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Code-Switching and Code-Mixing: Bridging Communication For Native and Non-Native Speakers in a Multilingual Classroom

Ramdhan Yuriyanto^{1*}, Ahmad Ismail², Ahmad Maghfurin³

^{1,2,3} Universitas Islam Negeri Walisongo Semarang, Indonesia

Correspondence: E-mail: ramdhanyuri@gmail.com

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ABSTRACT

This research aims to describe the forms and functions of code-switching and code-mixing in academic interactions at Nahdlatul Ulama University of Purwokerto, particularly in the Arabic Language Education program where Sudanese international students study alongside local students. Data were obtained from classroom observations, documentation, and interviews with 15 participants, consisting of 14 Indonesian students and 1 native Arabic-speaking student at the Department of Arabic Language Education. This combination of data sources and participant characteristics provided a comprehensive understanding of the interaction patterns in the classroom setting. Using a qualitative descriptive approach with a sociolinguistic perspective, this study reveals that code-switching and code-mixing are not merely indicators of linguistic deficiency but are deliberate strategies to achieve pedagogical clarity, socio-cultural solidarity, and pragmatic efficiency. The findings show that switching between Arabic, Indonesian, English, and local languages helps students grasp complex concepts, supports collaborative learning, and fosters inclusivity in a multilingual classroom. Code-mixing also emerges as a natural tool for negotiating meaning in spontaneous academic exchanges, reflecting the dynamic adaptation of students to diverse linguistic repertoires. This study concludes that practices play an essential role in bridging linguistic and cultural differences between native and non-native speakers, thus contributing to a more inclusive and effective learning environment in higher education.

1. INTRODUCTION

Indonesia's linguistic landscape presents a particularly fertile ground for research on multilingual classrooms. A recent report from SwiftKey identified Indonesia as the most trilingual country in the world, with 17.4% of its population speaking three or more languages (Senhor Lula, 2025). This reality is reflected in educational settings, where classrooms are often a melting pot of linguistic diversity. In the context of Arabic language learning in higher education, multilingual environments often require pedagogical strategies including translanguaging (Kamal, 2025). The use of translanguaging in these classrooms shows that it is important to understand how different languages affect the way Arabic is taught and learned. The way students use languages has a big effect on how they learn Arabic. This makes it clear that we need to know more about how language differences influence the teaching of Arabic to people who are not native speakers. Understanding this can help improve the way Arabic is taught (Albaba, 2025).

Empirical observations reveal that in Arabic language classrooms, interactions are rarely monolingual; instead, they are characterized by frequent code-switching and code-mixing among Indonesian, regional languages, and Arabic. Code-switching and code-mixing have become central phenomena in multilingual societies, particularly within the domain of education. In higher education, where students from diverse linguistic and cultural backgrounds gather, these practices emerge naturally as part of classroom interactions. Hymes has underlined that code-switching is not only a linguistic behavior but also a social strategy that reflects identity, solidarity, and contextual adaptation. Similarly, code-mixing provides linguistic flexibility by integrating elements from multiple languages into a single discourse (Hymes, 1974). Code-switching is a linguistic phenomenon that reflects a shift or transition in language use from one language to another, from one variety to another, or from one speech level to another. The practice of alternating between languages, known as code-switching, is a widespread linguistic occurrence in bilingual and multilingual communities (Sanders & Mashala, 2026).

From a sociolinguistic perspective, Code-mixing, on the other hand, may appear in the form of word mixing, phrase mixing, and idiom mixing. These practices serve various communicative functions, ranging from clarification of meaning to the expression of group identity. Hence, both phenomena are not merely signs of linguistic deficiency but deliberate strategies adapted to communication needs (Utegenova et al., 2024).

Code-switching is generally divided into internal switching, which occurs within dialects or variations of the same language, and external switching, which occurs between distinct languages. Based on the language elements, code-mixing can be divided into several types: a. Word code-mixing; b. Phrase code-mixing; c. Clause code-mixing; d. Baster code-mixing; e. Idiom code-mixing, although some simplify it to only three, namely word, phrase, and clause code-mixing (Suwito, 1993). These practices serve various communicative functions, ranging from clarification of meaning to the expression of group identity. Hence, both phenomena are not merely signs of linguistic deficiency but deliberate strategies adapted to communication needs (Agbozo & Rescue, 2021).

Research on the use of code-switching and code-mixing in multilingual classes has been widely conducted, one of which is research by Humaira and the research findings indicate that the purposes of using code-switching and code-mixing are to facilitate expression, translate new and unfamiliar words and phrases, perform repetitive functions, and finally, socialize. These findings indicate that the use of code-switching and code-mixing during the learning process has a positive effect on student performance (Humaera et al., 2018).

Research conducted during online Arabic learning at the University of Muhammadiyah Malang revealed that code-switching and code-mixing frequently occurred between Arabic, Indonesian, English, and even local languages (Thoyyibah et al., 2024). Not only that, the reason for using alternative languages is to express solidarity, to aid academic development, enrich the learning experience, and develop vocabulary (Opeoluwa Olagbaju et al., 2023). These practices not only facilitated comprehension but also strengthened social bonds between lecturers and students. Such findings highlight the pedagogical and socio-cultural value of multilingual strategies in academic contexts.

Higher education is viewed as an arena for strengthening multilingual competence, a center of linguistic vitality, and a medium for systematically developing language skills while creating conditions for their sustainable use (Utegenova et al., 2024). The growing number of international students, alongside local students from diverse regions and linguistic backgrounds, creates a dynamic linguistic environment. In such settings, communication cannot rely solely on one language but requires flexibility and adaptation. Code-switching and code-mixing become natural mechanisms through which inclusivity is achieved, and collaboration is enhanced.

At Nahdlatul Ulama University of Purwokerto, the Arabic Language Education program (*Pendidikan Bahasa Arab*) provides a unique case study. The presence of Sudanese international students alongside local Indonesian students introduces additional layers of linguistic diversity. Students interact using Arabic as the target language, but frequently shift to Indonesian, English, or even regional languages to ensure mutual understanding. This context makes the classroom a fertile ground for examining the pedagogical implications of code-switching and code-mixing.

Despite the growing recognition of multilingual practices, studies specifically addressing the role of code-switching and code-mixing in bridging native and non-native speakers in Arabic learning remain limited. Much of the existing literature focuses either on general bilingual settings or on the structural aspects of these phenomena, without fully exploring their functions in higher education contexts that are both multilingual and multicultural. Thus, there is a pressing need to investigate how these practices operate in real classroom interactions and what implications they hold for inclusive pedagogy.

The novelty of this research lies in several important aspects. First, this study offers a unique contribution by examining the practices of code-switching and code-mixing in a classroom environment involving direct interaction between native Arabic speakers (students from Sudan) and non-native learners from Indonesia. This dynamic has not been widely documented in the context of Indonesian higher education. This contrasts with previous

research that has focused more on local bilingual environments (Ezeh et al., 2022).

This study captures the spontaneous and authentic communication strategies that emerge when speakers from different linguistic backgrounds co-construct knowledge in real-time academic interactions. Second, this study adopts a comprehensive sociolinguistic framework that not only identifies linguistic forms of code-switching and code-mixing but also systematically analyzes their pedagogical, socio-cultural, and pragmatic functions through multiple data sources, including classroom observations, documentation, and semi-structured interviews with local and international students. Third, beyond simply describing linguistic phenomena, this study provides empirical evidence on students' perceptions of how these multilingual practices contribute to inclusivity, understanding, motivation, and the formation of a multilingual academic community, thus offering a holistic understanding that goes beyond a purely structural analysis. Fourth, this study situates its findings within the broader discourse on multilingual higher education in Indonesia, a context identified as one of the most linguistically diverse in the world. Thus contributing to the growing body of knowledge about how higher education institutions can leverage linguistic diversity as a pedagogical asset, not as a barrier.

Based on this background, this study aims to describe the forms and functions of code-switching and code-mixing in academic interactions at Nahdlatul Ulama University in Purwokerto, specifically in the Arabic Language Education program where international students from Sudan study alongside local students. This study further aims to analyze the pedagogical, socio-cultural, and pragmatic implications of these practices, and to explore students' perceptions regarding the role of code-switching and code-mixing in enhancing understanding, motivation, inclusivity, and multilingual community building. Thus, this study contributes to a deeper understanding of how code-switching and code-mixing function as bridges that foster inclusivity, clarity, and collaboration in higher education, while also offering practical insights for educators and policymakers in designing more responsive and inclusive multilingual pedagogies.

2. METHODS

This research employs a qualitative descriptive approach from a sociolinguistic perspective to examine the forms and functions of code-switching and code-mixing in academic interactions within a multilingual classroom environment. The study was conducted at Nahdlatul Ulama University Purwokerto, specifically in the Arabic Language Education program, which comprises both local Indonesian students and international students from Sudan. This setting was chosen purposively to capture the dynamics of contextual language use among speakers from diverse linguistic backgrounds.

The study involved 15 participants selected using a purposive sampling technique. The participants consisted of 14 Indonesian students (9 females and 5 males, aged 19–23 years) and 1 Sudanese international student (male, aged 22 years), all enrolled in the Arabic Language Education program. Additionally, 2 lecturers (1 female and 1 male, both Arabic language instructors with 5–10 years of teaching experience) participated in the study as key informants,

providing insights into classroom interaction patterns and pedagogical strategies. The Indonesian students came from various regions across Java, including Central Java (Purwokerto, Pemalang, and Semarang), East Java (Malang), and West Java (Bandung), representing diverse linguistic backgrounds with Javanese, Sundanese, and Indonesian as their first or second languages. The Sudanese student, a native Arabic speaker from Khartoum, had been studying in Indonesia for approximately two years and possessed intermediate proficiency in Indonesian and English. This combination of participants was deliberately chosen to represent the full spectrum of linguistic diversity and interaction dynamics present in the multilingual classroom.

Purposive sampling was considered the most appropriate sampling strategy for this study for several reasons. First, the phenomenon of code-switching and code-mixing is context-dependent and occurs naturally within specific social settings; therefore, participants needed to be actively engaged in academic interactions where multiple languages were used. Second, the research required individuals who could provide rich, in-depth information about their experiences and perceptions of multilingual communication, which is best achieved by selecting participants who regularly practice code-switching and code-mixing in their daily academic activities. Third, the presence of both native Arabic speakers (Sudanese students) and non-native learners (Indonesian students) was essential to capture the bidirectional nature of communication bridging, making it necessary to include participants from both linguistic groups intentionally. Fourth, the study aimed to explore the pedagogical and socio-cultural functions of these linguistic practices, necessitating the inclusion of lecturers who could offer professional perspectives on how code-switching and code-mixing are employed as teaching strategies. Thus, purposive sampling enabled the researchers to strategically select information-rich cases that were most relevant to the research objectives, ensuring that the data collected would be comprehensive and meaningful for addressing the research questions.

Data were collected through three main methods to ensure triangulation and depth of analysis. First, nonparticipatory classroom observations were conducted across multiple lecture sessions to document direct language use, interaction patterns, and contextual triggers for code switching and code mixing. These observations were carried out over a period of four weeks, covering various course topics including *nahwu* (Arabic syntax), *sharaf* (Arabic morphology), and *muḥāḍaṣah* (Arabic conversation). Second, documentation analysis of written and oral academic materials, such as lecture transcripts, student presentations, and group discussions, was employed to identify forms and patterns of language switching. Audio recordings of classroom interactions were also transcribed for detailed linguistic analysis. Finally, in depth semistructured interviews were conducted with all 15 student participants and the 2 lecturers to explore their perceptions, motivations, and experiences in communicating multilingually. Each interview lasted approximately 30 to 45 minutes and was conducted in a mix of Indonesian, Arabic, and English, depending on the participant's preference, to ensure comfort and authenticity of responses.

Data analysis was performed using Miles and Huberman's interactive model, which

includes: Data Reduction: Transcripts and field notes are encoded to identify key themes and recurring linguistic phenomena. Data Presentation: Visual matrices and thematic charts are used to organize findings related to forms and functions of switching and mixing code. Conclusion and Retrieval and Verification: The patterns found were interpreted based on sociolinguistic theory and validated through member checking and peer debriefing techniques

The analysis focused on three main dimensions: (1) Linguistic Forms: Types of code-switching (intra-sentential, inter-sentential) and code-mixing (lexical, phrasal, clausal, idiomatic, and irregular); (2) Communicative Functions: Pedagogical clarity, socio-cultural solidarity, pragmatic efficiency, and inclusivity; and (3) Contextual Triggers: Situational factors driving language switching, such as explanation of concepts, collaboration between students, and cross-cultural negotiation of meaning.

3. RESULTS AND DISCUSSION

3.1 Results

Form of Code-Switching in Arabic Learning

Internal code-switching occurred when participants shifted between Arabic and local/regional languages within the same language family or national context. The most frequently observed pattern was switching between Arabic and Javanese, particularly among students from Central Java

Table 1. Internal Code-Switching

Preliminary Activities		
L	:	كَيْفَ حَالُكُمْ؟ (How are you all?)
S1 NS	:	الحمد لله
S2 N-NS	:	بِالْحَيْرِ الحمد لله (Alhamdulillah Iam Fine)
S3 N-NS	:	<i>Alhamdulillah sehat ustadzah</i>
L	:	Oke طَيِّبٌ مَاذَا دَرَسْنَا الْآنَ؟ (Oke, what is our lesson now?)
S1 NS	:	اللُّغَةُ الْعَرَبِيَّة (Arabic Language)
S2 N-NS	:	دَرَسْنَا الْآنَ اللُّغَةَ الْعَرَبِيَّة (We'll study about Arabic Language)
S3 N-NS	:	(Arabic Language Miss) <i>Bahasa Arab ustadzah</i>
L	:	مِنَّا الْعَائِبُ أَوْ الْعَائِبَةُ الْيَوْمَ؟ (Is there anything missing from us today?)
S1 NS	:	لَا أَحَدَ (no one)
S2 N – NS	:	مَا فِي (there is nothing)

S3 N – NS	:	(There is nothing, Miss) <i>Mboten enten ustadzah</i>
Core activities		
L	:	وَالآن سَنَبْحَثُ عَنِ الصَّرْفِ، (Oke, now we will discuss about <i>sharaf</i>)
S1 – NS	:	الصَّرْفُ هُوَ تَغْيِيرُ الْكَلِمَةِ
S2 N-NS	:	الصَّرْفُ هُوَ تَغْيِيرُ بُنْيَاتِ الْكَلِمَةِ
S3 N- NS	:	<i>Sharaf adalah ilmu yang mempelajari perubahan bentuk kata</i>
Closing activities		
L	:	طَيِّبٌ، مَارِي كِتَا أَكْهَرِي پِمْبِلَاجَارَانْ كَالِي إِنِي <i>Mari kita akhiri pembelajaran kali ini</i> كَفَيْتُ مِنِّي شُكْرًا
S1 NS	:	عَفْوًا يَا أُسْتَاذَةَ
S2 N -NS	:	شُكْرًا كَثِيرًا يَا أُسْتَاذَةَ
S3 N – NS	:	<i>Terimakasih ustadzah</i>

Based on Table 1, the code-switching used in this conversation is between Indonesian (the national language), Javanese (the regional language), and Arabic (the international language). For example, the phrase "*Mboten enten ustadzah*" is a language shift from standard Indonesian to Javanese. The existence of Javanese as a regional language demonstrates the socio-cultural dimension inherent in everyday communication practices, so that code-switching serves not only a pedagogical function but also a means of strengthening students' linguistic and social identities.

Table 2. External Code-Switching

Preliminary Activities		
L	:	Good Morning All? طَيِّبُ أَبْنَائِي الطَّلَبَةِ
S1 NS	:	صَبَاحُ النُّورِ
S2 N-NS	:	صَبَاحُ السُّرُورِ
S3 N-NS	:	Good Morning <i>ustadzah</i>
L	:	Today we will learn to speak <i>الكلام</i> . Are you ready?
S1 NS	:	أَيُّوَاهُ تَمَامٌ مُسْتَعِدَّ (yes Iam Ready)
S2 N-NS	:	Yes <i>ustadzah</i> أَمَّا مُسْتَعِدَّ
S3 N-NS	:	Yes <i>ustadzah</i>
Core Activities		

L	:	(tell me about your identity) أَخْبِرْنِي عَنْ شَخْصِيَّتِكُمْ
S1 – NS	:	أَنَا عَبْدُ الْحَافِظِ سُودَانِي وَأُسْرَتِي فِي سُودَانَ (I am Abdul Hafiz Sudanese, and my family in Sudan)
S2 N-NS	:	أَنَا مَيْمُونَةُ أَنَا مُتَزَوِّجَةٌ أَسْكُنُ فِي بُرُوكِيرْتُو (I am Maemunah, I was married, I live in Purwokerto)
S3 N- NS	:	(I am Air Yusuf, I come form Pernalang) أَنَا أَرِي يُوسُفُ أَنَا مِنْ بِمَالَانَج And my parents are in Jakarta
L	:	شُكْرًا Okay, very good,
Closing Activities		
L	:	طَيِّبٌ, I think it is enough for our lesson today حَيَّ نَحْتِمُ مُحَاضَرَتَنَا فِي هَذَا الْيَوْمِ بِرَتَاتِنِ الْحَمْدُ لِلَّهِ شُكْرًا لَكُمْ
S1 NS	:	عَفْوًا يَا أَسْتَاذَةَ
S2 N -NS	:	الحمد لله
S3 N – NS	:	Thank you so much, ustadzah

Based on Table 2, the code-switching used in this conversation is English and Arabic, the international languages, and Indonesian, the national language. In this session, there is a shift in language variation, either from Arabic to English or from English to Arabic. The table illustrates that the conversation began with an international student, which motivated a non-native speaker to engage. Despite his limited mastery of Arabic, he endeavored to continue speaking by making use of code-switching, relying on the phrases he knew in Arabic before switching to another language.

Form of Code-Mixing in Arabic Learning

The analysis identified five types of code-mixing: word mixing, phrase mixing, clause mixing, idiom mixing, and irregular mixing.

Table 3. Code-Mixing (Word Mixing)

Preliminary Activities		
L	:	طَيِّبُ أَبْنَائِي الطَّلَبَةُ ., before we start our lesson, mari baca <i>basmalah</i>
S1 NS	:	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

S2 N-NS	:	<i>Okay Bu, Bismillah dulu.</i>
S3 N-NS	:	<i>بسم الله الرحمن الرحيم, ready Bu!</i>
Core Activities		
L	:	<i>Today kita belajar tentang المفردات</i> <i>What do you say Perpustakaan/library في اللغة العربية.</i>
S1 – NS	:	<i>المكتبة يَا أستاذة</i>
S2 N-NS	:	<i>Oh المكتبة itu artinya Perpustakaan atau library</i>
S3 N- NS	:	<i>Saya juga baru tau kalau bahasa Arabnya library itu المكتبة</i>
L	:	<i>What do you say universitas في اللغة العربية.</i>
S1 – NS	:	<i>الأكاديمية</i>
S2 N-NS	:	<i>الجامعة</i>
S3 N- NS	:	<i>Jadi yang benar الأكاديمية or الجامعة ustadzah?</i>
L	:	<i>Dua duanya is right</i>
L	:	<i>Let's close our lesson dengan membaca الحمد لله.</i>
S1 NS	:	<i>الحمد لله، شكراً أستاذة</i>
S2 N -NS	:	<i>Alhamdulillah, thank you, Miss.</i>
S3 N – NS	:	<i>Alhamdulillah, terima kasih Bu.</i>

Based on Table 3. In this case, the language mixing used is Code-Mixing (Word Mixing), where there are word affixes in a conversation with another language; for example, when using Arabic, English words are inserted into it. Likewise, in our Indonesian conversation at the end with word affixes in Arabic, the inclusion of foreign words in the original language does not affect the rules of the language. The table illustrates how the native speaker takes the initiative to clarify the meanings of vocabulary items that students do not understand. This suggests that the lecturer does not serve as the exclusive source of knowledge, but rather that a collaborative pedagogical process is fostered.

Table 4. Code-Mixing (Phrase Mixing)

Preliminary Activities		
L	:	<i>Assalamu'alaikum</i> everyone, before we start, let us say <i>basmalah</i> together. Are you ready to start our lesson today?
S1 NS	:	نَعَمْ أُسْتَاذَة، نَحْنُ مُسْتَعِدُّونَ لِبَدْءِ الدَّرْسِ
S2 N-NS	:	نَعَمْ أُسْتَاذَة <i>kita sudah siap untuk belajar hari ini</i> (we are ready for the lesson today)
S3 N-NS	:	Yes, <i>ustadzah</i> , let us go.
Core Activities		
L	:	Our lesson now is <i>nahwu</i> , and then I want to know what is "النحو؟"
S1 – NS	:	النَّحْوُ هُوَ عِلْمٌ يُدْرَسُ بِهِ التَّرَاكِيبُ الْإِعْرَابِيَّةُ لِلجُمْلَةِ
S2 N-NS	:	Oh, <i>nahwu</i> itu like grammar rules in Arabic, right? <i>Jadi kayak aturan tata bahasa Arab?</i>
S3 N- NS	:	Is it about grammar in the Arabic language? <i>Maksudnya tata bahasa Arab, ya ustadzah?</i>
L	:	أَيُّوَاه <i>benar sekali</i> , u all right.
L	:	<i>Nah, siapa yang bisa translate this sentence?</i> قَلَمُ زَيْدٍ <i>Contohnya Adalah</i>
S1 – NS	:	قَلَمُ زَيْدٍ يَعْنِي الْقَلَمُ لَزَيْدٍ
S2 N-NS	:	The pen is <i>milik</i> Zaid
S3 N- NS	:	The owner of this pen is Zaid
Closing Activities		
L	:	Any question? <i>Ada yang mau tanya tentang materi "النحو"?</i>
S1 NS	:	لا، أُسْتَاذَة، كُلُّ شَيْءٍ وَاضِحٍ. شُكْرًا
S2 N -NS	:	No, Miss, <i>is clear</i> . كُلُّ شَيْءٍ
S3 N – NS	:	أُسْتَاذَة مَا فِي السُّؤَالِ No
L	:	<i>Okay</i> , time is up. Let us close <i>dengan membaca حمدله bersama-sama</i> .

S1 NS	:	الحمد لله، شكراً أستاذة
S2 N – NS	:	Alhamdulillah, thank you أستاذة.
S3 N – NS	:	Alhamdulillah, <i>makasih Bu</i> , see you في الأسبوع القادم

Based on Table 4. In this case, the language mixing used is Code-Mixing (phrase mixing), where in a conversation there are two or more words called phrases from one language which are added to the conversation in another language. For example, using *qolamu Zaidin* means Zaid's pen; it is not only one word but a phrase. Using *kullu syai'in* means all things. The final exchange shows that S3 student made an effort to embed Arabic expressions within his speech, although the syntactic accuracy was not fully achieved.

Table 5. Code-Mixing (Clause Mixing)

Preliminary Activities		
L	:	Before we start, <i>mari kita baca</i> : بسم الله الرحمن الرحيم.
S1 NS	:	نعم، بسم الله الرحمن الرحيم
S2 N-NS	:	<i>Mari baca basmalah dulu.</i>
S3 N-NS	:	<i>Oke Miss.</i>
L	:	<i>Today kita belajar tentang jumlah ismiyyah.</i>
S1 NS	:	الْجُمْلَةُ الاسْمِيَّةُ تبدأ باسم.
S2 N-NS	:	<i>Dalam bahasa Indonesia ini mirip kalimat nomina ya Ustadzah?</i>
S3 N-NS	:	<i>Oh, jadi jumlah ismiyyah itu kayak nominal sentence?</i>
Core Activities		
L	:	<i>Perhatikan kalimat ini: "الطالب مجتهد". This is jumlah ismiyyah.</i>
S1 – NS	:	نعم، هذه جملة اسمية
S2 N-NS	:	Yes, Miss, this is a nominal sentence.
S3 N- NS	:	<i>Iya Bu, ini jumlah ismiyyah, a nominal sentence.</i>
L	:	Write three sentences <i>dalam bentuk</i> الْجُمْلَةُ الاسْمِيَّةُ
S1 – NS	:	حسناً، سأكتب ثلاث جمل فعلية، أليس كذلك يا أختي
S2 N-NS	:	نعم أنا سأكتب أيضاً الْجُمْلَةُ الاسْمِيَّةُ

S3 N- NS		Okay Bu, I will write three الْجُمْلَةُ الاسْمِيَّةُ.
Closing Activities		
L	:	Let's finish the class <i>dengan membaca hamdalah</i> .
S1 NS	:	الحمد لله، شكراً أستاذة.
S2 N -NS	:	<i>Alhamdulillah</i> , the class is done.
S3 N – NS	:	Okay, Miss, we are done. <i>Alhamdulillah</i> .

Based on Table 5. It can be seen that when the native speaker explained *hasanan*, the phrase *sa aktub tsalats jumal fi'liyyah* did not align with standard Arabic grammatical norms. However, effective communication relies not solely on grammatical accuracy but on the successful transmission of meaning. In this case, the non-native speaker was able to understand the message conveyed.

Table 6. Code-Mixing (Idiom Mixing)

Preliminary Activities		
L	:	أبنائي الطلبة، اليوم سنتكلم عن الأفعال التي يتغير معناها باختلاف الحرف، مثل "رَغِبَ في" و "رَغِبَ عن"
S1 NS	:	وعليكم السلام أستاذة، تمام
S2 N-NS	:	<i>Wa'alaikum salam Bu, oh jadi tentang kata kerja idiom?</i>
S3 N-NS	:	<i>Wa'alaikum salam, Nice Bu.</i>
Core Activities		
L	:	<i>Okay teman teman perhatikan yaa. Kalau kita bilang "رَغِبَ في", artinya Love or wanna something. Tapi kalau "رَغِبَ عن", itu artinya tidak suka, menjauhi, atau menolak. Jadi huruf yang beda, maknanya bisa bertolak belakang.</i>
S1 NS	:	صح، "رَغِبَ في" يعني أحبَّ الشيء، و "رَغِبَ عن" يعني كرهه
S2 N-NS	:	<i>Oh jadi kalau "رغب في العلم" berarti suka ilmu, you Bu?</i>
S3 N-NS	:	<i>Kalau "مال عن النصيحة" berarti menolak nasihat, gitu ya?</i>
L	:	<i>Sekarang coba kalian buat contoh kalimat pakai "رَغِبَ في" dan "رَغِبَ عن".</i>

S1 – NS	:	رَغِبْتُ فِي قِرَاءَةِ الْقُرْآنِ.
S2 N-NS	:	Saya coba Bu: رَغِبَ الطَّالِبُ فِي السَّفَرِ.
S3 N- NS	:	Kalau saya Bu: رَغِبَ عَنِ الْكَذِبِ.
L	:	Excellent, <i>semua benar!</i>
Closing Activities		
L	:	<i>Hari ini kita belajar bahwa arti kata kerja bisa berubah karena huruf yang mengikutinya. Jadi jangan hanya hafal fi'ilnya, tapi juga huruf yang menyertainya. Minggu depan kita lanjut dengan contoh lain seperti "بحث في" dan "بحث عن".</i>
S1 NS	:	إِنْ شَاءَ اللَّهُ. شُكْرًا أَسْتَاذَ
S2 N -NS	:	Makasih Bu, jadi ngerti bedanya sekarang.
S3 N – NS	:	Iya Bu, terimakasih

Based on Table 6. The occurrence of code-mixing demonstrates how Arabic possesses its own linguistic uniqueness, illustrated through idiomatic usages like *roghiba* + 'an and *roghiba* + fi, which cannot be directly mapped onto Indonesian. A parallel can be drawn with English, where specific collocational patterns such as going + go or have + to.

Table 7. Code-Mixing (Irregular Mixing)

Preliminary Activities		
L	:	<i>Hai guys, Pripun kabare, How are you all?</i>
S1 NS	:	الحمد لله
S2 N-NS	:	جدًا Sae
S3 N-NS	:	I am fine أستاذة
L	:	<i>kita mulai kelasnya, bismillah dulu ya</i>
S1 NS	:	نعم، بسم الله، يلا نبدأ.
S2 N-NS	:	Oke Miss, let us start with you.
S3 N-NS	:	Sip Bu, mulai بسم الله dulu.
Core Activities		
L	:	<i>Hari ini kita bahas الجُمْلَةُ الْفَعْلِيَّةُ, gampang kok.</i>

S1 – NS	:	سهلا هو كل جملة تبدأ بالفعل
S2 N-NS	:	<i>Oh, kalimat verbal atau kalimat yang diawali oleh verba</i>
S3 N- NS	:	<i>Yes I know, meskipun dalam bahasa Indonesia ga ada</i>
Closing Activities		
L	:	<i>Oke guys, waktunya udahan, baca حمدله together.</i>
S1 NS	:	الحمد لله.
S2 N -NS	:	<i>Alhamdulillah, thanks Miss.</i>
S3 N – NS	:	<i>Sip, matur thank you</i> أستاذة

Based on Table 7. We know that S2 N-NS says “*Sip, matur thank u* أستاذة.” This falls into the category of language errors, where the mixture of Arabic, English, and regional languages does not conform to their respective rules. Language errors can be caused by students' lack of understanding of grammar, which then results in many students adding certain vocabulary words and reducing others (Muhajir & Karamah, 2021). False like this often occur in multilingual conversations.

3.2 Discussion

Code-Switching and Code-Mixing In Multilingual Classroom

The empirical findings demonstrate that purpose-built assistive technology directly improves educational outcomes and digital independence for visually impaired learners. Analyzing these findings requires examining system architecture, student baseline performance, diacritic recognition mechanics, and digital literacy frameworks.

Code-switching is the use of language variations in a language situation (Myers-Scotton, 1993). The use of language variations is usually used in a language event as a means of adapting to the situation and role of the speaker with his/her conversation partner. (Kridalaksana, 2008) The causes of code-switching must be returned to the main discussion of sociolinguistics, namely who is speaking, in what language, to whom, when the language event occurs, and for what purpose the conversation is conducted.

In sociolinguistic studies involving multiple languages, speakers often use language variations. In this case, the terms situational code-switching and metaphorical code-switching emerged. Situational code-switching refers to changes in language code due to the situation, meaning that if the interlocutor and their strategies change, the use of language code will also adjust. Metaphorical code-switching is a change in language code due to the emphasis of the topic of discussion (Myers-Scotton, 1993). Situational code-switching can be seen in the context of lecturers and students in a learning environment that uses academic and formal language. In contrast, when students meet each other outside the classroom, they use mixed or even informal language. Metaphorical code-switching can be seen in the context of discussing a topic and the speaker providing an affirmation in another language code.

As a social phenomenon, Arabic-English code-switching has become a practical communication tool among speakers of various Arabic varieties. Arabic-English code-switching

has emerged as a communication strategy both among Arabic-English bilinguals and Arabic-English learners (Azi, 2025). Several socio-situational factors can ultimately influence the use of code-switching. Chaer and Agustina state that there are approximately four factors: the speaker, the interlocutor, the presence of a third party, and the topic of conversation (Chaer & Agustina, 1995). This is what is chosen by using Arabic-English-Indonesian in multilingual classes as an alternative practice to facilitate communication between foreign and native speakers.

The use of code-switching and code-mixing is a phenomenon that occurs in every speaker, especially in multilingual environments or multilingual classrooms. All participants were lecturers who mastered Arabic and English, international students from Sudan, and local students who mastered both English and Arabic at the university. Therefore, communication in academic classes uses multilingualism with code-switching and code-mixing. In line with this, Sejdiu et al. also added that this phenomenon is a natural phenomenon in language learning in the classroom (Sejdiu et al., 2023). Therefore, the use of code-switching and code-mixing is common in multilingual classes at universities.

Students' Perceptions of the Use of Code-Switching and Code-Mixing in Arabic Learning Through a Multilingual Classroom

To gain a deeper understanding of code-switching and code-mixing in a multilingual classroom, it is essential to explore students' perceptions of the use of code-switching and code-mixing in Arabic learning through a multilingual classroom. In this study, the researcher limits the scope to students' perceptions regarding: 1) The correlation between the use of alternative code and students' comprehension of lecture materials; 2) The correlation between the use of alternative code and students' motivation in the classroom; 3) The correlation between the use of alternative code and inclusivity, and 4) The correlation between the use of alternative code and the existence of a multilingual community.

In the following presentations, the researcher will divide according to the Likert scale: 5, Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D), Strongly Disagree (SD).

The correlation between the use of alternative code and students' comprehension of lecture materials

The results below show that students responded to the first question with Strongly Agree (SA) at 75% and Agree (A) at 25%, while Undecided (U), Disagree (D), and Strongly Disagree (SD) were 0%. This indicates that the students agreed that the use of alternative languages can enhance their understanding of lecture materials. And they answered the second question with 50% Strongly Agree, 25% Agree, 25% Undecided, Disagree (D), and Strongly Disagree (SD) were 0%. This indicates that the majority of them still agreed that the use of alternative codes is more effective when applied to explaining specific topics. They answered the third question with 16.7% Strongly Agree, 25% Agree, 0% Undecided, 58.3% Disagree, and 0% Strongly Disagree. This shows that the majority of respondents believed that they do not agree with the full use of Arabic or English in learning; instead, they prefer the presence of code-switching. For the fourth question, the responses were 58.4% Strongly Agree, 33.3% Agree, and 8.3% Undecided, with none selecting Disagree or Strongly Disagree. From this, it can be seen that the majority of students understood the lecturer's instructions

better when they were delivered using mixed languages rather than a single language. However, a small portion remained uncertain about the instructions given. For the fifth question, the responses were 66.7% Strongly Agree, 25% Agree, 8.3% Undecided, and 0% for both Disagree and Strongly Disagree. This indicates that the students agreed that code-switching genuinely provides them with greater knowledge throughout the learning process.

Table 8. The correlation between the use of alternative code and students' comprehension of lecture materials

Item	SA	A	U	D	SD
The use of alternative languages (Arabic-English-Indonesian-Local) can improve my understanding of the lesson	75%	25%	0%	0%	0%
I understand the topic better after being explained by my friend using an alternative language (Arabic-English-Indonesian-Local)	50%	25%	25%	0%	0%
I can learn better when the teaching is only in English or Arabic (Arabic-English-Indonesian-Local)	16,7%	25%	0%	58,3%	0%
I can understand the instructor/lecturer's instructions better with an alternative language (Arabic-English-Indonesian-Local) than with just one of the languages	58,4%	33,3%	8,3%	0%	0%
The use of alternative languages (Arabic-English-Indonesian-Local) can spread more knowledge in the classroom.	66,7%	25%	8,3%	0%	0%

The correlation between the use of alternative code and students' motivation in the classroom

In Table 9, the data indicate that for the first question, students responded 58.3% Strongly Agree, 25% Agree, and 16.7% Undecided, while none selected Disagree or Strongly Disagree. This result suggests that the majority of students are highly motivated to learn Arabic when the use of alternative languages supports the explanation. For the second and third questions, the responses were 41% Strongly Agree, 25% Agree, and 33.3% Undecided, with 0% for both Disagree and Strongly Disagree. This implies that most students feel more confident in communicating in Arabic through the support of alternative languages. Moreover, they also expressed confidence when lecturers explained the material using such alternative language strategies.

Regarding the fourth question, the responses showed 50% Strongly Agree, 33.3% Agree, and 8.3% Undecided, with no responses in the categories of Disagree or Strongly Disagree. This indicates that, overall, students felt genuinely helped in overcoming laziness or boredom during Arabic classes through the application of code-switching and code-mixing. As for the

fifth question, the distribution of responses varied: 25% Strongly Agree/Agree/Undecided, 16.7% Disagree, and 8.3% Strongly Disagree. These findings highlight that students hold diverse perspectives regarding the exclusive use of Arabic by lecturers in teaching. Some students supported the idea, while others opposed it. In sum, the balance between agreement and disagreement reflects a nuanced perception among the students.

Table 9. The correlation between the use of alternative code and students' motivation in the classroom

Item	SA	A	U	D	SD
I feel more motivated to learn Arabic when explanations are interspersed with alternative languages.	58,3%	25%	16,7%	0%	0%
I became more confident to participate in discussions when alternative languages were used.	41,7%	25%	33,3%	0%	0%
I feel more confident learning Arabic when the lecturer occasionally uses an alternative language.	41,7%	25%	33,3%	0%	0%
Alternative languages helped me overcome laziness or boredom when learning Arabic.	50%	33,3%	8,3%	8,3%	0%
My motivation is higher if the lecturer uses full Arabic without an alternative language.	25%	25%	25%	16,7%	8,3%

The correlation between the use of alternative code and inclusivity

In Table 10, the data show that for the first question, 66.7% of students strongly agreed, 16.7% agreed, 8.3% were undecided, and another 8.3% disagreed, while none strongly disagreed. This indicates that the use of alternative languages successfully creates an inclusive classroom atmosphere. For the second question, 41.7% strongly agreed, 25% agreed, and 33.3% were undecided, with no students disagreeing. This suggests that students unanimously acknowledged that alternative languages truly facilitated interaction across linguistic, cultural, and other differences. Regarding the third question, 41.7% strongly agreed, another 41.7% agreed, while 16.7% remained undecided, and none disagreed. This clearly demonstrates that alternative language use helps students collaborate in understanding course materials, such as native students explaining to non-native peers and vice versa. For the fourth question, 75% strongly agreed, 16.7% agreed, 8.3% were undecided, and none disagreed. This reflects strong consensus that alternative languages significantly foster both collaboration and active participation in class. Finally, for the fifth question, 58.3% strongly agreed, and 41.7% agreed, with no undecided or disagreeing responses. This shows that all students firmly believed that code-switching helps reduce feelings of isolation or exclusion in the learning process, ensuring that no one feels marginalized.

Table 10. The correlation between the use of alternative code and inclusivity

Item	SA	A	U	D	SD
Alternative languages help create an inclusive classroom atmosphere, so that all students feel valued.	66,7%	16,7%	8,3%	8,3%	0%
With alternative languages, it is easier for me to interact and discuss with my classmates.	41,7%	25%	33,3%	0%	0%
The use of alternative languages encourages students to work together in understanding the material.	41,7%	41,7%	16,7%	0%	0%
The presence of alternative languages makes lectures more collaborative and participatory.	75%	16,7%	8,3%	0%	0%
Alternative languages help reduce feelings of isolation or lag in the learning process.	58,3%	41,3%	0%	0%	0%

The correlation between the use of alternative code and the existence of a multilingual community.

In Table 11, the data reveal that for the first question, 50% of students strongly agreed, 25% agreed, and 25% were undecided, while none disagreed. This suggests that the majority of students believed that the use of alternative languages allows speakers to be more appreciated than remaining silent. For the second question, 66.7% strongly agreed, and 33.3% agreed, with no disagreement. This indicates that the combination of Arabic, English, Indonesian, and local languages significantly strengthens students' linguistic competence in academic contexts, and none of the respondents rejected this idea. The third and fourth questions both yielded the same distribution: 50% strongly agreed, 25% agreed, and 25% were undecided, with no disagreement. These results imply unanimous acceptance that multilingual practices contribute to the construction of an inclusive social identity, while also facilitating social relationships among students in the classroom. For the fifth question, 33.3% strongly agreed, 33.3% agreed, and 33.3% were undecided, with no disagreement. This indicates that most students acknowledged that code-switching provides greater opportunities to demonstrate multilingual competence during class interactions.

Table 11. The correlation between the use of alternative code and inclusivity

Item	SA	A	U	D	SD
Alternative languages make me feel more valued as part of a multilingual community in the classroom.	50%	25%	25%	0%	0%
The combination of Arabic, Indonesian, and English strengthened my linguistic skills in an academic context	66,7%	33,3%	0%	0%	0%

The use of diverse languages in the classroom contributes to the formation of an inclusive social identity.	50%	25%	25%	0%	0%
I find it easier to build social relationships with classmates through the use of alternative language.	50%	25%	25%	0%	0%
The use of alternative languages gives me the opportunity to demonstrate my multilingual skills.	33,3%	33,3%	33,3%	0%	0%

Paedagogical Implication of Code-Switching and Code-Mixing in Arabic Learning Through Multilingual Classroom

Enhancing Inclusivity and Collaborative Pedagogy

By integrating code-switching and code-mixing into instruction, educators are able to cultivate an inclusive learning space that acknowledges and leverages students' linguistic plurality. The use of alternative languages can overcome individual differences, whether in terms of differences in ideas, opinions, views, reasons, or even language itself (Opeoluwa Olagbaju et al., 2023). This inclusive practice safeguards against exclusion and reinforces collaborative pedagogy, whereby students jointly negotiate meaning, solve problems, and perform tasks, while the lecturer assumes the role of facilitator. The intended outcomes include the advancement of critical thinking, interpersonal abilities, a strong sense of community, and deeper levels of understanding, all achieved through interactive and participatory learning.

Fostering Active Participation and Reducing Linguistic Anxiety

In multilingual classroom settings, the practice of code-switching and code-mixing has been found to enhance students' engagement in Arabic communication. This occurs because learners gain greater confidence in expressing their ideas, despite relying on a mixture of vocabulary and incomplete grammatical structures. Many students, however, experience anxiety when Arabic is taught with the expectation of exclusive use in classroom interactions (Ezeh et al., 2022). Code-switching and code-mixing instill confidence in students to express their language deficiencies, learn freely, and improve their target language skills.

Enhancing Academic Gains

In multilingual classes, students engage with Arabic lessons while at the same time, often unconsciously, developing proficiency in both Arabic and English. With a lot of information from various languages, it will certainly improve students' academic achievement compared to lectures that only use one language (Opeoluwa Olagbaju et al., 2023). Not only that, but there is also a perception among parents and some educators of the need for children to be schooled entirely in a language of high social value to increase their proficiency in that language and thereby their life chances (Lightfoot et al., 2022).

Constructing Academic, Linguistic, and Social Identities in a Multilingual Context

Code-switching represents a linguistic feature of multilingual communities, where speakers have greater flexibility and opportunity to employ multiple languages (Kumar et al., 2021). However, code-switching is not only a communicative tool but also an identity-building practice in multilingual education. It reflects students' academic identity through the use of Arabic as a medium of knowledge, complemented by other languages for clarification. Linguistically, it creates opportunities for learners to shift between languages, allowing for a more gradual and authentic progression toward proficiency. Socially, multilingual interactions help to build intercultural solidarity, enhance mutual respect, and foster inclusivity within diverse academic communities. The use of code-switching plays a significant role in shaping identity within multilingual communities (Issa et al., 2025). So we can conclude that this is a multilingual academic community.

4. CONCLUSION

The practices of code-switching and code-mixing that occur in multilingual classrooms, particularly in Arabic language learning at Nahdlatul Ulama University of Purwokerto, serve as highly significant and effective communicative strategies for bridging linguistic differences between local students and international students from Sudan. The instances of switching and mixing codes are not indications of weak language proficiency, but rather forms of social and pedagogical adaptation that are intentionally employed to ensure clearer understanding, more efficient communication, and warmer, more inclusive social interaction within the classroom.

In academic interactions, both students and lecturers naturally shift between Arabic, Indonesian, English, and even local languages such as Javanese. These shifts facilitate the explanation of complex linguistic concepts, assist students who struggle to understand certain terms, and create a safe space for them to ask questions, engage in discussion, and express their ideas without linguistic pressure. Observations of both internal and external code-switching, as well as various forms of code-mixing—ranging from the mixing of words, phrases, clauses, idioms, to irregular combinations—demonstrate that multilingualism in the classroom is not merely a spontaneous habit, but a communicative practice that simultaneously fulfills pedagogical and social functions.

The findings from the student perception surveys further reinforce these conclusions. The majority of students reported that the use of alternative languages enhances their comprehension of lecture materials (75% Strongly Agree), increases their motivation to learn Arabic (58.3% Strongly Agree), fosters an inclusive classroom atmosphere (66.7% Strongly Agree), and strengthens their linguistic skills in academic contexts (66.7% Strongly Agree). These perceptions align with the observed classroom practices, confirming that code-switching and code-mixing are not only accepted but valued by students as essential components of their learning experience.

Moreover, the study reveals that code-switching and code-mixing play a fundamental role in establishing communicative bridges between native and non-native speakers in multilingual classrooms. These practices strengthen inclusivity, facilitate academic comprehension, and

enrich the learning experience within increasingly diverse higher education environments. The presence of a Sudanese international student added a unique dimension to the classroom dynamic, demonstrating how linguistic diversity can be leveraged as a pedagogical asset rather than a barrier. The collaborative interactions between native Arabic speakers and non-native learners created opportunities for peer learning, cultural exchange, and mutual understanding that would not have been possible in a monolingual setting.

Thus, code-switching and code-mixing become integral components of modern teaching strategies that are not only linguistically relevant, but also essential for shaping collaborative, adaptive, and multicultural academic communities. Educators and policymakers in higher education should recognize the pedagogical value of multilingual practices and create institutional policies that support rather than restrict the use of students' full linguistic repertoires. Teacher training programs should incorporate modules on multilingual pedagogy to equip educators with the skills and knowledge needed to leverage code-switching and code-mixing as instructional tools effectively.

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