



**Code Switching and Code Mixing in the Communication of Arabic  
Language Education Master Students UIN Malang: A Sociolinguistic  
Study**

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**Abstract**

Code switching is the phenomenon of changing the use of language or language variants in a conversation by a speaker, either between languages (e.g., from Indonesian to English) or between variations of the same language (e.g., from formal to informal language). Code switching usually occurs to facilitate communication, adjust to the situation, or show social identity. The aim of this research is, (1) to determine the form of code switching and code mixing that occurs in Arabic language education master students at UIN Maulana Malik Ibrahim Malang. (2) to determine what factors cause code switching and code mixing. This study uses a qualitative approach with a descriptive research type. The sample of this study was class F Arabic language education master students. The data collection technique used observation, after the data was collected it was analyzed using descriptive analysis techniques. The results of the data study show, (1) Code switching and external code mixing from Indonesian to Arabic or vice versa have 2 forms, namely oral and written communication. In oral communication, what occurs is code switching and code mixing between Indonesian and Arabic Fushah or Amiyah or vice versa. In written communication in the WhatsApp group, code switching and code mixing occur between Indonesian and Arabic in the form of Arabic Fushah, Amiyah, and Pegon. The code mixing that occurs is in the form of words, phrases, and also clauses. (2) The factors that cause code switching are speaker and interlocutor factors. Meanwhile, the factors that cause code mixing are role identification, education, and casualness (informality).

**Keywords :** code switching, code mixing, communication

# Code Switching and Code Mixing in the Communication of Arabic Language Education Master Students UIN Malang: A Sociolinguistic Study

## A. Introduction

Language is a very important communication tool in life.<sup>1</sup> Along with the progress of the times, the world of education and knowledge that is developing rapidly has demanded that someone know a language other than their mother tongue. In the world of education and technology today, at least the language used is national and international.<sup>2,3</sup> Arabic is the language of the Koran and is often referred to as the language of the expert in heaven.<sup>4</sup> Besides that, Arabic is one of the international languages officially used in the United Nations (UN), its functional role is on par with other international languages such as English, French, Spanish, Russian and Chinese.<sup>5</sup> So, apart from local languages, it is also important to be able to learn more about national and international languages so as not to be left behind.

According to Raymond Williams, language is the definition of man in the world. Because language permeates every aspect of human experience, and creates and reflects the picture of that experience.<sup>6</sup> In sociolinguistics, a language community is never homogeneous, but always heterogeneous. This means that people who use language are always diverse in terms of age, social status, economic status, education, gender, occupation and so on.<sup>7</sup> The existence of these differences gives rise to variations in the use of language by society in communicating. Many factors cause language variations to occur, for example, factors of scientific development and environmental factors. Environmental factors can cause dialects in each region to differ, even though the language used is Indonesian or other languages such as Arabic, English, and others.<sup>8</sup> Speech production for people who have more than one language, called bi/multilinguals, is more complex than for those who have only one language, called monolinguals. A monolingual speaker has only one name for one thing.<sup>9</sup> There are several terms known in the phenomenon of changing two or more languages in communication, namely code switching and code mixing.

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<sup>1</sup> Haniah Haniah, Syakir Hidayat, and Sabaruddin Garancang, "Al Kitab Al Dirasi Al 'Arabiyah Baina Yadaik," (الطموحات) *El-Thumuhat* 2, no. 1 (2020): 25–37, [https://doi.org/10.25299/elthumuhat.2019.vol2\(1\).2521](https://doi.org/10.25299/elthumuhat.2019.vol2(1).2521).

<sup>2</sup> S Abdullah et al., "Overcoming Problems in Learning Arabic Speaking Skills of Class X Students at Madrasah Aliyah Darul Ihsan Samarinda," ... *Samarinda International* ..., 2024, <https://journalweb.org/ojs/index.php/El-Syaker/article/view/50>.

<sup>3</sup> Sri Wiryanti Budi Utami and Dwi Handayani, *Bahasa Dalam Perspektif Sociolinguistik* (Surabaya: Airlangga University Press, 2023).

<sup>4</sup> Zahra Khusnul Lathifah et al., "Arabic Language Implementation Viewed from A Social and Cultural Perspective at Maitreechit Withayattan School Bangkok," *International Journal of Language Education* 8, no. 1 (2024): 36–47, <https://doi.org/10.26858/ijole.v8i1.60907>.

<sup>5</sup> Nur Fuadi Rahman, *Masa Depan Pembelajaran Bahasa: Belajar Bahasa Arab Dengan Artificial Intelligence (AI) Teori Dan Praktik* (Depok: Rajawali Pers, 2024).

<sup>6</sup> B. Kumaravadivelu, *Understanding Language Teaching* (London: Lawrence Erlbaum Associates, 2006).

<sup>7</sup> I Dewa Putu Wijana, *Pengantar Sociolinguistik* (Yogyakarta: Gadjah Mada University Press, 2021).

<sup>8</sup> Diah Aulia Ulfah et al., "The Effect of Muhawarah Method on Speaking Skills of Arabic Language Education Students at UINSI Samarinda," *El-Syaker: Samarinda International Journal of Language Studies* 1, no. 1 (2024): 42–54.

<sup>9</sup> Nashruddin Nashruddin, Slamet Setiawan, and Suhartono Suhartono, "LANGUAGE DISCORD AND LANGUAGE ATTITUDE AMONG EFL" 27, no. 2 (2024): 757–79.

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Hymes stated that code switching occurs between languages, between varieties, or styles found in a language. According to Suwito, there are two types of code switching, namely internal code switching and external code switching. Internal code switching is code switching that occurs between languages themselves, such as Indonesian to Javanese, or vice versa. While external code switching occurs between one's own language to a foreign language or vice versa.<sup>10</sup> According to Fasold, if one clause clearly has the grammatical structure of one language, and the next clause is structured according to the grammatical structure of another language, then it is called code switching.<sup>11</sup> According to Suwito, there are six factors that influence code switching, namely (1) speaker factors, (2) interlocutor factors, (3) the presence of a third speaker, (4) to arouse a sense of humor, (5) topic of discussion, (6) simply for prestige.<sup>12</sup>

Rokhman stated that code mixing is the use of two or more languages by inserting elements or variations of one language into another language, where these elements no longer have their own function.<sup>13</sup> According to Jendra, there are several types of code mixing, namely inner code mixing, which is the insertion of native language elements that are still related, and outer code mixing, which is the insertion of foreign language elements.<sup>14</sup> Based on the linguistic elements involved in it, there are various forms of code mixing, namely in the form of words, phrases, basters, word repetition, expressions or idioms, and clauses.<sup>15</sup>

The reasons that encourage code mixing according to Warsiman, there are three things, namely role identification, namely social, registrar, and educational. Variety identification, namely speakers do code mixing that will place them in their social status hierarchy, and the desire to explain and interpret is apparent because code mixing also marks attitudes and relationships towards others and the attitudes of others towards them.<sup>16</sup> According to Widyaningtyas, the factor that causes code mixing is to show learning. Casual or informal situations, there are no precise expressions in the language used, and variety factors.<sup>17</sup> According to Muharram, the occurrence of code switching and code mixing is not a coincidence or happens haphazardly, and is not a result of chaotic language use as many people say, but is determined by social and situational circumstances.<sup>18</sup>

Previous research conducted by A'yunin stated that external code switching was found, namely code switching from Arabic to Indonesian. The code

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<sup>10</sup> Nurul Aviah, Singgih Kuswardono, and Darul Qutni, "Alih Kode, Campur Kode Dan Perubahan Makna Pada Integrasi Bahasa Arab Dalam Bahasa Indonesia Di Film 'Sang Kiai' (Analisis Sociolinguistik)," *Lisanul Arab: Journal of Arabic Learning and Teaching* 8, no. 2 (2019): 137.

<sup>11</sup> Aviah, Kuswardono, and Qutni.

<sup>12</sup> Sayama Malabar, *Sociolinguistik* (Gorontalo: Ideas Publishing, 2015).

<sup>13</sup> Rokhman Fathur, *Suatu Pendekatan Pembelajaran Bahasa Dalam Masyarakat Multikultural* (Yogyakarta: Graha Ilmu, 2013).

<sup>14</sup> Rizki Wiranto, "Analisis Alih Kode Dan Campur Kode Dalam Pembelajaran Bahasa Arab Di SMA IT Nurul Ilmi Kelas X," *Jurnal Perndidikan Bahasa Arab Dan Budaya Islam* 3, no. 1 (2022).

<sup>15</sup> Warsiman, *Sociolinguistik: Teori Dan Aplikasi Dalam Pembelajaran* (Malang: Universitas Brawijaya Press, 2014).

<sup>16</sup> Warsiman.

<sup>17</sup> A'yunin Aditya Fajrin et al., "Alih Kode Dan Campur Kode Dalam Proses Pembelajaran Pada Mahasiswa Pascasarjana Pendidikan Bahasa Arab Uin Maulana Malik Ibrahim Malang," *Lisanul Arab: Journal of Arabic Learning and Teaching* 11, no. 2 (2022): 1-14, <https://doi.org/10.15294/la.v11i2.57968>.

<sup>18</sup> Mubasyiroh Mubasyiroh, "Alih Kode Dan Campur Kode Bahasa Arab," *Deskripsi Bahasa* 3, no. 2 (2020): 182-93, <https://doi.org/10.22146/db.v3i2.4092>.

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mixing found in this study was the insertion of words, phrases, and clauses. Meanwhile, the causal factors for code switching and code mixing found were the urgent need for speakers to provide understanding to their interlocutors.<sup>19</sup> Furthermore, research from Mubasyiroh, states that the form of code switching includes two things, when viewed from the language used to communicate, a formal form of code switching is found using the rules of fushah Arabic language, and informal which is not in accordance with the rules of fushah Arabic language. When viewed from the relationship between languages, there is code switching seen from the aspect of: a) the language used to communicate, a form of code switching is found which includes: formal "language according to Arabic language rules" and informal "language which includes Arabic to Indonesian and Indonesian in Arabic words or pegon. The form of code mixing includes two sides, seen from the syntactic elements, a form of code mixing is found which includes: words and phrases. While seen from the categorization of words, a form of code mixing is found which includes; numerals, pronominals, prepositions, nouns, verbs, adjectives, and adverbials. The factors of code switching include the relationship between the speaker and the speech partner, changes in the situation from formal to informal or vice versa. Changes in the topic of conversation, and educational background and level of ability.<sup>20</sup>

In universities, especially in departments related to foreign languages such as Arabic, they should be able to apply the language one hundred percent in communication. However, in reality, code switching and code mixing often occur between teachers and students. There are factors that cause these events to occur. Based on the results of initial observations, in the communication of students majoring in Arabic Language Education Masters class F UIN Maulana Malik Ibrahim Malang, code switching and code mixing are used, both in oral and written communication via WhatsApp groups. Departing from this background, the author tries to explain the forms of code switching and code mixing that occur and the factors that cause them in students of Arabic Language Education Masters Class F at UIN Malang. This study focuses on code switching and code mixing from Arabic to Indonesian, or Indonesian to Arabic.

### B. Method

This study uses a qualitative approach, with a descriptive research type. This study is intended to explore or clarify a symptom, phenomenon or existing social reality. Descriptive research attempts to describe a number of variables related to the problem and the unit being studied.<sup>21</sup> Data collection techniques in the form of observation. Data analysis techniques using descriptive analysis, namely after data collection and compilation, the data is interpreted descriptively.<sup>22</sup> The population of this study were 2nd semester Arabic Language Education Masters students, while the sample in this study were 2nd semester MPBA F students.

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<sup>19</sup> Fajrin et al., "Alih Kode Dan Campur Kode Dalam Proses Pembelajaran Pada Mahasiswa Pascasarjana Pendidikan Bahasa Arab Uin Maulana Malik Ibrahim Malang."

<sup>20</sup> Mubasyiroh, "Alih Kode Dan Campur Kode Bahasa Arab."

<sup>21</sup> Samsu, *Metode Penelitian: (Teori Dan Aplikasi Kualitatif, Kuantitatif, Mixed Methods, Serta Research and Development)* (Jambi: Pusaka Jambi, 2017).

<sup>22</sup> Samsu.

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### C. Results and Discussion

Code switching and code mixing can occur orally or in writing. The results of research related to code switching and code mixing in the communication of Arabic Language Education Masters students at UIN Maulana Malik Ibrahim Malang class F, show that the use of Arabic in code switching and code mixing that occurs from Arabic to Indonesian or vice versa in oral communication, uses two forms, namely Arabic Fushah (official) and Amiyah (unofficial). While written communication through WhatsApp groups which is often used uses Arabic Fushah and Amiyah, very rarely uses Arabic Pegon. Actually, code switching and code mixing of Arabic and Indonesian expressed orally or in writing in the form of words, phrases, clauses, and so on are not much different. Because what is written can be spoken, and vice versa. However, there is an Arabic Pegon term that applies to writing.

When viewed from the aspect of classroom learning, related to code switching in the communication of Arabic Language Education Master students of UIN Maulana Malik Ibrahim Malang class F, it shows that the use of Arabic in code switching is divided into external forms which occur from their own language (Indonesian) to a foreign language, namely Arabic. This is influenced by several factors including: 1) The demands of the department that require Arabic in its learning, 2) The majority of MPBA F class members are alumni of Islamic Boarding Schools and Arabic language studies at educational institutions, as well as Arabic language training in Pare, 3) Their high awareness in using Arabic, this is reinforced by the results of an interview with one of the students in the class, who said that: *"Because language is a habit, it must be accustomed to speaking even though sometimes it is not used optimally in class, besides that my friends and I are now sitting at the Masters level, the demands of learning Arabic are very broad, if not starting from small things in class then when else"*.

So, from the explanation above, it can be concluded that the factors that influence the occurrence of code switching in Arabic Language Education Masters students at UIN Maulana Malik Ibrahim Malang are: the speaker factor itself, the interlocutor factor in the form of class members themselves, the presence of a third speaker such as lecturers who teach in Arabic, and the subject matter that sometimes requires them to study Arabic books and articles.

Meanwhile, for code mixing itself in the communication of Arabic Language Education Master students of UIN Maulana Malik Ibrahim Malang class F, it shows that the code mixing that occurs in MPBA F students is classified as outer code mixing which is the insertion of foreign language elements. This can be seen from the frequency of students in this class mixing Arabic elements in learning activities. Be it in the form of single words, phrases mixed with Arabic, even clauses in a communication. And some of the things that underlie the occurrence of code mixing in MPBA F students are social factors where the majority of them are alumni of Islamic boarding schools and Arabic language teachers, so they are accustomed to using Arabic in social life, and educational factors which occur in the context of education, both in the teaching and learning process and when someone wants to show their intellectual level.

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The following is data related to code switching and code mixing in oral and written communication.

**Table 1. Fusha Arabic - Indonesian oral communication**

Mahasiswa 1 :	<p style="text-align: center;">نحن من الفرقة الأولى سنبين مقالتنا. اسمحولي أن نبين باللغة الإندونيسية ليسهل فهما.</p> <p style="text-align: center;">(Kami dari kelompok pertama akan menjelaskan makalah kami. Kami akan menjelaskan dengan bahasa Indonesia agar mudah dipahami)</p> <p style="text-align: center;">Materi yang kami sampaikan terkait dengan ruang lingkup teknologi pembelajaran.....</p>
Mahasiswa 2 :	<p style="text-align: center;">‘Afwan, saya ingin bertanya terkait penjelasan poin ke 5 di makalah halaman 12. Syukron, jazaakumullahu khoyron.</p>

In the data table above, the student begins the presentation by introducing the group and then asking permission to explain the paper using Indonesian so that it is easier for the audience to understand. After that, the student who previously used Arabic when opening the presentation, switched to using Indonesian when explaining the contents of the paper. So this event is called external code switching, from the mother tongue (Indonesian) to a foreign language (Arabic). In Student 2, he used a mixture of Arabic and Indonesian when he was going to ask questions. There are the words *'afwan* (sorry), *syukron* (thank you), and the clause *jazaakumullahu khoyron* (may Allah repay your kindness). This is external code mixing. The factors that cause the code switching above are the speaker's factors in order to get a good response from the other person. Although studying Arabic, sometimes there is material that is easier if explained using the mother tongue, of course by considering the background of the previous audience. The factor that caused student 2's code mixing was the identification of roles marked by educational. This shows education. As a Masters student in Arabic language education, the words *syukron*, *'afwan*, *jazaakumullahu khoyron* will be heard often and even become a habit.

**Table 2. Oral communication in Indonesian - Arabic Amiyah**

Mahasiswa 3 :	Kita pergi sekarang ke perpustakaan untuk mengerjakan makalah, <i>yala!</i> (Ayo=يالا)
Mahasiswa 4 :	<i>Aywa.</i> (Iya=أيوه)

Based on the results of data 2 above, there was code mixing in the conversation between student 3 and student 4. The code mixing that occurred was between Indonesian and Arabic Amiyah. There is the word *yala* to invite, and *aywa* to agree to the invitation. The factors that caused the code mixing were showing education and casualness or informal situations. The educational factor is showing the ability to master a foreign language by using special terms, namely Arabic amiyah. In Indonesia itself, amiyah is rarely studied, what is more often studied is Arabic Fushah. The casualness factor or informal situation is carried

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out in a friendly environment. Because student 3 and student 4 are friends and are in a relaxed condition, so in speaking they use Arabic Amiyyah. It will be different when dealing with lecturers in a lecture, of course the use of Arabic Amiyyah is felt to be lacking when communicating with lecturers..

**Table 3. Communication Fusha Arabic writing - Indonesia via WhatsApp group**

Dosen 1 :	Silahkan dimulai dulu presentasinya pukul 14.00 sambil saya perjalanan menuju kampus agar tidak kesorean selesainya.
Mahasiswa 6 :	إن شاء الله، على رأسنا وعينينا يا أستاذنا. <i>(In syaa Allah siap wahai ustadz kami)</i>
Dosen 1 :	شكرا جزيلا!
Dosen 2 :	السلام عليكم ورحمة الله وبركاته. سامح لي، الأخ محمد و الأخت عملية، هل أرسلتم الملف الاختبار النهائي؟ <i>(Assalamu'alaikum. Saya permisi, saudara Muhammad dan Amalia apakah kalian sudah mengirimkan file tugas akhir?)</i>
Mahasiswa 7 :	وعليكم السلام ورحمة الله وبركاته. نعم، خلص، أستاذة.
Dosen 2 :	Boleh difotokan email terkirimnya dan waktunya, mbak? Nanti saya cek lagi.
Mahasiswa 7 :	Baik ustadzah.

In the third data, there are two examples of code switching communication that occurred between lecturers and students using fushah Arabic in the WhatsApp group. In the first box, switch the code from Indonesian to Arabic fushah. Then in the second box in the Psycholinguistics course there is an event of code switching from Indonesian to fushah Arabic. The factor that influences the lecturer's code switching from Indonesian to Arabic is that the lecturer adjusts or compensates for the interlocutor who answers using Arabic. Then, in the second box, the factor that causes code switching from Indonesian to Arabic is the speaker's factor so that the next conversation seems closer to using the mother tongue.

**Table 4. Communication Arabic Amiyyah writing - Indonesia via Whatsapp group**

Mahasiswa 9 :	Berikut file makalah presentasi kelompok kami hari ini.
Mahasiswa 10 :	Siap, <i>masykur awi</i>

In the data above, there is code mixing between Indonesian and Arabic amiyyah in the form of a phrase. *Masykur awi* which when translated means thank you very much. The factors that cause the code mixing above are education and informal situations.

**Table 5. Communication Pegon Arabic writing via Whatsapp group**

Mahasiswa 11 :	Yaaa, أنا سانتري
Mahasiswa 12 :	منتول. هههههه

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This Pegon code mixing is very rare. This is because the majority of the MPBA F class are alumni of modern Islamic boarding schools, and also teachers at one of the trainings in Pare which always use communicative Arabic.

Code switching and code mixing that occur in Arabic language education master students semester 2 in class MPBA F mostly occur due to the speaker's needs. Usually the speaker wants to establish closeness with the person he is talking to, or provide understanding or interpretation to the person he is talking to. This is in line with A'yunin's research, namely the causal factor for code switching and code mixing that was found was the speaker's urgent need to provide understanding to the person he was talking to.<sup>23</sup>

The results of Mubasyiroh's research state that the form of code switching in WhatsApp group conversations used by SAINTEK UIN Malang students includes two things, when viewed from the perspective of the language used to communicate, a formal form of code switching was found using fushah Arabic language rules, and informal (pegon) which is not in accordance with fushah Arabic language rules.<sup>24</sup> This is also found by researchers in code switching and external code mixing events, where the communication used is formal Arabic, both oral and written communication (Fushah) and Pegon in writing. However, the difference is that very few researchers see the use of written communication using Arabic Pegon. This is also due to differences in majors. Because those studied were master's students of Arabic language education, they applied more Fushah or Amiyah Arabic.

### D. Conclusion

Code switching and code mixing that occur in the communication of Arabic language education master students are external code switching from Indonesian to Arabic or vice versa, which have 2 forms, namely oral and written communication. In oral communication, what occurs is code switching and code mixing from Indonesian to Arabic Fushah and Amiyah or vice versa. In written communication in the WhatsApp group, code switching and code mixing occur between Indonesian and Arabic in the form of Arabic Fushah, Amiyah, and Pegon. The code mixing that occurs is in the form of words, phrases, and also clauses. The factors that cause code switching are speaker and interlocutor factors. While the factors that cause code mixing are role identification, education, and casualness (informal).

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<sup>23</sup> Fajrin et al., "Alih Kode Dan Campur Kode Dalam Proses Pembelajaran Pada Mahasiswa Pascasarjana Pendidikan Bahasa Arab Uin Maulana Malik Ibrahim Malang."

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