

ARABIC-ENGLISH CODE MIXING IN #ABTALKS PODCAST ON ANAS UKHASH'S YOUTUBE CHANNEL

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ABSTRACT. Sociolinguistics pays considerable attention to the bilingualism. As a communication strategy, bilingual communities often employ code-mixing. Nowadays, code-mixing can be observed in interactions on digital platforms. This study aims to describe the types and factors of code-mixing by Arabic speakers in the #ABtalks podcast. The types are analyzed using Muysken's theory and the factors using Hoffman-Troike's theory. The method used for this research is descriptive qualitative analysis through direct element division (BUL) and referential pairing. The findings indicate 119 insertion data, 78 alternation data, and 24 data of congruent lexicalization. The use of code-mixing is influenced by several factors, such as lexical needs, emphasizing something, filling and connecting sentences, repetition for clarification, talking about certain topics, refining requests or orders, and the efficiency of a conversation. This research contributes to the understanding of bilingual speech patterns and reflects the linguistic flexibility of Arabic in the digital world.

Keywords: bilingualism, code-mixing, podcast, Muysken, Hoffman-Troike.

INTRODUCTION

Language is not enough to be seen as a practical communication tool, but also as an object that needs to be studied in depth (Yanti et al., 2022). As the main means of communication for humans, language can not only be studied internally, but also externally by involving factors that are outside the language related to its use by speakers in social groups.

Sociolinguistics as a branch of linguistics places language in relation to the use of language in society, because humans in social life are no longer as individuals, but as social communities (Wijana & Rohmadi, 2006). Every individual can interact with other individuals despite different races, ethnicities, even different nationalities or countries with their language skills. With this diverse background of each individual, the language used in interaction activities in society also varies, this is what then influences people in having or mastering two or more languages to facilitate the communication process.

A person's ability to use two languages is usually called bilingualism (Fajrin et al., 2022). Sociolinguistics pays considerable attention to this phenomenon. Bilingual person often mixes or switches from one language to another. Code-mixing in every interaction of the bilingual community are unavoidable and considered to be part of the communication strategy. This phenomenon is called code-mixing. As stated by Chaer & Agustina (2004), that in a bilingual or multilingual society as a result of language contact (and also cultural

contact), various speech events can occur including code-mixing.

The theory of code-mixing proposed by Pieter Muysken (2000) is one of the most frequently referenced theories in sociolinguistic studies. Muysken classifies code-mixing into three types, namely insertion, alternation, and congruent lexicalization. The insertion type is a process in which foreign language elements in the form of lexemes, words, or phrases are inserted into the main language structure. Alternation is code-mixing that occurs at the clause or sentence level, where the speaker switches languages in an utterance. While the congruent lexicalization type is code-mixing that occurs when the two languages used have similar grammatical structures and foreign elements are randomly present in one utterance without changing the basic structure of the sentence.

Code mixing often occurs in daily social interactions, especially in bilingual or multilingual societies. The use of code-mixing can reflect social identity, solidarity, or certain communication functions. Hoffman (1991) suggests that there are several things that motivate speakers to mix codes, which are to talking about a particular topic, quoting somebody else, being emphatic about something, repetition used for clarification, intention of clarifying the speech content for interlocutor, expressing group identity, and for the sake of efficiency. To support Hoffman's theory, there is a theory proposed by Saville-Troike (2003) which suggests several additional factors, which are due to real lexical need,

sentence fillers or sentence connectors, and softening or strengthening requests or commands.

Based on this theory, the following is the application of analysis to one of the code-mixing data samples found in the data source:

اصل لي بعث لي: *Please* نارين
 Narin: *Please aṣli lī ba'ṣi lī*
 Narin: “**Please** send it to me”

The data above contains the word ‘please’ at the beginning of the sentence ‘*Please* ثعب ييل لصا ييل’. This data shows the use of the type of insertion code mix which is characterized by the insertion of a word. The speaker at the beginning of the speech inserts the English word ‘please’ which belongs to the adverbial word class which functions as an interjection to soften the request. The word ‘please’ is inserted in the Arabic sentence ‘*amiyah* ييل لصا ييل’ which is equivalent to the sentence ييل لسرا in *fusha* which means ‘send me’. In this conversation the speaker uses code-mixing when he asks to be sent a piece of video recording of the podcast that was conducted at that time. The speaker asks for it in a polite way by inserting the word please at the beginning of the speech. Based on this explanation, it can be concluded that the factor that causes speakers to make code-mixing insertions is to refine a request.

Social media platforms provide a space for individuals to express linguistic identity through engagement in social and cultural issues through the language used (AL-Amarnih et al., n.d.). Currently, platforms such as YouTube are becoming new interaction spaces that can show linguistic phenomena including code-mixing. Dewi & Putra Nurdiansyah (2023) in her research mentioned that YouTube is widely used because it is considered capable of displaying the latest information quickly, easily accessible, and also displays a variety of content. One content that shows this is the #ABtalks podcast hosted by Anas Bukhash, a public figure from the United Arab Emirates. This podcast features casual interactions with various figures or guest stars. One of the episodes that often found the practice of code-mixing between Arabic and English was a video podcast with Narin Amara, a Swedish YouTuber and social media influencer known as “Narin’s Beauty”. In this podcast, Narin shares some of her life experiences, such as her career journey, life with her family and partner, and the conflict in Syria that has affected her life.

More about the #ABtalks Podcast, the channel is known for its intimate, reflective and emotional interview format, which delves into the human side of its guests, not just their achievements or

popularity. With the tagline “*where the heart speaks*” the #ABtalks Podcast invites guests to discuss deep themes such as happiness, grief, trauma, dreams, loss, and mental health. Anas Bukhash creates a warm and empathetic interview atmosphere, with reflective questions, such as “*What does happiness mean to you?*” or “*When was the last time you cried?*”, often opening up space for guests to share personal stories that are rarely revealed in other media.

Since its launch, Anas Bukhash’s YouTube channel has amassed over 2.9 million subscribers and hundreds of millions of views from around the world. The channel has also made a huge impact in raising awareness about the importance of mental health in the Arab world, which was previously often considered a taboo issue. Some of the most notable episodes feature the likes of Mohamed Salah, Mo Amer, and Huda Kattan, who share their stories of career pressures, family struggles, and journeys towards self-acceptance. With this approach, the #ABtalks Podcast has become one of the most influential interview platforms in the Middle East and the world.

Researches on the phenomenon of code mixing has been carried out by several researchers. Among them are research conducted by Fahmy Lukman, Asyafa, and Tajudin (2023) giving birth to many creators who are bilingual or more. The process of communicating content occurs resulting in code-mixing and code-switching. This research method uses a sociolinguistic approach based on Pieter Musyken’s theory as well as Suwito’s theory and the analysis process is carried out using a qualitative descriptive method through direct element division (BUL entitled “The Analysis of Arabic-English Mixing Code and Switching Code on Arabic Ometv Video M. Rozi’s Youtube Channel”). This research discusses the form and function of code mixing and code switching using Pieter Muysken and Suwito’s theory which classifies into three categories, namely insertion, alternation, and congruent lexicalization.

In addition, Meina Tri Kurniasih and Muhammad Burhanudin (2025) conducted research related to the forms and factors causing code switching and code mixing in lectures on the YouTube platform.

Another relevant study is research by Fildzah Arifah Yoda and Yadi Mardiansyah (2020) which examines “Sundanese Code-Mixing into Arabic in Conversations of Santri Pondok Pesantren Al-Basyariyah Cigondewah Bandung (Sociolinguistic Study)”. This article examines the phenomenon of code-mixing in daily interactions in a boarding school environment that uses or mixes Sundanese with Arabic. The factors that influence it are (1)

the speaker's background, (2) explanation and refinement of requests, (3) lexical needs.

Based on several studies that have been conducted previously, there are similarities with this study, which both discussing the form and factors that cause code mixing. However, there are also significant differences in the object of research material. This research specifically examines the phenomenon of code mixing in the #ABtalks podcast on Anas Bukhash's YouTube channel, which to date has never been studied. The #ABtalks podcast shows the phenomenon of code-mixing, where Arabic speakers naturally insert English speech into Arabic as their first language.

This study aims to identify the types of code-mixing that appear in the #ABtalks podcast based on Pieter Muysken's theory, as well as to describe the factors that influence the occurrence of code-mixing by referring to the theory developed by Hoffmann and Troike. Through this research, it is hoped that a deeper understanding of code-mixing in sociolinguistic studies and the dynamics of bilingualism in society, especially in the native Arabic-speaking community, will be found.

METHOD

This research uses a descriptive qualitative approach because it aims to describe the phenomenon of Arabic-English code-mixing that occurs naturally in the communication discourse of Arabic speakers. The data source in this research is a podcast video entitled "#ABtalks with Narin Amara" uploaded on Anas Bukhash's YouTube channel. This video was chosen because it features a natural conversation between Arabic speakers that shows the practice of code-mixing in communicative interaction.

The data collection technique was carried out using the listening and note-taking method. The researcher listened carefully to the conversation in the video to identify the use of Arabic-English code-mixing. Every utterance containing code-mixing was recorded, either in the form of direct quotation or in the form of translation transcription for further analysis. The data were analyzed using the BUL (Direct Elemental Divide) method. This technique is done by breaking down the code-mixed utterances found into the smallest element parts (direct elements), such as words, phrases, clauses, and sentences. In addition, referential pairing technique is also used.

The main theory used in this research is Muysken's (2000) code-mixing theory, which classifies the forms of code-mixing into three types, namely insertion, alternation, and congruent

lexicalization. As for analyzing the factors causing code-mixing, the theoretical framework proposed by Hoffman (1991) and Troike (1986) is used.

Arabic and English code-mixing that occurs in conversations conducted by Arabic speakers can be classified into several types of code-mixing. To be able to determine and classify the types of code-mixing, the data or utterances are analyzed based on the syntactic structure of the language. In presenting the results of the syntactic structure analysis, the *Ngalodern* or *Ngalogat modern* method is used, which is a modernized *ngalogat* method by changing the symbols that were originally Sundanese into Arabic linguistic symbols. *Ngalogat* is a term in Sundanese literary culture that refers to a method of understanding Arabic texts by annotating them. These annotations take the form of specific symbols that indicate the meaning of words, including sentence structure (*i'rob*), relationships between words, or other explanations that help to understand the content of the text. (Nugraha et al., 2020).

In addition to helping to understand the sentence structure which then becomes the basis for determining the type of code-mixing, the *Ngalodern* method is also very helpful in understanding the meaning and translating sentences precisely according to grammatical rules so that with this *Ngalodern* method the researcher can validate and determine the validity of the translation carried out through the website DeepL and through automatic translation available on YouTube. As a translation technique that applies critical literacy gained through experience, *Ngalodern* is able to correct the quality of machine translation results (Nugraha et al., 2022).

RESULTS AND DISCUSSION

Based on the research that has been conducted, there are 221 speech data that experience code-mixing in the podcast video #ABtalks Episode 220 with Narin Amara. The code-mixing data is classified based on Muysken's theory which categorizes 3 types of code-mixing, namely: insertion, alternation, and congruent lexicalization. The results of the analysis of 221 data show a variety of code-mixing types including 119 insertion type code-mixing data, 78 alternation type code-mixing data, and 24 congruent lexicalization code-mixing data.

1. Insertion

According to Muysken, insertion-type code-mixing is the process of inserting linguistic elements such as lexemes, words, or phrases from the second language (L2) into the sentence structure of the first

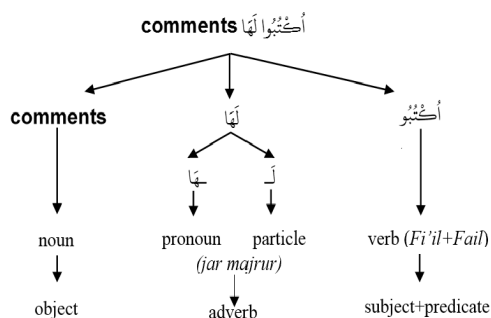
language (L1) (Mohammad Hussein Aburqayiq et al., 2025) the research examines fifteen recorded videos from various social media platforms like Facebook, Instagram, and YouTube. Instances of code-mixing are categorized using Muysken's classification, which includes insertional, congruent lexicalization, and alternational types. The findings indicate that insertional code-mixing is the most prevalent, accounting for 80% of instances. This is followed by congruent lexicalization at 18.8% and alternational code-mixing at 1.2%. The study reveals that Jordanians frequently mix English into Arabic conversations, influenced by several factors such as social status, prestige, globalization, rapid advances in technology and artificial intelligence (AI). The following is a sample of data that includes insertion-type code-mixing:

Data 1

أَكْتُبُوا لَهَا *comments*
Uktubū lahā comments
 'Write **comments** for her'

In data (1), the phenomenon of code-mixing is classified as an insertion type in the form of inserting an English word (L2) into an Arabic sentence structure (L1). In this sentence, the speaker inserts the word 'comments' (English). Grammatically, the imperative verb 'وَبُكْتُبُوا' 'write' functions as a predicate containing the subject (*fa'il*) in the form of *dhamir mustatir* which refers to the masculine plural second person (*dhamir* أَيْسَنُ), followed by a recipient adverb in the form of *jar majrur* which is لَهَا 'for him', then continued by inserting the English noun "comments" which occupies the function of object (*maf'ul bih*) in the sentence.

Consider the following picture:



Picture 1 Direct Element Sharing Model of Insertion Data

This speech appears in the opening segment of the podcast, where the host, Anas Bukhash, introduces his guest, Narin Amara, to the podcast audience. At that moment, Anas also directs the audience to visit and leave comments on Narin's social media page, as she is an influencer.

The factor behind the use of code-mixing in this data is lexical necessity. The term "تعليقات: *comments*" is less commonly used in the context of digital media, especially in informal conversations, so the speaker feels more comfortable using the English word.

In addition, the use of the word 'comments' by speakers also reflects social identity and shows the influence of globalization. By inserting 'comments', speakers want to present themselves to the digital community as figures who are familiar with global social media registers and to represent trends in the use of English in online activities.

Data 2

أنس: وبعد.. بعد ما شفتي المكعب شفتي مرة واحدة سلم **ladder** وبين السلم؟

Anas: *Wa ba'd... ba'da ma shiftī il-mukab 'ab, shiftī marrah wāhdah sullam ladder. Wēnas-sullam?*

Anas: "And after...and after you saw the cube, you saw again a ladder, 'ladder'. Where is the **ladder**?"

In data (2), the phenomenon of code-mixing is classified as an insertion type characterized by the insertion of a word. In the sentence, the speaker inserts the English word 'ladder' which is a noun word class (*al-ism*) located after the Arabic word سلم which functions as an object (*maf'ul bih*) in the sentence structure.

This conversation took place in a segment of a personality test called "Kokology Cube Test", where the speaker asked some specific questions. In this speech, the speaker repeats vocabulary with different languages, first the speaker uses the Arabic word سلم followed by the English word ladder. Both words have the same meaning. This repetition is done so that the meaning that the speaker wants to convey can be understood by the interlocutor correctly so that the factor of this code-mixing is repetition to clarify.

The speaker uses code-mixing 'سلم -ladder' as a conversational strategy, because the interlocutor seems confused about the meaning of the question spoken in Arabic, while the use of this English equivalent facilitates understanding and ensures a valid response from the interlocutor.

Data 3

نارين: بَعْدَ مَا انْفَصَلُوا صَارُوا **best friend**

Narin: *Ba'da mā-nfashaalū šārū best friend*

Narin: "After they divorced, they became **best friend**."

In data (3), the phenomenon of code-mixing is classified as an insertion type characterized by the insertion of a phrase. In the sentence 'best

friend', بِعَدَّ مَا انْفَصَلُوا صَارُوا the speaker inserts the phrase '*best friend*' which is a noun phrase. This phrase is a noun phrase because the core of the phrase (friend) comes from the noun word class and the modifier (best) is an adjective. The phrase '*best friend*' in this sentence occupies the predicate function filled by *khobar sara* (خبر صار).

In this speech, the phrase '*best friend*' is used by the speaker when explaining the good relationship between his parents after the divorce. This code-mixing is done for the efficiency of a conversation. The speaker chooses to use the English phrase '*best friend*' to streamline the conversation. This is because in Arabic itself there are several equivalents for the word 'friend' which each have different meanings and usage situations, such as صديق, صاحب, رفيق, خليل, and others. With the number of word equivalents that each have different meanings, the use of the phrase '*best friend*' by the speaker can be more easily understood by the interlocutor because the use of the phrase is more general and has been able to describe the meaning of the close relationship established by the use of the word '*best friend*'.

This shows that the use of code-mixing in this data reflects a conversational strategy.

2. Alternation

Unlike code-mixing insertion, which involves the insertion of a number of lexemes, words, or phrases, this type of code-mixing alternation involves a shift in language use, including grammar and lexicon, so that speakers switch languages and varieties simultaneously (Fatawi, 2019).

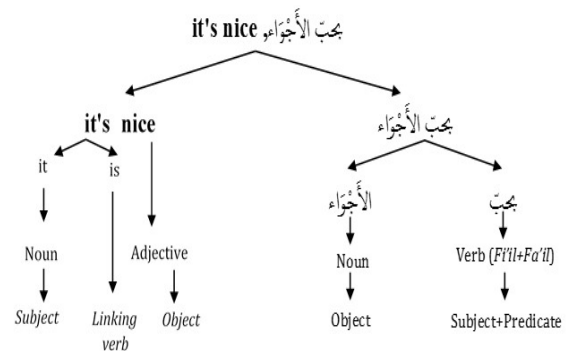
This code-mixing occurs in the form of clauses used alternately within an utterance. Thus, alternation does not occur randomly within a sentence but occurs at specific points (Rahmaati in Lukman et al., 2023) giving birth to many creators who are bilingual or more. The process of communicating content occurs resulting in code-mixing and code-switching. This research method uses a sociolinguistic approach based on Pieter Musyken's theory as well as Suwito's theory and the analysis process is carried out using a qualitative descriptive method through direct element division (BUL). The following presents a sample of data that falls under the category of alternation-type code-mixing:

Data 4

نارين: بحب الأجوآء, **it's nice**
 Narin: *bihibbi 'l-ajwā'a, it's nice.*
 Narin: "I love the atmosphere. *It's nice.*"

In data (4), the phenomenon of code-mixing is classified as an alternation type characterized by a switch from one full Arabic clause to an English clause. The switch in this data occurs when the speaker speaks in Arabic; "بحب الأجوآء" then switches to English by saying "it's nice". The utterance "بحب الأجوآء, it's nice" consists of a combination of two clauses from different languages, Arabic and English. The clause بحب الأجوآء (*fusha*: أحب الأجوآء) is an Arabic clause with an S-P-O pattern in which the S element is omitted. Meanwhile, the clause it's nice is an English clause with a subject-linking verb-predicate adjective pattern.

Take a look at the following Picture:



Picture 2. Direct Element Sharing Model of Alternation Data

The factor that causes code mixing in the data is to emphasize something. The English clause "it's nice" in the speech is used to emphasize that she likes the atmosphere in the place where they are having the conversation by saying something positive and affirmative by using the word 'nice'.

Muysken (2000) states that in this type of alternation code mix there are two features, namely flagging and doubling. The flagging feature indicates that there will be another language spoken by the speaker, while doubling refers to the phenomenon when speakers repeat the same meaning with different languages (Situmorang et al., 2023). The following data shows the features of marking and doubling:

Data 5

نارين: **hm... I think** بتذكّر لَمَّا بَابَا كَانَ يَجِي مِن الشُّغْلَانَت تَكُون عَلَى طُول السَّاعَةِ الثَّلَاثَةِ يَكُون مَعَهُ كُوم اِكْبَاس كُلَّهُم *snacks*
 Nārīn: **Hm... I think** *bitdhakkar lammā bābā kān yījī min ash-shughl, kānat tkūn 'alā ʔil is-sā'a t-tālīṭa, yakūn ma'ahu kum akḃās kulluhum snacks.*

Narin: "Hm... I think I remember when our father used to come home from work always at 3 pm, he used to come with many bags full of snacks"

In data (5), the phenomenon of code-mixing is classified as an alternation type characterized by a switch from one English clause “*Hm... I think*” to an Arabic clause. In addition to being characterized by the use of two languages used by speakers, the speech also uses flagging features which are indicative of alternation. In the sentence there is a clause ‘*Hm... I think*’ at the beginning of the speech as a pause to mark that the speaker will switch to Arabic.

The use of the clause ‘*I think*’ in this speech is basically used as the word ‘*hm*’ which acts as a filler word or filler words commonly used by speakers to fill pauses in conversation. In line with what Stenstrom stated that filler is a word, sentence, or empty speech that has no definite function in a discourse. According to him, the sentence filler appears only as a gap and if it is removed it will not change the content of the speech (Ghozali & Arden, 2022)

Based on the description above, it can be concluded that the factor of using code mix in this speech is as a sentence filler and connector.

Data 6

نارين: **I don't know**. مَا بَعْرِفْ. حَسَّ مَا بِيكِي أَنَّهُمْ حَمَاتْهَا، عَمَّ بِيكِي. حَسَّ أَنْ كُلَّ وَاحِدٍ فِيهِمْ مُمَكِّنٌ يَكُونُ لَهُ نَصِيحَةٌ.

Nārīn: **I don't know**. *Ma ba 'rif. Hassa... ma babki annahum ḥamaatha, 'amm babki. Hassa innu kull waḥid fīhum mumkin yakūn luh naṣīḥa.*

Narin: “**I don't know**. I don't know. I'm not crying because I'm going to die, I'm crying because I think each of them will have their own advice.”

Data (6) belongs to the type of alternation characterized by the use of doubling features. The speaker at the beginning of the speech says “*I don't know*”, the English clause is patterned S+P (*fi'il+fa'il*), then followed by the Arabic clause *لَمْ* (فُشْرَعْ أَلْ) (*Fusha*: فَشْرَعْ أَلْ), both have the same meaning but the speaker feels the need to double to emphasize his ignorance, so the factor behind the code mix in the cover is to emphasize something.

In data 4, 5, and 6, the phrases “*It's nice*,” “*I don't know*”, and fillers “*I think*,” are basic English expressions that are often used in everyday conversation. Speakers use these phrases naturally because of habit and to show their identity and social status, which refers to their level of education and environment.

3. Congruent Lexicalization

Congruent lexicalization is a situation in which two languages share grammatical structures that can be fulfilled lexically by elements from each language (Muysken, 2000). Congruent lexicalization ensures

that each language contributes to the grammatical structure of the sentence (Adnyani & Hermawan, 2019). The following is a sample of data that includes mixed codes of the congruent lexicalization type:

Data 7

نارين: مضطرة اني اعمل كل فترة MRI Scan لحتى نتابع ال brain اللي محطوة على ال dots

Nārīn: *Muḍṭarra annī a 'mal kull fatrah MRI Scan la-ḥattā natābi' al-dots illī maḥṭūṭah 'alā al-brain.*

Narin: “I have to have regular MRI scans so that we can monitor the visible **spots** on the **brain**.”

In data (7), there are the words *al-dots* and *al-brain*. Both are noun classes (*al-ism*). The words *al-dots* and *al-brain* spoken by the speaker are a combination of two different language elements, which are Arabic particles in the form of definite marker ل and English nouns; *dots* and *brain*. This data shows a type of congruent lexicalization code mixing which is characterized by mixing lexical elements from both languages in a similar grammatical framework.

The factor causing the code mixing in the data is that the participants in the conversation are talking about a particular topic. The use of code-mixing in this speech occurs because the speaker and the interlocutor are talking about the disease suffered by the speaker. When explaining the results of the examination, in the speaker's speech the words *al-dots* and *al-brain* appear.

Generally, speakers with higher education backgrounds are more familiar with English terminology, so code-mixing in everyday interactions is commonplace. The use of English also reflects the identity of the speaker. Technological advances, particularly in the medical and digital fields, have introduced new vocabulary that is difficult to translate into Arabic without compromising the accuracy of the meaning. This situation encourages speakers to continue using English terms, such as MRI Scan, *al-dots*, and *al-brain*, to maintain clarity in communication.

Additionally, the terms *al-dots* and *al-brain* indicate the speaker's identity, as they originate from an Arab-speaking background. When using the English words “*dots*” and “*brain*,” the speaker includes the Arabic particle “*ال*”.

CONCLUSION

This study provides a comprehensive analysis of the use of code-mixing by Arabic speakers in a podcast entitled #ABtalks with Narin Amara on Anas Bukhash's YouTube. By using Muysken's code-mix

classification theoretical framework, the results of the analysis show that the insertion type of code-mix is the most common type performed by speakers, which is 119 data, the alternation type is found as much as 78 data, and congruent lexicalization is 24 data.

The use of code mix by speakers is influenced by several factors based on the theory put forward by Hoffman-Troike, namely the factor of lexical needs, emphasizing something, filling and connecting sentences, repetition for clarification, talking about certain topics, refining requests or orders, and the efficiency of a conversation.

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