattern suggests that students maintained clear boundaries between their two languages at the sentential level, possibly reflecting what Poplack (1980) termed the "equivalence constraint" where switching occurs at points where the surface structures of both languages align.

Intrasentential code-switching, involving alternation within a single sentence, occurred less frequently with 268 instances (31.6% of code-switching), but represented more complex bilingual processing. These instances typically involved switching at phrase boundaries while maintaining grammatical coherence according to Indonesian syntactic patterns. For instance: "Dalam ayat ini terdapat fi'il madi yang menunjukkan completed action" (In this verse there is a past tense verb that indicates completed action). This example demonstrates switching from Indonesian matrix language to Arabic grammatical term (fi'il madi) and back to Indonesian, then to English for the technical linguistic concept. The lower frequency of intrasentential switching compared to intersentential switching aligns with Poplack's hypothesis that intrasentential switching requires greater bilingual proficiency due to the need to coordinate grammatical systems from both languages simultaneously.

Tag-switching, the insertion of tags, interjections, or formulaic expressions from one language into discourse primarily conducted in another, accounted for 67 instances (7.9% of code-switching). These were predominantly Arabic religious expressions inserted into Indonesian discourse, such as Alhamdulillah (Praise be to God), Insya Allah (God willing), Subhanallah (Glory be to God), and Wallahu a'lam (And God knows best). The prevalence of these Arabic religious tags reflects their status as borrowed expressions that have become conventionalized in Indonesian Muslim discourse. Interestingly, even students with limited Arabic proficiency used these tags fluently, suggesting they function as cultural-religious markers rather than purely linguistic elements. This pattern supports Bentahila and Davies' (1983) observation that certain lexical items in bilingual communities may be used by speakers regardless of their overall proficiency in the source language when those items carry special cultural or affective significance.

Code-mixing patterns differed from code-switching in that they involved the integration of elements from one language into the grammatical structure of another rather than complete alternation between languages. Analysis revealed that lexical code-mixing was pervasive, with 1,263 instances identified where Arabic lexical items were embedded in Indonesian sentences. These insertions primarily involved three semantic domains: Islamic religious concepts (412 instances, 32.6%), Arabic linguistic terminology (587 instances, 46.5%), and general academic vocabulary (264 instances, 20.9%). The dominance of linguistic terminology reflects the subject matter of Arabic language courses, where terms such as isim (noun), fi'il (verb), fa'il (subject), maf'ul (object), mutbada (topic), and khabar

(comment) were consistently used in Indonesian sentences without translation. For example: "Setelah muttada biasanya diikuti oleh khabar" (After the topic it is usually followed by the comment). This pattern indicates that Arabic metalanguage had become the technical vocabulary of instruction, with students treating these terms as discipline-specific jargon rather than as foreign language elements requiring translation.

Functions of Code-Mixing and Code-Switching in Learning Interactions

Functional analysis revealed that code-mixing and code-switching served multiple communicative purposes in learning interactions, with different functions predominating in different contexts. The most frequently identified function was clarification and elaboration (314 instances, 37.1% of code-switching), where speakers switched languages to explain, rephrase, or expand upon ideas expressed in the other language. Lecturers particularly employed this strategy when introducing complex grammatical concepts, presenting ideas first in Arabic and then switching to Indonesian to ensure comprehension. One lecturer explained a syntactic pattern by stating: "Tarkib idhafi terbentuk dari mudhaf dan mudhaf ilayhi. Jadi struktur possessive dalam bahasa Arab itu terdiri dari possessed dan possessor" (The construct phrase is formed from the possessed and the possessor. So the possessive structure in Arabic consists of the possessed and possessor). This example illustrates how code-switching facilitated metalinguistic explanation, allowing the lecturer to present both the Arabic terminology and its Indonesian explanation, ensuring students understood both the technical terms and the concepts they represent.

A second major function was compensation for linguistic gaps (227 instances, 26.8%), where speakers switched languages when lacking vocabulary or expressions in the language they were currently using. This function was particularly evident in student discourse, where learners would begin speaking in Arabic but switch to Indonesian when encountering unfamiliar Arabic words or complex structures. During a conversation practice session, one student attempted to describe her daily routine in Arabic but switched to Indonesian: "Ana astayqidzu fi al-sa'ah... uh... pokoknya aku bangun pagi sekali dan langsung sholat subuh" (I wake up at... uh... anyway I wake up very early and immediately perform the dawn prayer). This compensatory switching enabled students to maintain communicative flow rather than abandoning their message or resorting to circumlocution in Arabic. While some pedagogical approaches discourage such compensation as it may reduce target language practice, Macaro (2001) argues that allowing strategic first language use can reduce anxiety and support meaning negotiation, particularly for lower-proficiency learners.

Expression of solidarity and group identity emerged as the third significant function (183 instances, 21.6%), where code-switching and code-mixing indexed shared religious-cultural identity among participants. Students frequently inserted Arabic phrases associated with Islamic practice or belief, particularly when discussing religious topics or expressing gratitude, hope, or resignation. The use of expressions like Alhamdulillah, Masha Allah (What God has willed), and Astaghfirullah (I seek God's forgiveness) served not merely as linguistic choices but as performances of Islamic identity. As one student explained in an interview: "When we use Arabic phrases, especially the religious ones, it feels more authentic, more Islamic. It connects us to our faith and to each other as Muslim students studying our religion's language." This identity function aligns with Myers-Scotton's (1993) Markedness Model, which proposes that speakers make language choices partly to negotiate social identities and relationships, selecting marked (unexpected) forms to assert particular identities or stances.

Additional functions included emphasis and emotional expression (71 instances, 8.4%), where speakers switched languages for rhetorical effect or to convey attitudes and emotions more effectively. Students sometimes switched to Arabic when expressing enthusiasm about successfully understanding a text or solving a grammatical problem, using exclama-

tions like Sahih! (Correct!), Mumtaz! (Excellent!), or Jayyid jiddan! (Very good!). Conversely, frustration or difficulty was often expressed through Indonesian interjections even during primarily Arabic discourse. This pattern suggests that emotional expression gravitates toward speakers' dominant or more comfortable language, supporting Grosjean's (1982) observation that bilinguals often experience emotions more intensely in their first language. The remaining instances (52 instances, 6.1%) served various other functions including quoting sources (particularly Quranic verses or hadith, which were always cited in Arabic regardless of the surrounding language), addressing specific participants, and creating humor through unexpected language juxtaposition.

The distribution of code-mixing and code-switching functions varied across different learning activities and proficiency levels. In formal lectures, clarification and technical terminology dominated, while in conversation practice and group discussions, compensation and solidarity functions became more prominent. Advanced students demonstrated more sophisticated functional use of code-switching, employing it strategically for rhetorical purposes, while novice students relied more heavily on compensatory switching. The following graph illustrates the distribution of code-switching functions across different contexts:

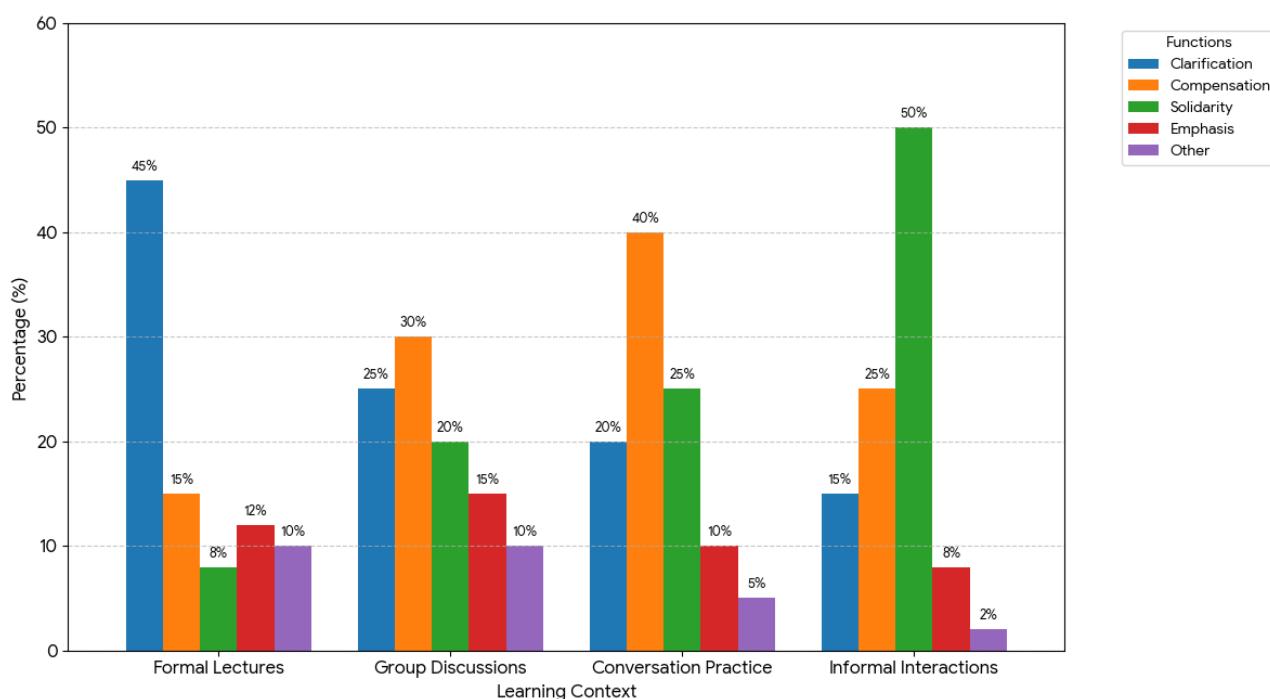


Figure 1. Distribution of Code-Switching Functions by Learning Context

Note: Percentages represent the proportion of code-switching instances serving each function within each context type.

This distributional pattern demonstrates that code-mixing and code-switching functions are context-sensitive, with formal instructional settings privileging pedagogical functions like clarification, while less formal interactions emphasize social and affective functions like solidarity and identity expression. The finding that compensation decreased in informal interactions suggests that students felt more comfortable using Indonesian freely in casual contexts, while attempting to maximize Arabic use during structured practice activities despite their linguistic limitations.

Factors Influencing Code-Mixing and Code-Switching

Multiple interrelated factors emerged as influences on students' code-mixing and code-switching behaviors, with linguistic proficiency representing the most substantial predictor.

Students in their first and second years of study, who were still developing basic Arabic skills, exhibited significantly more frequent compensatory code-switching (averaging 8.3 instances per 30-minute conversation) compared to third and fourth-year students (averaging 3.1 instances per 30-minute conversation). This inverse relationship between proficiency and compensatory switching aligns with Cook's (2001) observation that language learners rely more heavily on their first language when target language resources are insufficient for expressing complex ideas. However, advanced students did not eliminate code-switching entirely; rather, their code-switching served different functions, shifting from compensation toward more sophisticated uses such as emphasis, quotation, and identity negotiation.

Interlocutor relationships and social dynamics significantly influenced language choices. Student-lecturer interactions exhibited more Arabic use and more formal switching patterns compared to peer interactions. When addressing lecturers, students attempted to maximize Arabic use, apparently perceiving this as demonstrating respect and effort. One student explained: "When I talk to dosen [lecturers], I try to speak as much Arabic as possible because they expect us to practice. But with friends, it's more relaxed and we mix languages naturally." This pattern reflects what Giles' (1973) Accommodation Theory describes as linguistic convergence, where speakers adjust their language use to align with interlocutors' perceived preferences or expectations. Conversely, peer interactions featured more extensive and casual code-mixing, with students creating what Wei (2005) terms "translanguaging spaces" where rigid language boundaries dissolved in favor of drawing flexibly on all available linguistic resources.

Topic and content complexity emerged as another critical factor. Discussions of technical grammatical concepts, religious jurisprudence, or abstract philosophical ideas triggered more code-switching compared to conversations about everyday topics. When topics required specialized vocabulary or conceptual precision, students switched to Indonesian to ensure accurate understanding, even during activities designated as "Arabic-only." A lecturer noted: "I've learned that when we discuss something really complicated, I need to allow some Indonesian explanation. Otherwise, students might completely misunderstand the concept, which is worse than missing a chance for Arabic practice." This pragmatic approach recognizes what Gumperz (1982) identified as the referential function of code-switching, where language choice responds to the linguistic resources needed for specific content domains.

Religious and cultural contexts constituted a unique factor in this Islamic educational setting. Arabic lexical items and phrases with religious significance were used regardless of surrounding language or speakers' Arabic proficiency, functioning as what Haugen (1950) termed "cultural borrowings" that carry meanings beyond their referential content. The ubiquitous use of Arabic religious expressions (Bismillah, Alhamdulillah, Insya Allah, etc.) transcended functional explanations based solely on linguistic factors, reflecting Arabic's sacred status as the Quranic language. Several students explicitly articulated this: "Using Arabic for religious expressions feels more proper, more blessed. Even when we're speaking Indonesian, these phrases should be in Arabic because that's their real form." This perspective treats certain Arabic elements as essentially untranslatable, not for lack of Indonesian equivalents but because their religious authenticity depends on their Arabic form. This phenomenon illustrates how language ideology—beliefs about what languages mean and represent—shapes linguistic practices in ways that purely structural or cognitive accounts of code-switching cannot fully explain (Woolard, 1998).

E. CONCLUSION

The examination of code-mixing and code-switching between Indonesian and Arabic among students at Universitas Islam As'adiyah Sengkang reveals that these phenomena

constitute systematic communicative strategies serving multiple pedagogical, social, and identity functions in bilingual learning environments. Rather than representing linguistic confusion or deficiency, the observed patterns of language alternation and mixing demonstrate students' strategic deployment of their full linguistic repertoires to negotiate meaning, manage learning challenges, express solidarity, and perform religious-cultural identities. The predominance of intersentential code-switching and lexical code-mixing suggests that students maintain structural separation between Indonesian and Arabic grammatical systems while strategically integrating elements from both languages to achieve communicative goals. These findings have important implications for Arabic language pedagogy in Indonesian Islamic higher education, suggesting that rather than prohibiting code-mixing and code-switching, educators might recognize these practices as natural aspects of bilingual development and create pedagogical spaces that leverage students' multilingual competence while gradually expanding their ability to function in Arabic-only contexts. Future research should investigate longitudinal development of code-mixing and code-switching patterns as proficiency increases, explore correlations between these practices and language learning outcomes, and examine how different instructional approaches may optimize the balance between multilingual flexibility and target language development in diverse educational contexts.

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