



## Blending Languages: Code-Switching and Code-Mixing in Academic Arabic Communication in Abu Dhabi

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### Abstract

This research is motivated by the multilingual proficiency of Mohamed Bin Zayed University for Humanities (MBZUH) students in Abu Dhabi. The aim of this study is to identify the forms of code-switching and code-mixing and to understand the reasons behind their occurrence in the speech of MBZUH students. The method used is descriptive research with a qualitative approach. Data analysis is conducted using the padan method and the SPEAKING method. The data sources for this study are local and international students at MBZUH, while the data itself consists of student utterances or conversations. The data collection techniques used involve two methods: the (simak) method with the (simak libat cakap) technique and the (cakap) method with the (pancing) and (cakap semuka) techniques. The results of this study identified two types of code-switching: internal and external, as well as two types of code-mixing: internal and external. Additionally, the study found three factors influencing code-switching and four factors influencing code-mixing in the speech of MBZUH students in Abu Dhabi.

**Keywords:** *Code Switching, Code Mixing, Academic Arabic Communication*

### Introduction

Every human being is a unique creature. One of its uniqueness is the diversity in language, which varies because every human being is different (Sani et al., 2024). This diversity in language arises because each individual has a different cultural background, experience, and identity, directly affecting how they communicate.

Language holds a vital position in the continuity of communication between individuals (Mailani et al., 2022). Humans rely on language to communicate and interact

with one another. Language is a social interaction tool used to convey thoughts, ideas, concepts, and emotions (T. Waruwu et al., 2023). Every person in the world uses language to express something to their interlocutor, with the aim of ensuring mutual understanding.

Abu Dhabi is a unique city because many languages are used in this city. This is due to the fact that the majority of Abu Dhabi's population consists of expatriates living in the city. The population of Abu Dhabi is around 1.59 million people, with 79.6% of them being expatriates from various countries (World Population Review, 2024). The people of Abu Dhabi generally recognize three widely used languages in daily life: formal Arabic (Fusha), Emirati Arabic (Amiyah), and English, a community with more than two languages is multilingual (Damayanti, 2015). Therefore, the people of Abu Dhabi can be categorized as a multilingual community due to their tendency to use more than two languages.

Multilingualism is the phenomenon of speakers using more than two languages in various social, institutional, and individual contexts (Larisa & Singleton, 2012). This can lead to the occurrence of code-switching and code-mixing, as individuals proficient in more than two languages are likely to easily engage in code-switching and code-mixing depending on social context, interlocutors, and communication needs. Code is essentially a variety of language or dialect utilized in communication, serving as a means for individuals to express themselves within specific social or cultural contexts (Ezeh et al., 2022). Code is a part of a language utterance, code usually takes the form of a language variant that is actually used to communicate between members of a language community (Nilep, 2006).

Thelander (1976) defines code-switching as a language shift from one sentence to another due to situational factors (Chaer & Agustina, 2010). Code-switching is defined as the alternation between two languages within a single discourse, sentence, or constituent (Ayu et al., 2023). This happens when a speaker switches from one language or dialect to another in conversation (Dwi Wahyuni et al., 2023). For instance, someone proficient in both Arabic and English might start a sentence in Arabic and continue the next sentence in English. This switch can be caused by factors such as adjusting to the listener, expressing cultural identity, finding more precise words, shifting the conversation topic, influence from the listener, or the desire to appear "educated" (Andayani, 2019). Code-switching is divided into internal and external (Kaamiliyaa et al., 2023). Internal code-switching involves switching between dialects or styles within the same language, while external code-switching involves switching between different languages.

Code mixing is an expression in which the grammar of two languages is blended without altering the grammar of the primary language used (Alowidha, 2024). This occurs when elements from different languages are combined into a single language structure. Code mixing typically occurs when someone blends aspects of one language into the language they are currently speaking (Waris, 2012). For instance, an Arabic speaker might insert English words or phrases into an Arabic sentence. Code-mixing can happen due to the strong influence of another language, the desire to demonstrate multilingual abilities, or because certain terms are more commonly known in another

language. The elements of code mixing include the insertion of words, phrases, and clauses (Ningrum, 2019).

The phenomena of code-switching and code-mixing occur within the Abu Dhabi community, particularly among students at Mohamed Bin Zayed University for Humanities (MBZUH). With such a diverse background, MBZUH students are united by two main languages: English and Arabic. Both languages are used as mediums of instruction at MBZUH, leading students to interact in both languages on campus. This interaction naturally results in spontaneous occurrences of code-switching and code-mixing among MBZUH students, involving formal Arabic (Fusha), informal Arabic (Emirati dialect), and English, without any predetermined plan for when these phenomena will appear.

The researcher has noticed that while there is considerable research on code-switching and code-mixing in Arabic, studies specifically focusing on these phenomena within Abu Dhabi's multicultural society are new to the literature on Arabic code-switching and code-mixing. No research has yet explored this theme, even though Abu Dhabi provides an interesting context, where Arab and non-Arab communities coexist. It would be fascinating to study code-switching and code-mixing in Abu Dhabi society. Previous studies have mostly focused on Arabic-speaking environments in Indonesia, Arabic-language films, Arabic-language songs, and Arabic texts. Handayani (2021) described code-switching, code-mixing, and language interference in teacher speech events at the Ibnul Qoyyim Putri Islamic Boarding School in Yogyakarta (Handayani, 2021). Paramita, Kurnia, Avondy, and Yuny (2024) described code-switching and code-mixing in the novel *Bervinta Dalam Tabajjudku* by Anshela (Paramita et al., 2024). Hanifah (2024) described code-switching and code-mixing in the lyrics of songs by Aunur Rofiq Lil Firdaus (Hanifah, 2024). Lestari, Muassomah, and Yurisa (2023) described code-mixing in the Arabic film *Alrawabi School for Girls* by Tima Shomali (Lestari et al., 2023). Fadlil and Herdiana (2023) describe Code Switching and Code Mixing in Formal Communication at Anharul Ulum Kawali Ciamis Islamic Boarding School (Fadlil & Herdiana, 2023).

This research aims to explore the phenomena of Arabic code-switching and code-mixing within the Abu Dhabi community, specifically among local and international students interacting with each other at MBZUH. The primary objective of this research is to provide a deeper understanding of how and why these language practices occur.

## Method

This research employs a qualitative approach. Qualitative research is a type of social inquiry that studies how people understand and give meaning to their experiences in order to comprehend the social reality of individuals (Mohajan, 2018). The goal is to deeply understand the subjects' behavior, experiences, and perspective, emphasizing the processes and meanings generated (Oranga & Matere, 2023). Qualitative research outcomes are often descriptive and exploratory, offering rich, in-depth insights into the topic under investigation (M. Waruwu, 2023). This research is qualitative because data

collection is conducted through observation or the listening method, which is described in detail and aims to thoroughly describe the research findings in detail.

The approach used in this study is a case study approach. A case study is a research approach used to gain a deep understanding of a current issue or phenomenon within a limited context (Coombs, 2022). The case under study is an actual and ongoing case, not one that has already occurred (Ilhami et al., 2024). The researcher sees this research as relevant to the case study approach because the phenomena of code-switching and code-mixing in the Abu Dhabi community are current and naturally occurring cases. This research uses a collective case study approach. It examines several cases better to understand the phenomenon (Creswell, 2013).

This research uses the *simak* method as a data collection technique. The *simak* method is a data collection technique in research that involves observing and listening to a phenomenon or behavior of the research subjects without their knowledge (Mahsun, 2012). The *simak* method can also be referred to as the “observation method” in social sciences (Sudaryanto, 2015).

The *simak* method, based on its usage stages, is divided into two techniques: the basic technique and the advanced technique (Sudaryanto, 2015). The basic technique is used to obtain information or data by intercepting someone's conversation or language use. The researcher directly observes a conversation, event, or certain activity without interfering with the speakers. Meanwhile, the advanced technique is further divided into two sub-techniques: the *simak libat cakap* technique and the *simak bebas libat cakap* technique. In this study, the researcher used the *Simak Libat Cakap* technique. The *Simak Libat Cakap* technique is a method in which the researcher acts as a participant in communication, either actively or receptively, to observe and record language use or utterances during a conversation with the data source (Hendaryan, 2015).

The second method used in this research is the *cakap* method. The *cakap* method involves conversational interaction with the research subject or informant, either directly or indirectly. This method is carried out by encouraging the research subject to engage in conversation, thus producing utterances as data to be analyzed. In this *cakap* method, the researcher uses two techniques. The first technique is the *pancing* technique. In this technique, the researcher uses their ingenuity to elicit speech from one or more individuals (Sudaryanto, 2015), where the conversation is arranged and directed beforehand by the researcher to align with the focus of the study (Hendaryan, 2015). This technique is used to obtain data on code-switching and code-mixing with the researcher's intervention to produce the desired data. The second technique is the *cakap semuka* technique. This technique involves direct, face-to-face conversation. It is used to uncover the reasons behind an individual's code-switching and code-mixing.

In practice, the researcher is directly and indirectly involved as an observer. The researcher recognizes that full direct involvement may affect the research results through the techniques used, potentially leading to bias (Florida & Bhattacharjee, 2012). Therefore, the researcher also acts as an observer who observes without direct involvement. Based on this statement, it can be concluded that the researcher plays both an active and passive role in data collection.

The method for verifying the validity and reliability of data is a crucial step in ensuring the accuracy of the data collected (Taherdoost, 2018). This verification is carried out through two approaches: in-depth observation and adequate referencing. By conducting thorough observation, the researcher can re-evaluate the data that has been gathered, ensuring it is presented accurately and systematically. Adequate referencing is achieved by repeatedly reviewing and re-examining data sources and literature to ensure the data's accuracy relation to the research focus (Moleong, 2012). The recordings and notes taken are also used as supporting evidence to confirm that the researcher has properly verified the data collected.

The data analysis technique in this research was conducted in three stages: classification, analysis, and conclusion. First, the collected data is classified according to the research problem. Then, the data is analyzed using the *padan* method to examine the forms of code-switching and code-mixing. The *padan* method is a data analysis technique that involves relating and comparing language elements (Mahsun, 2012). Additionally, the SPEAKING method is used to identify the causes of code-switching and code-mixing. The SPEAKING method developed by Dell Hymes is a framework in sociolinguistic analysis and ethnography of communication, used to understand communicative events by considering social and cultural contexts (Ray & Biswas, 2011). Finally, conclusions are drawn from the results of the analysis, providing a comprehensive understanding of the phenomena of code-switching and code-mixing in the speech of MBZUH students in Abu Dhabi.

## **Result and Discussion**

This research aims to identify the types and factors causing code-switching and code-mixing in the speech of students at Mohamed Bin Zayed University for Humanities, Abu Dhabi. These occurrences were observed in both formal and informal conversations among students. The study identified 32 code-switching and 47 instances of code-mixing at Mohamed Bin Zayed University for Humanities. The findings indicate that there are two types of code-switching, three factors that contribute to code-switching, and two types of code-mixing and three factors. The types of code-switching found include internal and external code-switching. The causes of code-switching are as follows:

1. Adjusting to the conversation partner.
2. A request from the conversation partner to switch languages.
3. A shift in the topic of conversation.

The types of code-mixing include internal and external code-mixing. The causes of code-mixing are as follows:

1. Habitual factors.
2. To show respect.
3. The use of more popular terms.

### *Code-Switching*

The research identified two distinct types of code-switching: internal and external. A total of 32 instances of code-switching were recorded, with 25 instances occurring between local and international students, while 7 instances involved interactions among international students.

#### Internal and External Code-Switching Among Local and International Students

Of the 25 instances of code-switching between local and international students, 20 were classified as internal code-switching and 5 as external code-switching.

- Internal Code-Switching: Among the 20 instances of internal code-switching, 15 involved switching from Amiyah Arabic to Fusha Arabic. The remaining 5 instances involved switching from Fusha Arabic to Amiyah Arabic.
- External Code-Switching: The 5 instances of external code-switching consisted of transitions from English to Fusha Arabic.

#### External Code-Switching Among International Students

Among the 7 instances of code-switching that occurred exclusively among international students, all were categorized as external code-switching. The breakdown of these instances is as follows:

- 3 instances involved switching from Indonesian to Fusha Arabic,
- 2 instances involved switching from English to Fusha Arabic,
- 2 instances involved switching from Fusha Arabic to English.

The researcher will present representative data for each type of code-switching.

### *Internal Code-Switching*

#### 1. Fusha Arabic to Amiyah Arabic

Data 5:

Muhammad Zarar:	"يا شباب بعد الاجتماع مع مجلس الادارة والمدير التنفيذي للنادي، تم تأجيل المباراة الودية إلى الأسبوع القادم إن شاء الله."
Al-Hamady:	"أكيد؟ خلاص، فالأسبوع الجاي بغيتونا نلعب ضد فريق برا الجامعة."
Muhammad Zarar:	"بغيتونا يوم الخميس ب الليل؟ ولا السبت"
Al-Jasim:	"شباب ترا الريال يسألکم"
Al-Jufri:	"انا ما يكون موجود فاليومين"

The conversation above takes place between Muhammad Zarar (an Indonesian), Al-Hamady, Al-Jasim, and Al-Jufri. The interaction centers on Muhammad Zarar informing his friends that the friendly match has been postponed. This conversation involves internal code-switching from formal Arabic (Fusha) to informal Arabic (Amiyah). The internal code-switching occurs with Muhammad Zarar. Initially, Muhammad Zarar uses formal Arabic (Fusha) when interacting with his friends, but after hearing their responses in informal Arabic (Amiyah), Muhammad Zarar switches to informal Arabic (Amiyah).

## 2. Amiyah Arabic to Fusha Arabic

Data 7:

Al-Hasyimi:	"مرحبا، عندي سؤال، شو يعني ساعات مكتبية؟"
Khadijah:	"اظن لازم نروح عالمكتبة ونقعد نقرا وهيكت"
Al-Hasyimi:	"لا، اطمني مو كدا"
Researcher:	"لا، مثلا عند بعض الأسئلة يخص المساق أو الأشياء ما فهمتها في المحاضرة وتحتاجين شرحها، اذهبي إلى مكتب الدكتور."
Al-Hasyimi:	"اها، إذا هي ليست على المكتبة؟"
Researcher:	"نعم، تكون في مكتب الدكتور"

The dialogue above occurs between Al-Hasyimi, Khadijah, and the Researcher. It addresses Al-Hasyimi's inquiry seeking clarification regarding the meaning of "ساعات مكتبية" (office hours). The conversation illustrates internal code-switching, specifically the transition from Informal Arabic (Amiyah) to Formal Arabic (Fusha). Internal code-switching is evident in Al-Hasyimi's speech. Initially, Al-Hasyimi interacts with Khadijah using Informal Arabic; however, when the Researcher provides an explanation, Al-Hasyimi switches to Formal Arabic.

### *External Code-Switching*

## 3. English to Fusha Arabic

Data 9:

Noour:	"Are you taking the course Fundamental of Innovation?"
Abdurahman:	"Yes"
Saefa:	"I'm taking it too."
Abdurahman:	"أخذت هذا المساق، لأن الأستاذ من جامعة ستانفورد."
Noour:	"والله أنا رأيته في اليوتيوب هو رائع جدا في تقديم المحاضرة."
Abdurahman:	"فالنرى بكرة"

The conversation above takes place between Noour, Abdurahman, and Saefa. The exchange revolves around Noour asking their two friends about a particular course. In this interaction, internal code-switching occurs, specifically a shift from English to formal Arabic (Fusha). The code-switching happens with Noour. Initially, Noour uses English when interacting with Abdurahman, but after Abdurahman responds in formal Arabic (Fusha), Noour switches to formal Arabic (Fusha).

#### 4. Arabic to English

Data 23:

Amir:	"انتهينا من مراجعة النحو و الحمد لله."
Shaleh:	"Low let's review the fundamental lessons"
Haza':	"Which chapter did we study until?"
Fauzan:	"Maybe chapter 6"

This conversation takes place between Amir, Shaleh, and others. Code-switching occurs when Amir concludes and wraps up the discussion in Arabic, and Haza' begins speaking in English. The code-switching here is a transition from Formal Arabic (Fusha) to English.

#### 5. Indonesian to Formal Arabic (Fusha):

Data 3:

Naufal Ahmad:	"Saya lelah karena banyak tugas yang harus diselesaikan."
Researcher:	"فاصبر صبيرا جميلا، وإنما مع العسر يسرا."
Naufal Ahmad:	"حاولت أن أصبر ولكن لا أستطيع أن أتحمل."
Researcher:	"ربما نقوم بالعمل معا ونحن معكم إن شاء الله."

The conversation above occurs between Naufal Ahmad and the researcher. It centers around Naufal Ahmad's complaint about an academic assignment. Internal code-switching is present in this interaction, specifically a shift from Indonesian to formal Arabic (Fusha). The code-switching occurs with Naufal Ahmad. Initially, Naufal used Indonesian when interacting with the researcher, but after the researcher offered advice in formal Arabic (Fusha), Naufal switched to formal Arabic (Fusha).

#### *Code-Mixing*

This study identified a total of 47 instances of code-mixing. The data can be categorized based on the context of interactions as follows:

- Interactions Between Local and International Students: 33 instances
- Interactions Among International Students: 14 instances

From the total of 47 instances of code-mixing, the distribution based on the level of code-mixing is as follows:



- Word Level: 30 instances occurred at the word.
- Phrase Level: 5 instances occurred at the phrase.
- Clause Level: 12 instances occurred at the clause.

The researcher will present representative data for each type of code-mixing.

#### *Code-Mixing at the Word*

##### **1. From English to formal Arabic (Fusha)**

Data 32:

Gabriel Harist:	"Can you explain القواعد to me?"
Gamal Mahesa:	"Sure, let's go to the library."

The conversation takes place between Gabriel Harist and Gamal Mahesa. The topic of discussion is a request for clarification about the course (القواعد, meaning "grammar"). In this conversation, there is an instance of external code mixing, specifically in Gabriel Harist's utterance where he uses the word "القواعد" in formal Arabic (Fusha) while communicating with Gamal Mahesa. The term is retained in formal Arabic (Fusha) even though Gabriel speaks in English, demonstrating code mixing from English to formal Arabic (Fusha).

#### *Code Mixing in Phrases*

##### **1. From formal Arabic (Fusha) to English**

Data 3:

Al-Hamady:	"Tomorrow and today المباراة ستكون"
Researcher:	"نعم صح، أعتقد أنك مستعد."

This conversation takes place between Al-Hamady and the researcher. The topic of discussion is the schedule for the football match. In this conversation, there is an instance of external code mixing where Al-Hamady says "today and tomorrow," meaning "Will the match take place today and tomorrow?" The researcher then responds in Fusha Arabic. This represents code mixing from formal Arabic to English.

#### *Code Mixing in Clause*

##### **1. From formal Arabic (Fusha) to English**

Data 10:

Nasrul:	أنا متأخر بسبب الطابولر في المقهى but I don't think the professor will mind."
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Researcher:	"ممکن سيعطيك العذر"
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The conversation takes place between Nasrul and the researcher. The topic of discussion is Nasrul's delay due to a queue at the café. In this conversation, there is an instance of internal code mixing, specifically in Nasrul's utterance. The student begins with the first clause in Arabic and then mixes to the second clause in English.

### *Causes of Code Switching*

Data 9:

Noour:	"Are you taking the course Fundamental of Innovation?"
Abdurahman:	"Yes"
Saefa:	"I'm taking it too."
Abdurahman:	"أخذت هذا المساق، لأن الأستاذ من جامعة ستانفورد."
Noour:	"والله أنا رأيت في اليوتيوب هو رائع جدا في تقديم المحاضرة."
Abdurahman:	"فالترى بكرة"

Analysis Based on the SPEAKING Components:

- Setting and Scene (S): Informal academic setting in classroom, discussing the course "Fundamentals of Innovation."
- Participants (P): Noour, Abdurahman, and Saefa, who are fellow students. Noour starts in English, aware of a participant's European background, then switches to Arabic in response to Abdurahman.
- Ends (E): The goal is to share course information and express interest in the professor. Noour's switch to Arabic aims to create comfort and mutual understanding.
- Act Sequence (A): Begins in English to ask about the course, switches to Arabic following Abdurahman's use of it.
- Key (K): Informal, friendly, and enthusiastic, especially regarding the professor's quality.
- Instrumentalities (I): Spoken language using both English and Arabic.
- Norms (N): Language flexibility, adjusting based on participants' backgrounds as a courtesy.
- Genre (G): Casual discussion among students about their academic interests.

From this analysis, we can conclude that code-switching occurs due to the need to adjust to the conversation partner. Noour initially speaks in English to accommodate a participant with a European background, but when Abdurahman responds in Arabic, she switches to Arabic to create

rapport and comfort in communication. This code-switching is a form of linguistic adaptation based on the context of the conversation and the participants, reflecting the social context and interpersonal goals that drive the code-switching.

Data 20:

Khalid:	"يا فاروزر انت معنا صح في المجموعة الرابعة؟"
Frazir:	"نعم"
Khalid:	"باجر بتكون الحلقة النقاشية، شو بتقدم؟"
Frazir:	"لو سمحت تكلم بالفصحى"
Khalid:	"غدا ستكون الحلقة النقاشية، ماذا ستقدم فيها؟"
Frazir:	"سأتكلم عن الأدب قبل الإسلام"

Analysis Based on the SPEAKING Components:

- Setting and Scene (S): The conversation occurs in a classroom during a group discussion, where clarity in language choice is essential for effective communication.
- Participants (P): Khalid and Frazir are classmates. Khalid initially uses Amiyah (colloquial Arabic), while Frazir prefers Fushah (Modern Standard Arabic), indicating different language preferences.
- Ends (E): The purpose is to prepare for a discussion, ensuring all members understand each other. Frazir requests Fushah to achieve mutual understanding.
- Act Sequence (A): Khalid begins in Amiyah but switches to Fushah in response to Frazir's request, enhancing clarity.
- Key (K): The tone is formal and cooperative, fitting the classroom setting focused on group preparation.
- Instrumentalities (I): Spoken language is used, beginning with Amiyah and shifting to Fushah, showing adaptability for effective communication.
- Norms (N): In a classroom setting, Fushah is often preferred as it is formal and more widely understood, allowing all students to follow along.
- Genre (G): This academic preparation session typically requires a clear and formal language approach.

From this analysis, we conclude that the code-switching occurs due to the need to adapt the language for mutual understanding. Khalid initially uses the Amiyah dialect, but since Frazir finds it difficult to understand, he requests Khalid to switch to Fusha. This request reflects the need for effective communication in an academic context, where all participants more widely understand Fushah. By switching to Fushah, Khalid accommodates

Frazir's language needs, ensuring clearer communication appropriate for the formal discussion setting.

Data 23:

Amir:	"انتهينا من مراجعة النحو و الحمد لله."
Shaleh:	"Now let's review the fundamental lessons"
Haza':	"Which chapter did we study until?"
Fauzan:	"Maybe chapter 6"

Analysis Based on SPEAKING Components:

- Setting and Scene (S): Academic setting where students review various subjects, starting with Nahwu (Arabic grammar) in Arabic and shifting to the Fundamentals of Innovation in English.
- Participants (P): Amir, Shaleh, Haza', and Fauzan, who are students. Amir speaks in Arabic for Nahwu, while Shaleh switches to English when the subject changes, showing comfort in a bilingual environment.
- Ends (E): The goal is to organize the review for each subject. Amir finishes the Nahwu discussion in Arabic, while Shaleh begins the Fundamentals review in English, matching the instructional language.
- Act Sequence (A): The conversation flows from Arabic for Nahwu to English for Fundamentals, with language switching prompted by the change in subject and instructional language.
- Key (K): Collaborative and focused, with students working together effectively on different subjects.
- Instrumentalities (I): Spoken language, switching from Arabic to English based on subject language conventions.
- Norms (N): The bilingual academic setting permits flexible language use according to subject matter, typical in multilingual education.
- Genre (G): Academic study session where students review subjects using the designated languages for each course.

Based on the analysis, code-switching occurs as a result of the topic change. The initial discussion of Nahwu in Arabic concludes, and as the conversation shifts to the Fundamentals of Innovation, Shaleh switches to English to align with the language of instruction for the new subject. This code-switching is a natural adaptation to the academic context, where different subjects may require different languages, reflecting a practical and contextual use of language based on the topic at hand.

*Causes of Code Mixing*

Data 10:

Researcher:	"أستاذنكم"
Nasrul:	"أنا متأخر بسبب الطابولر في المقهى but I don't think the professor will mind."
Researcher	"ممکن سيعطيك العذر."

Analysis Based on SPEAKING Components:

- Setting and Scene (S): The conversation occurs in a cafeteria, a relaxed public setting conducive to casual and multilingual interactions.
- Participants (P): The participants are the researcher, speaking in Arabic, and Nasrul, who responds with a mix of Arabic and English, reflecting his bilingual background.
- Ends (E): The researcher asks permission to leave, while Nasrul explains his delay. Nasrul uses code-mixing naturally as he feels comfortable communicating in both languages.
- Act Sequence (A): The researcher initiates in Arabic, and Nasrul responds in mixed language, showing code-mixing as part of his typical speech pattern.
- Key (K): The tone is casual and friendly, supporting flexible language use.
- Instrumentalities (I): Spoken language blending Arabic and English, highlighting Nasrul's bilingual ease.
- Norms (N): In this informal, bilingual setting, code-mixing is expected, reflecting Nasrul's habit of using both languages at home.
- Genre (G): Informal, public exchange where code-mixing is accepted and comfortable.

From this analysis, the cause of code-mixing in this instance is Nasrul's bilingual background and his comfort in using both languages. Nasrul switches between Arabic and English in response to the researcher's Arabic prompt, reflecting his natural mode of speech. This code-mixing arises from Nasrul's daily use of both languages at home, where he is accustomed to blending languages seamlessly. The informal setting of the cafeteria further supports this code-mixing, showing how context, personal language background, and environment encourage the flexible use of language.

Data 13:

Ali:	"وين حط الدكتور الملخص اللي سواه؟"
Muhammad:	"ما يرفع"

Salim:	"الدكتور مراح ينزل ملخص."
Adi:	"ليش؟"
Ma'ali:	"والله قال مراح يحمل ينزل شي، ذاكروا بنفسكم"

#### Analysis Based on SPEAKING Components

- Setting and Scene (S): The conversation occurs in a classroom.
- Participants (P): Ali, Muhammad, Salim, Adi, and Ma'ali are students conversing in Amiyah. Ma'ali switches to Fushah for Adi, who may not be as comfortable with colloquial Arabic.
- Ends (E): The goal is to clarify whether the professor uploaded the summary. Ma'ali uses Fushah to ensure her message is clear to Adi.
- Act Sequence (A): The conversation starts in Amiyah, with Ma'ali switching to Fushah to accommodate Adi, showing intentional code-mixing for clarity.
- Key (K): Respectful and informative, with a friendly tone. Ma'ali's switch to Fushah adds inclusivity.
- Instrumentalities (I): Spoken language, with a switch from Amiyah to Fushah. This indicates Ma'ali's awareness of the need for clarity.
- Norms (N): Informal Amiyah is the norm among students, but Fushah is used to enhance understanding for those less familiar with the dialect.
- Genre (G): Informal academic discussion among peers, with flexibility for Fushah to ensure inclusivity.

From this analysis, we conclude that the cause of code-mixing is Ma'ali's intent to accommodate and show respect for Adi, who may not fully understand colloquial Arabic. Although Amiyah is the preferred language among the students, Ma'ali switches to Fushah to ensure Adi's comprehension. This code-mixing reflects an awareness of the language abilities of her interlocutors and a desire to foster inclusive communication. Ma'ali's use of Fushah thus highlights the influence of social respect and accommodation in code-mixing.

#### Data 1:

Fahd:	"شباب، المحاضرة بتبدأ بعد خمس دقائق. الكل جاهز؟"
Salem:	"أيوه، كل شيء جاهز. الدكتور راح يوزع الأوراق اليوم."
Fahd:	"بليز، يوم يوزع الأوراق اكتبولي لأنني بتأخر شوي."
Hassan:	"ما في مشكلة، راح أكتب لك كل شيء، لا تقلق."
Fahd:	"شكراً! أشوفكم بعد شوي."

#### Analysis Based on SPEAKING Components

- Setting and Scene (S): Academic setting where students prepare for a lecture. The informal atmosphere allows for casual expressions and borrowed words.
- Participants (P): Fahd, Salem, and Hassan, students speaking in Arabic. Fahd introduces “please” (بليز) in English, indicating familiarity with English terms among the group.
- Ends (E): The purpose is to organize tasks before the lecture. Fahd uses “بليز” as a polite, friendly request for help.
- Act Sequence (A): Fahd starts by informing his friends about the lecture timing, then casually asks for help using “بليز,” adding warmth to his request.
- Key (K): Friendly and informal, with “بليز” reinforcing a laid-back, collegial atmosphere.
- Instrumentalities (I): Spoken language in Arabic, with occasional English insertions. “Please” is commonly used in bilingual Arabic-English settings.
- Norms (N): Informal and flexible, allowing Arabic-English code-mixing. Terms like “please” are widely accepted in casual Arabic speech.
- Genre (G): Casual, preparatory discussion before class, supporting relaxed language use and borrowing from English.

From this analysis, it can be concluded that the cause of code-mixing here is due to the popularity and familiarity of the English term “please” in casual Arabic speech. Fahd uses the term “بليز” as it has become a common expression in bilingual Arabic-English settings. This type of code-mixing reflects the natural borrowing and integration of commonly used English terms in informal Arabic contexts, where words like “please” are recognized and accepted across cultural and linguistic boundaries, enhancing the casual and friendly tone of the conversation.

## Conclusion

Based on the discussion above, the study identifies 32 instances of code-switching and 47 instances of code-mixing among students at Mohamed Bin Zayed University for Humanities. Local students predominantly engage in internal code-switching and code-mixing, often shifting between dialectical Arabic and Modern Standard Arabic, reflecting their adaptation to informal and formal communication contexts. In contrast, international students demonstrate external code-switching and code-mixing, blending Arabic with their native languages or English to navigate academic and social interactions in a multilingual environment.

This study highlights how code-switching and code-mixing serve as practical linguistic strategies for students in a diverse community, facilitating comprehension, self-expression, and social connectivity. The findings emphasize the dual function of these linguistic practices: enabling effective communication in an academically rigorous setting while maintaining cultural and linguistic identities. Moreover, the results underscore the dynamic nature of language use in multilingual academic spaces, where students utilize code-switching and code-mixing not only for functional purposes but also as tools for cultural negotiation and social integration. Future research could explore the implications of these practices for language pedagogy, particularly in fostering linguistic inclusivity and enhancing language acquisition in multilingual educational contexts.

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