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Journal of Arabic Language, Literature, and Education
مجلة اللغة العربية وأدبها وتعليمها

The Dynamics of Code Mixing between Arabic and the Minangkabau Dialect in Students' Speech

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Abstract	This study aims to identify the patterns of code mixing used by 11th- and 12th-grade students in the religious studies program at State Islamic Senior High School 1 Koto Baru Padang Panjang, who reside in a dormitory that requires daily Arabic communication, and to analyze the factors that trigger its occurrence. Grounded in Suandi's theoretical classification of inner, outer, and hybrid code mixing, this research examines how these forms appear in students' spontaneous speech and what socio-linguistic conditions influence their emergence. This study employs a descriptive, qualitative method that incorporates observation and interview techniques. The data for this study were obtained through direct observation of spontaneous dormitory interactions and semi-structured interviews with ten purposively selected 11th- and 12th-grade students of the religious studies program, all of whom are required to use Arabic in daily communication. The data were analyzed using Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing. The findings reveal that the most dominant pattern is inner code-mixing, followed by outer and hybrid forms. Several factors were identified as triggers, including limited mastery of Arabic vocabulary, influence of the Minangkabau mother tongue, socio-cultural habits, expressive needs, media exposure, and practical communication strategies. These results illustrate the complex dynamics of Arabic–Minangkabau linguistic negotiation among dormitory students and highlight the need for contextual and adaptive approaches to Arabic language development that align with learners' sociocultural realities.
Keywords	Arabic Language; Bilingual Communication; Code-Mixing; Madrasah Students; Minangkabau Dialect.

INTRODUCTION

Language plays an essential role in shaping, constructing, and reflecting the social identity of its speakers (Rahma et al., 2024). In contemporary society, language use is no longer confined to a single linguistic system nor limited to formal contexts. The rapid advancement of digital technology has contributed to the increased dynamism and complexity of linguistic practices, as individuals often master and utilize more than one language across various social domains (Gultom et al., 2024). The ability to use two languages is referred to as bilingualism, while the use of more than two languages is known as multilingualism (Fajrin et al., 2022). These multilingual practices frequently give rise to linguistic phenomena such as code-switching and code-mixing, which reflect speakers' adaptability to contextual, social, and psychological demands in communication (Kaamiliyaa et al., 2023).

Within this context, code-mixing is defined as the insertion of linguistic elements from one language into another within a single utterance ranging from words, phrases, to clauses without a shift in the situational or conversational framework (Muysken, 2000). In contrast to code-switching, which typically occurs between sentences due to topic or situational changes, code-mixing emerges within the internal structure of a sentence and reflects internalized linguistic competence among bilingual speakers (Atiah et al., 2023). This phenomenon is an important subject of sociolinguistic inquiry because it illustrates how languages are acquired, used, negotiated, and reconstructed by their speakers in everyday interactions (Sinaga et al., 2024).

Educational institutions particularly those emphasizing foreign language mastery such as Arabic represent social environments rich in linguistic variation (Sirad & Choiruddin, 2025). In several Islamic schools, Arabic is not only introduced in formal classroom settings but also implemented in students' daily routines to strengthen language acquisition in authentic contexts (Wekke, 2015). The integration of Arabic into informal communication outside the classroom is intended to create a language-rich environment that supports communicative competence (Nismah et al., 2025). One institution implementing this immersion-based policy is State Islamic Senior High School 1 Koto Baru Padang Panjang. In the religious studies program, students in grades XI and XII who reside in the dormitory are required to use Arabic in daily communication as part of a contextualized learning strategy.

However, preliminary observations conducted among Grade XI and XII students of the religious studies program at State Islamic Senior High School 1 Koto Baru Padang Panjang reveal

that Arabic is not consistently used in its standardized form in daily interactions. Instead, students frequently mix Arabic with the Minangkabau dialect, which functions as their mother tongue, resulting in distinctive patterns of bilingual speech within the school environment. This linguistic behavior reflects an ongoing negotiation between the institutionalized target language (Arabic) and students' local linguistic identity, particularly in informal and spontaneous communication contexts. Despite the school's emphasis on Arabic use as part of its religious and academic orientation, the persistent presence of Minangkabau elements indicates a gap between institutional language expectations and students' actual language practices. This phenomenon suggests that immersion-oriented language policies, even in religious-based educational settings, do not fully suppress native-language influence, thereby raising critical sociolinguistic questions regarding the effectiveness of language regulation, identity construction, and authentic language use among students. The presence of code-mixing further reflects social identity, cultural solidarity (Erni Zuliana, 2016), and communication strategies that ensure comfort and fluency in peer interactions.

Several previous studies have explored the phenomena of code-switching and code-mixing, especially in the context of Arabic language learning in formal settings (Ramadhan, 2022). For instance, the study by Hadika Azizul A'la and colleagues at Islamic Boarding School Ibadurrahman in East Kalimantan revealed both internal code-switching (from figurative Arabic to formal Arabic) and external code-switching (to Indonesian), as well as code-mixing involving the insertion of words, phrases, and clauses during Arabic instruction (A'la et al., 2020). Meanwhile, Rizki Wiranto's study at SMA IT Nurul Ilmi highlighted the forms and causes of code-mixing used by teachers in teaching Arabic, including limited vocabulary and adaptation to the communication context (Wiranto, 2022). In addition, research by Fajrin and colleagues at the Postgraduate Program of UIN Malang found that language mixing often occurs as a response to the need to clarify meaning for the interlocutor (Fajrin et al., 2022). While these studies offer valuable insights, they primarily focus on formal instructional contexts. Few studies specifically investigate linguistic practices in informal dormitory environments where language use naturally emerges, fluctuates, and reveals authentic patterns of bilingual behavior. This indicates a research gap related to the sociolinguistic and psycholinguistic aspects of code-mixing in Arabic immersion dormitories.

Considering this gap, the present study focuses on the informal linguistic practices of grade XI and XII students of Religious Studies at State Islamic Senior High School 1 in Koto Baru, Padang Panjang, who are required to use Arabic in their everyday dormitory communication. This setting

provides an authentic environment for analyzing bilingual interactions. The study aims not only to describe the forms of code-mixing between Arabic and the Minangkabau dialect but also to examine the underlying linguistic, psychological, and socio-cultural factors that motivate such practices. This dual focus highlights the intersection between sociolinguistics and psycholinguistics an area that remains underexplored in previous research.

Theoretically, this study contributes to the understanding of language contact phenomena within Arabic learning environments, especially in Indonesian Islamic education contexts. Pragmatically, the findings may inform Arabic language instructors, dormitory supervisors, and curriculum developers regarding the challenges students face in maintaining consistent use of Arabic and the need for pedagogical strategies that accommodate linguistic realities in immersion settings. Thus, this research holds both academic significance and practical relevance for improving Arabic language learning outcomes in dormitory-based programs.

METHOD

This study employs a descriptive qualitative research design, which is appropriate for exploring naturally occurring linguistic behavior in depth and detail. The qualitative approach enables the researcher to obtain verbal data both spoken and written that reflect the authentic patterns of code-mixing produced by the students in their daily communication (Atiah et al., 2023) This methodological choice aligns with the study's objective, namely, to systematically describe the forms of Arabic Minangkabau code-mixing and to identify the factors underlying its occurrence among dormitory students. As a descriptive study, it does not manipulate variables but instead focuses on observing, interpreting, and presenting linguistic phenomena as they appear in real interactions.

The population of this study comprised all eleventh- and twelfth-grade students enrolled in the religious studies program at State Islamic Senior High School 1 of Koto Baru, Padang Panjang, who reside in the school dormitory and are required to use Arabic in their daily interactions. From this population, a purposive sample was selected consisting of students who actively participated in daily dormitory communication and exhibited frequent instances of code mixing between the Arabic and Minangkabau dialects. Purposive sampling was employed to select ten students considered capable of providing rich, relevant, and detailed information concerning the linguistic practices under investigation. This sampling technique ensures that the selected participants meet
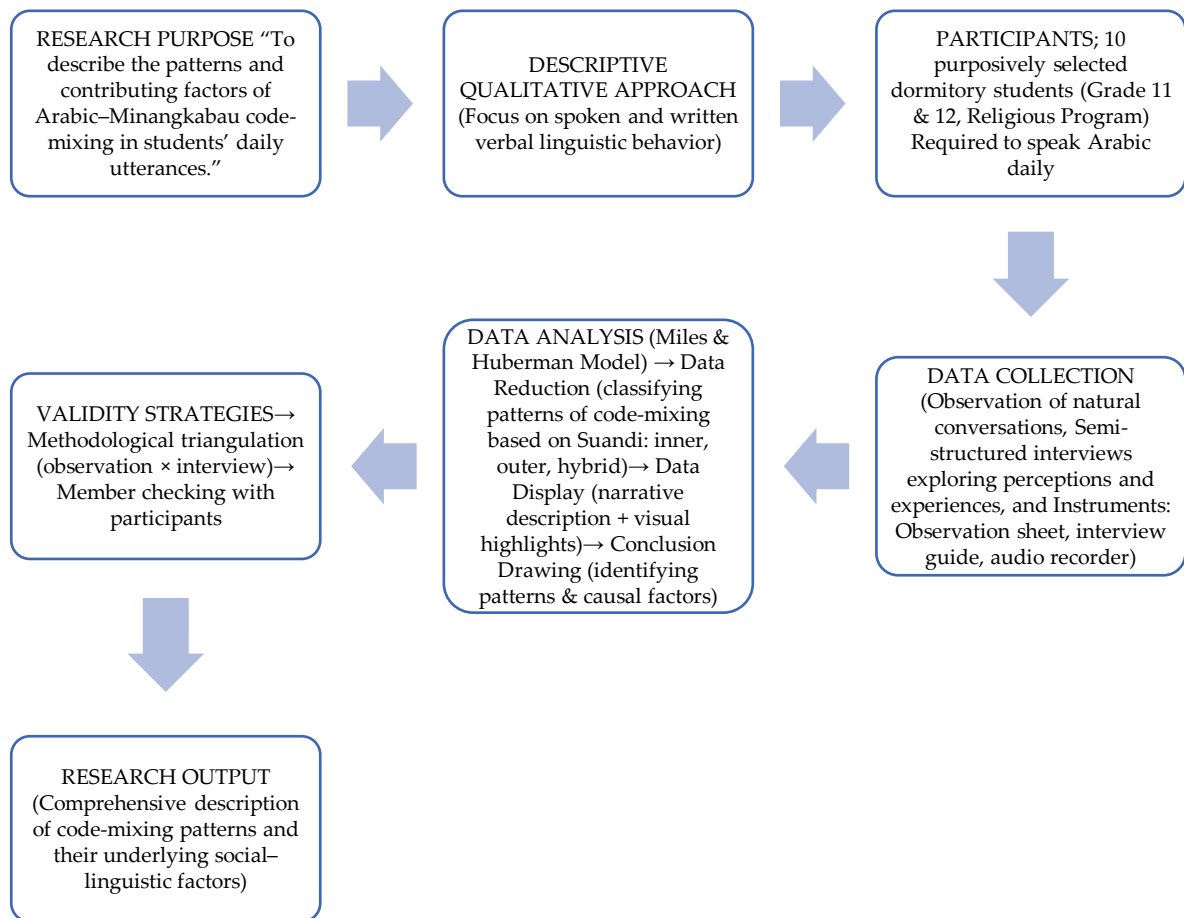
the specific criteria required for understanding the dynamics of code-mixing in an Arabic language immersion environment. Their status as bilinguals, Arabic as the target language, and Minangkabau as their mother tongue, makes them ideal sources for analyzing the linguistic negotiation occurring in their speech.

Data were collected using two complementary techniques: direct observation and semi-structured interviews. Observations were conducted from March 20 to May 25, 2025, to capture students' spontaneous use of code-mixing in natural dormitory conversations, enabling the researcher to document patterns, frequency, and situational contexts of its occurrence. Semi-structured interviews were conducted to explore students' perceptions, motivations, and experiences regarding their use of Arabic–Minangkabau code-mixing. These interviews enabled the researcher to gain deeper insight into the psychological, linguistic, and socio-cultural factors influencing their speech behavior. The data collection instruments consisted of observation sheets, interview guides, and an audio recorder, all of which were used with the participants' informed consent. This multi-instrument approach facilitates a thorough and well-triangulated understanding of the linguistic phenomena being studied (Kakanda-sinkala, 2024).

The collected data were analyzed using Miles and Huberman's interactive model, which includes three essential stages: data reduction, data display, and conclusion drawing (Soraya & Sukmawati, 2023). During the data reduction stage, relevant information was selected, coded, and categorized according to emerging linguistic patterns. The data display stage involved organizing the categorized findings into textual descriptions and visual summaries, enabling clearer interpretation of the code-mixing forms. In analyzing the types of code-mixing, this study employed the classification proposed by Suandi (Tsani & Musthafa, 2024; Andriyani, Ardiantari, Nurita, & Sulatra, 2022), which includes: (1) inner code-mixing, characterized by insertions from local languages such as Javanese or Sundanese; (2) outer code-mixing, characterized by insertions from foreign languages such as Arabic or English; and (3) hybrid code-mixing, which involves a combination of local and foreign linguistic elements within a single utterance. Each type of code-mixing identified in the data was further examined to determine its contributing factors, including language habits, limited vocabulary mastery, communication strategies, and socio-cultural influences. The results were then presented descriptively in narrative form, supported by visual elements to enhance interpretation.

To ensure the credibility and validity of the findings, methodological triangulation was applied by comparing and cross-verifying data obtained from observations and interviews (Singh et al., 2021). Member checking was also conducted by presenting the interpreted findings to the participants for confirmation, ensuring that the results accurately represented their actual linguistic experiences (Mulyana et al., 2024). Through these validation strategies, the study ensures a high level of trustworthiness and authenticity in the data analysis. The following diagram illustrates the research process.

Figure 1. The Research Process

RESEARCH PURPOSE "To describe the patterns and contributing factors of Arabic–Minangkabau code-mixing in students' daily utterances."

DESCRIPTIVE QUALITATIVE APPROACH (Focus on spoken and written verbal linguistic behavior)

PARTICIPANTS; 10 purposively selected dormitory students (Grade 11 & 12, Religious Program) Required to speak Arabic daily

DATA COLLECTION (Observation of natural conversations, Semi-structured interviews exploring perceptions and experiences, and Instruments: Observation sheet, interview guide, audio recorder)

DATA ANALYSIS (Miles & Huberman Model) → Data Reduction (classifying patterns of code-mixing based on Suandi: inner, outer, hybrid)→ Data Display (narrative description + visual highlights)→ Conclusion Drawing (identifying patterns & causal factors)

VALIDITY STRATEGIES→ Methodological triangulation (observation × interview)→ Member checking with participants

RESEARCH OUTPUT (Comprehensive description of code-mixing patterns and their underlying social–linguistic factors)

FINDINGS AND DISCUSSION

Findings

The analysis identified three primary patterns of code-mixing used by the students, namely inner code-mixing, outer code-mixing, and hybrid code-mixing. Inner code-mixing was found to be the most frequently occurring type and appears when Minangkabau lexical items are inserted into Arabic-based utterances. This pattern was consistently observed in naturally occurring interactions

and is evident in expressions such as "أريد أن أبحث" ";؟ *uni* بكم هذه الحقيقة " " *yo,* أنا أستحم بعدك "

karupuak," and "من بالداخل؟ *busuak* جداً!." Outer code-mixing, meanwhile, involves the insertion

of Indonesian or English vocabulary into Arabic sentences. Examples include "قلبي مريض *because*

you," "ساعديني *ambilin* الشراب," *gulai," and* "أريد الطبخ" which typically appear when students face

lexical gaps in Arabic or when they rely on Indonesian or English as more accessible linguistic

resources. Hybrid code-mixing represents the most complex form, where elements from three or

four languages are combined within a single utterance. Examples such as "ساعديني *off* التلفاز *ciek!,"*

"شكراً جزيلاً، *you so very good uni!,"* and *"I love you* جداً *uni"* illustrate the students' capacity to draw

flexibly on their multilingual repertoires when communicating in informal contexts. These patterns

were documented across various dormitory settings, including bedrooms, study areas, the cafeteria,

and prayer spaces, showing that code-mixing is a routinized practice rather than an incidental

occurrence.

Table 1. Code-Mixing Findings at State Islamic Senior High School 1 of Koto Baru, Padang Panjang

Category	Description	Examples	Key Insights
Inner Code-Mixing	Arabic sentences mixed with Minangkabau words	yo, uni, diak, karupuak, busuak	Most dominant form; reflects mother-tongue influence & cultural identity
Outer Code-Mixing	Arabic mixed with Indonesian or English	because you, gulai, ambilin	Occurs due to vocabulary limitations and everyday language exposure
Hybrid Code-Mixing	A combination of 3–4 languages in one utterance	off التلفاز ciek, you so very good uni	Shows creativity, emotional expression, and pragmatic adaptation

Source: Field Findings

The data in Table 1 indicate that inner code-mixing constitutes the most dominant pattern, as Minangkabau elements appear consistently and repeatedly in students' daily speech. Outer code-mixing occurs less frequently but remains substantial, particularly when students need to fill lexical gaps using Indonesian or English forms. Hybrid code-mixing, although less common, provides evidence of students' ability to combine multiple linguistic resources within a single utterance to sustain interactional flow and express nuanced meanings in informal communication.

A further analysis was conducted to identify the factors that trigger code-mixing among students in the dormitory environment. Six dominant factors emerged from observation and interview data. The first is limited mastery of Arabic vocabulary, which prompts the substitution of Arabic words with Indonesian, English, or Minangkabau equivalents. The second factor is the strong influence of the Minangkabau mother tongue, reflected in the frequent use of local kinship terms and culturally embedded expressions. The third factor involves social habits and the cultural environment, whereby local forms persist naturally in everyday conversation. The fourth factor is emotional expression, as students often prefer Minangkabau or English forms when expressing affection, humor, or emphasis. The fifth factor relates to media influence, particularly the frequent appearance of English phrases acquired from digital exposure. Lastly, practical communication strategies also contribute, as students often choose the most accessible lexical item to maintain fluency and speed during spontaneous interaction.

Table 2. Triggering Factors Findings at State Islamic Senior High School 1 of Koto Baru Padang Panjang

No	Factor	Evidence from Data	Representative Utterances/Observation
1	Limited Arabic vocabulary	Frequent substitution with Indonesian/English/Minang terms	ساعديني amblin أريد؛ الشراب الطبخ gulai
2	Mother-tongue influence (Minangkabau)	Regular use of Minang particles and kinship terms	uni, bude, diak, karupuak, busuak
3	Social habits / cultural environment	Terms of address and local nouns persist in dorm interactions	Use of uni/bude/ante across settings; interactions with local merchants
4	Emotional expression / emphasis	Minang/English preferred for emotional nuance or intensification	I love you جداً uni؛ كثير جداً itu ma!
5	Media / popular language influence	English phrases and popular expressions appear in speech	because you; you so very good; off التلفاز
6	Practical communication strategy	Rapid lexical filling to maintain conversational flow	هل يجوز لي أن أستعر هذا القلم sabanta?; observational notes of immediate lexical choice

Source: Observation and Interview Data

The data presented in Table 2 show that vocabulary limitations constitute the most immediate trigger for code-mixing, as students substitute unavailable Arabic terms with Indonesian, English, or Minangkabau words. Elements of the mother tongue also appear consistently across all settings, demonstrating the influence of cultural and linguistic identity on language use. Social

habits and cultural norms similarly contribute to the sustained use of local expressions in dormitory communication. Emotional expression plays a notable role, as students frequently switch languages to convey emphasis or interpersonal warmth. Media exposure introduces English phrases into daily speech, while practical communication strategies highlight students' preference for the quickest and most efficient lexical choices during spontaneous interaction.

Discussion

The findings of this study reveal that code mixing between Arabic and the Minangkabau dialect is not merely a linguistic coincidence but rather a systematic and patterned sociolinguistic behavior shaped by the students' multilingual environment, psychological comfort, and social affiliations within the dormitory setting. This phenomenon reinforces the view that language choice in bilingual and multilingual communities is simultaneously influenced by communicative needs, affective attachment, and the expression of identity (Barker, 2019). Bilingual speakers naturally shift between languages depending on context, interlocutors, interactional goals, and social relationships, as observed among the students of State Islamic Senior High School 1 of Koto Baru, Padang Panjang. In this context, Arabic occupies the role of an institutional, religious, and academic language, whereas the Minangkabau dialect persists as a language of cultural intimacy and social cohesion. Consequently, students develop a layered linguistic repertoire in which each language serves distinct communicative and symbolic functions (Maulida et al., 2021). Arabic functions as the institutional and religious language, while Minangkabau acts as a deeply rooted marker of cultural identity, forming a layered linguistic repertoire that students employ flexibly across various domains of interaction.

Within the theoretical framework of code mixing, this phenomenon can be understood through the concepts of *matrix language* and *embedded language* proposed by Myers-Scotton (Myers-Scotton, 2006). Arabic functions as the matrix language, providing the primary grammatical framework for students' utterances, while the Minangkabau dialect serves as the embedded language inserted to fulfill pragmatic and affective needs. This pattern indicates that code mixing does not occur randomly but follows specific structural constraints, as explained in the *Matrix Language Frame Model*, whereby lexical elements from another language may be incorporated as long as they do not violate the core structure of the matrix language (Yuliana et al., 2015).

A closer analysis of inner code mixing demonstrates that the insertion of Minangkabau lexical items into Arabic utterances reflects emotional resonance, interpersonal closeness, humor,

and shared cultural knowledge. Expressions such as *yo*, *sabanta*, and *diak*, which frequently appear in the data, indicate that local vocabulary retains strong pragmatic value even in environments governed by formal Arabic language policies. These findings support the argument of Aldzakhiroh et al. that emotional attachment and speaker identity often override institutional language planning (Aldzakhiroh et al., 2024; Faiz et al., 2020). Accordingly, language policies such as the mandatory use of Arabic in dormitories cannot entirely suppress deeply internalized linguistic habits, particularly in informal situations that prioritize spontaneity, comfort, and affective meaning. The prevalence of Minangkabau insertions thus demonstrates that language practice is not a purely rule-bound activity but a dynamic process of negotiation between institutional demands and personal linguistic identity.

From a theoretical perspective, this pattern is consistent with the *insertion* classification in Muysken's typology of code mixing, which refers to the insertion of lexical elements from one language into the grammatical structure of another (Muysken, 2000). In the context of this study, the syntactic structure of Arabic is maintained, while Minangkabau lexical items are inserted to enrich pragmatic meaning. This reinforces the conclusion that the internal code mixing identified in the data represents a structurally controlled form of code mixing rather than a case of grammatical deviation. Moreover, these findings support Abasa's and Indrayani's view that code mixing often occurs at linguistic points characterized by high syntactic compatibility, allowing speakers to insert or alternate elements from another language without disrupting the acceptability of the utterance (Abasa, 2021; Indrayani, 2017).

At the same time, the use of external code mixing involving Indonesian and English reflects the breadth of the students' linguistic exposure and their reliance on practical linguistic alternatives when Arabic vocabulary is perceived as insufficient. This observation aligns with Erni Zuliana's argument that limited lexical mastery is one of the strongest triggers of code mixing in foreign language learning contexts. The students' use of Indonesian and English expressions is not solely attributable to lexical gaps but is further reinforced by exposure to these languages through formal education, digital media, and everyday interactions outside the dormitory environment (Erni Zuliana, 2016). English expressions such as *because you* or *you so very good* further underscore the strong influence of digital culture, as highlighted by Purba et al., who argue that the linguistic practices of younger generations are increasingly shaped by social media, global entertainment platforms, and online communication norms (Purba et al., 2024).

From Muysken's perspective, this form of code mixing can be categorized as *alternation*, namely the use of two different languages within a single utterance or clause, each maintaining a relatively independent grammatical system (Muysken, 2000). The students demonstrate an ability to shift from one linguistic system to another in a conscious and functional manner (Asdah & Safitri, 2025). Poplack further emphasizes that alternation requires a high level of competence in both languages, which is reflected in the students' ability to position Indonesian and English elements appropriately according to the communicative context (Poplack, 2017).

More complex phenomena are observed in hybrid code mixing, in which students combine three or more languages within a single utterance (Salsabil, 2022). This practice indicates a high level of pragmatic competence. Fitria argues that hybrid code mixing emerges from deliberate and creative linguistic choices made by speakers to achieve maximum communicative clarity and social relevance (Fitria, 2020). The students' ability to weave Arabic, Minangkabau, Indonesian, and English into a single sentence for example, "التلفاز *off* ساعديني *ciek!*" does not reflect linguistic confusion. Rather, it demonstrates linguistic sophistication, strategic efficiency, and contextual sensitivity. Hybrid utterances illustrate that students' multilingual identities are fluid, negotiated, and dynamically enacted in response to interactional needs.

Based on Muysken's typology, this phenomenon can also be classified as *congruent lexicalization*, a situation in which multiple languages share relatively similar grammatical structures that can be simultaneously filled with lexical elements from different languages (Muysken, 2000). Myers-Scotton further asserts that such forms of code mixing indicate a high level of linguistic proficiency, as speakers can manage more than one linguistic system within a single utterance framework without compromising semantic coherence (Myers-Scotton, 2006).

The triggering factors of code mixing identified in this study including limited Arabic vocabulary, the influence of the mother tongue, social habits, emotional expression, media exposure, and practical communicative strategies show strong alignment with previous findings in bilingual sociolinguistic research (Alawiya et al., 2020). The persistence of the mother tongue even in formal foreign language learning environments has been documented by Julianti and Siagian (Julianti & Siagian, 2023), while Saragih et al. emphasize that expressive needs often prompt speakers to insert emotionally charged mother-tongue expressions (Saragih et al., 2024). Ramadhan also observes that code mixing frequently functions as a communicative shortcut in fast-paced spontaneous conversations. Furthermore, this study demonstrates that code mixing reflects a high level of

students' linguistic creativity (Ramadhan, 2022). Students consciously combine Arabic with local and foreign languages to express emotions, clarify messages, and build social intimacy (Hartati et al., 2024). This perspective aligns with Kholis's assertion that code mixing should not be viewed as a linguistic deviation, but rather as a communicative strategy that reflects linguistic identity, social intelligence, and adaptive competence in multilingual contexts (Kholis, 2019). Consequently, code mixing in the dormitory environment is not merely a linguistic phenomenon, but a manifestation of broader sociocultural dynamics (Yunidar, 2025). Collectively, these findings reinforce the conclusion that code mixing is a natural, adaptive, and creative language practice rather than an indicator of linguistic deficiency.

Overall, the findings of this study position code mixing not merely as a form of linguistic interference, but as evidence of linguistic intelligence, adaptive ability, and cultural negotiation. Students demonstrate the capacity to navigate multiple languages flexibly, selecting the most effective linguistic resources to convey meaning, emotion, humor, and social nuance. This observation is consistent with Handayani's view that code switching and code mixing function as sophisticated tools for managing interactional goals in multilingual environments (Handayani, 2024). Furthermore, the cultural dimension embedded in students' utterances, such as the use of terms uni, bude, or ante, illustrates how language serves as a means of preserving identity within an institutional space that promotes the development of Arabic. These findings reaffirm Yunidar's argument that code mixing cannot be separated from the sociocultural realities that shape speakers' linguistic behavior (Yunidar, 2025).

In general, this study contributes to the growing body of literature that emphasizes the role of both cognitive and sociocultural factors in shaping multilingual interaction in educational contexts. At State Islamic Senior High School 1 of Koto Baru, Padang Panjang, the coexistence of Arabic, Minangkabau, Indonesian, and English creates a dynamic linguistic ecosystem in which students negotiate their identity, express emotions, manage social relationships, and navigate institutional norms. Accordingly, the findings affirm that code mixing should be understood not as a linguistic weakness, but as a communicative, cultural, and cognitive strategy that reflects the richness of students' multilingual realities and the complexity of the relationship between language learning, cultural identity, and social life.

CONCLUSION

Based on the research findings and discussion, it can be concluded that the practice of code-mixing between Arabic and the Minang dialect is a natural linguistic phenomenon embedded in the daily lives of 11th and 12th-grade students in the religious program at State Islamic Senior High School 1 of Koto Baru, Padang Panjang who reside in the dormitory. This code-mixing not only serves as a means of communication but also reflects the students' social, cultural, and psychological identities within a multilingual environment. Three types of code-mixing were identified: inner code-mixing, which incorporates elements of the Minang dialect into Arabic utterances; outer code-mixing, which involves the use of Indonesian and English; and hybrid code-mixing, which combines elements from more than two languages. This phenomenon occurs in various informal contexts such as conversations in dormitory rooms, cafeterias, study halls, and even during interactions in places of worship.

The students' code-mixing is characterized by spontaneity and contextuality, indicating linguistic flexibility and creativity. Several main factors trigger code-mixing, including limited mastery of Arabic vocabulary, the strong influence of the mother tongue (Minang dialect), the multicultural social and cultural habits of the dormitory environment, the need to express emotions more effectively, the influence of media and popular language, and practical communication strategies to convey messages quickly and efficiently. Thus, code-mixing should not be viewed merely as a form of linguistic deviation but rather as a reflection of the students' adaptation and communicative strategy within an Arabic-speaking educational environment, while remaining rooted in their local cultural identity.

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