

Exploring Translanguaging and Code-Mixing in Santri Communication in the Pesantren Environment

Zidna Ilma Dian^{1*}, Agung Setiawan², Muhammad Khairul Fatihin³,

Arabic Language Education Department, Sunan Kalijaga State Islamic University, Yogyakarta¹²³
Email: 23204022024@student.uin-suka.ac.id^{1*}, agung.setiawan@uin-suka.ac.id², 23204022022@student.uin-suka.ac.id³

*corresponding author

Article History:

Received:
02 June 2025

Revised:
28 June 2025

Accepted:
30 June 2025

Keywords:

Code mixing; Pesantren;
Translanguaging pedagogy.

Abstract

Intercultural communication in the context of traditional Islamic education ideally prioritizes authentic and structured linguistic expression, with the multilingual proficiency of santri manifested in language practices with clear linguistic boundaries. However, observations at Darullughah Wadda'wah Islamic Boarding School indicate the existence of linguistic distortions characterized by the extensive and nonsystematic use of code-mixing, creating an epistemological gap in the language acquisition and linguistic identity construction of santri. This study uses a descriptive qualitative approach to analyze the phenomenon of code-mixing in santri interactions, focusing on the classification, form, and function of code-mixing. The results identified the existence of outer code mixing in the form of Indonesian-Arabic and Arabic-Indonesian, as well as inner code mixing in the form of Indonesian-Javanese and Javanese-Indonesian. The forms of code mixing include the insertion of words, phrases, and expressions/idioms, with functions including accuracy of meaning, argumentative, communication efficiency, and building intimacy. The findings contribute to the development of sociolinguistic epistemology in the context of traditional Islamic education and provide an empirical foundation for methodological innovation in language learning in pesantren settings, particularly the development of a "translanguaging pedagogy" approach that optimizes multilingual practices as a productive learning resource

Studi Arab with CC BY-SA 4.0 license. Copyright © 2025, the author(s)

Introduction

Effective intercultural communication in the context of traditional Islamic education ideally prioritizes authentic and structured linguistic expression.¹ The multilingual proficiency of santri should be manifested in language practices with clear and demarcated linguistic boundaries, reflecting the ability to separate systematic language systems.² This is in line with the concept of "balanced bilingualism" postulated by Baker, which indicates that multilingual speakers have equivalent competence in multiple languages and are able to maintain the integrity of each linguistic system.³

¹ Nataliia Mykhalchuk & Ernest Ivashkevych, Dsc Psychology, *The Concept Of Intercultural Communication In The Nataliia Mykhalchuk Ernest Ivashkevych*, 2020, 22–23.

² Afif Amrulloh, "Sistem Penilaian Dalam Pembelajaran," *Al Bayan*, 2020.

³ Colin Baker, *Foundations of Bilingual Education and Bilingualism* (Multilingual Matters, 2011).

However, an analysis of the verbal interactions of students at the Darullughah Wadda'wah Islamic boarding school reveals some language issues, such as the use of mixed codes in an unorganised way. Several experts have defined code-mixing, Kridalaksana states that it is the use of language from one language in another to expand style or variety, including words, clauses, idioms and greetings.⁴ Additionally, Nababan asserts that code-mixing occurs when someone mixes two or more languages or language varieties in a linguistic situation that demands such mixing.⁵ From these definitions, it can be concluded that code-mixing is the casual use of two or more languages or language varieties among people who know each other well.⁶

This phenomenon represents a fundamental problem in the pesantren communication ecosystem, where linguistic acculturation between Indonesian, Arabic, and local languages occurs erratically without a consistent pattern.⁷ Initial observations indicate that this translingual practice takes place with a deficiency of metalinguistic awareness, which has implications for the inconsistency of language use in a diverse spectrum of communication. This condition creates an epistemological gap in the language acquisition and linguistic identity construction of santri, Baharun identifies that fluctuations in language use in pesantren are often not based on a functional understanding of these linguistic variations.⁸

The impact of this unstructured code-mixing phenomenon has implications for several fundamental dimensions.⁹ First, there is a degradation of santri's linguistic competence in understanding the distinctive grammatical structures of each language, which has the potential to hinder the development of their academic literacy.¹⁰ Second, the ambiguity of linguistic identity can affect the process of constructing santri's socio-cultural identity, causing disorientation in the formation of linguistic identity.¹¹ Third, the unclear demarcation between language systems can result in the fossilization of language anomalies that are resistant to remediation at an advanced stage. The urgency of this research lies in the imperative to systematically identify, categorize, and

⁴ Harimurti Kridalaksana, *Kamus Linguistik* (Gramedia, 1982). Hlm, 64.

⁵ P. W. J. Nababan, *Sosiolinguistik: Suatu Pengantar* (Gramedia, 1989). Hlm, 32.

⁶ Aulia Ulhaq Et Al., *Al Mi ' Yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban Penggunaan Arabizi Dalam Konten Youtube: Tinjauan Sosiolinguistik Terhadap Proses Alih Bahasa*, 8, No. 1 (2025): 340–53.

⁷ Intan Dwi Safitri, *Menggal Esensi Teori Generatif Transformatif Dan Implementasinya Dalam Pembelajaran Bahasa Arab*, 1, No. 6 (2024): 353–64.

⁸ Segaf Baharun Et Al., "Peran Kecakapan Berbahasa Arab Sebagai Penguat Literasi Keilmuan Islam Di Pondok Pesantren Darullughah Wadda ' Wah, Bangil, Pasuruan," *Edukasi Islami: Jurnal Pendidikan Islam* 12, No. 2 (2023): 1291–304, <https://doi.org/10.30868/Ei.V12i02.3973>.

⁹ Mulyadi And Umar Bukhary, "Stratifikasi Sosial Ondhag Basa Bahasa Madura," *Nuansa (Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam)*, 2019.

¹⁰ Tri Indah Rezeki Et Al., *Jurnal Pengabdian Masyarakat Bidang Sosial Dan Humaniora Pemberdayaan Literasi Dan Numerasi Untuk Meningkatkan Prestasi Siswadi Sd Negeri 17 Tanjung Selamat*, 3, No. 2 (2024): 144–51, <https://doi.org/10.55123/Abdisoshum.V3i2.4024>.

¹¹ Muhammad Alfian Et Al., *Hijrah Salafi: Rekonfigurasi Identitas Keagamaan Di Lingkungan Akademik Perkotaan (Studi Kasus*, 2024, 1706–20.

analyze patterns of code-mixing in order to create an empirical basis for the development of pedagogical strategies that are responsive to the multilingual reality in traditional Islamic educational institutions.

Previous research by Nurfadhilillah et al, on code-switching and code-mixing in Al-Ma'mur Modern Islamic Boarding School demonstrated the existence of intrinsic and extrinsic multilingual communication phenomena.¹² However, the study has not comprehensively explored the functional and contextual aspects of code-mixing that occur specifically in a pesantren environment that emphasizes Arabic as the main curriculum.¹³ Meanwhile Tahir underlines the significance of multilingual environments in pesantren, but has not analyzed the pedagogical implications of the translanguing phenomenon.¹⁴ In addition, Baity has identified the potential of code-mixing as a language learning strategy, but has not elaborated on its implementation mechanism in the context of pesantren education.¹⁵ The existence of this research gap is the main basis for conducting a more in-depth and holistic study of the dynamics of code-mixing in Darullughah Wadda'wah Islamic Boarding School.

As a resolution to the identified problems, this study offers an analytical-descriptive approach to the phenomenon of code-mixing by integrating sociolinguistic perspectives and contemporary language pedagogy.¹⁶ The novelty of this research lies in the development of a multidimensional analytical framework that not only categorizes the forms of code-mixing, but also explores the pragmatic functions and socio-cultural contexts behind them. Through the systematic identification of patterns of code-mixing, this research will produce a linguistic taxonomy that can serve as a foundation for designing appropriate pedagogical interventions.¹⁷ This approach is in line with the concept of "translanguaging pedagogy" where multilingual practices can be optimized as productive learning resources when managed in a structured manner and based on a comprehensive understanding of sociolinguistic dynamics.¹⁸

Based on the elaboration above, this study aims to identify, analyze, and interpret the manifestation of code-mixing in the interaction of students at Darullughah Wadda'wah Islamic

¹²Dede Juleha Reza Nurfadhilillah, Nur Yudha Prasetyo, "Alih Kode Dan Campur Kode Dalam Komunikasi Masyarakat Multilingual Di Pondok Pesantren Modern Al-Ma'mur Solear Tangerang," *Jupensal* 1 (2024): 67–79.

¹³ Sakholid Nasution Et Al., *Pengembangan Model Pembelajaran Bahasa Arab Arabi: Journal Of Arabic Studies*, 3, No. 2 (2018): 121–44.

¹⁴ Saidna Zulfiqar A. Bin Tahir, "Multilingual Teaching And Learning At Pesantren Schools In Indonesia," *Asian Efl Journal*, 2017, 74–94.

¹⁵ Anggi Nurul Baity, "Campur Kode Dalam Komunikasi Bahasa Arab Dan Implikasinya Pada Pembelajaran Mahārah Al-Kalām Santri Pondok Pesantren Putri Al-Mawaddah 2 Blitar (Kajian Sociolinguistik)" (2019).

¹⁶ No March And Perkembangan Digital, *Dikbastra: Jurnal Pendidikan Bahasa Dan Sastra Pergeseran Tindak Berbahasa Mahasiswa Dalam Komunikasi Formal*, 8, No. 1 (2025): 20–31.

¹⁷ Kritis D A N Logis, *Literasi Membaca Anak Berkebutuhan Khusus: Upaya Peningkatan Kapasitas Berpikir*, No. Pedalitra Ii (2022): 38–45.

¹⁸ Ofelia García And Li Wei, *Translanguaging: Language, Bilingualism And Education* (Palgrave Macmillan, 2014).

Boarding School through a comprehensive sociolinguistic perspective. Specifically, this study intends to: (1) delineate the typology and stratification of forms of code-mixing actualized in the interpersonal communication of santri; (2) explore the correlation between contextual variables and patterns of code-mixing use; (3) elaborate the pragmatic and socio-communicative functions of the translanguaging practice; and (4) formulate the pedagogical implications of the phenomenon for the development of santri's multilingual competence.¹⁹ The findings of this study are expected to contribute significantly to the development of sociolinguistic epistemology in the context of traditional Islamic education and become an empirical basis for methodological innovation in language learning in the pesantren environment.²⁰

Method

This research uses a descriptive qualitative approach that aims to describe the phenomena of translanguaging and code-mixing systematically, in detail, and in-depth. This approach is used to understand the experiences, behaviors, perceptions, and linguistic practices of the research subjects in a natural context, through narrative descriptions based on qualitative data.²¹

This research examines the practice of code-mixing that occurs in the daily communication of students at the Darullughoh Wadda'wah Islamic Boarding School in Bangil, Pasuruan. The main focus of the research is to describe the factors causing code-mixing and to identify the forms, types, and functions of code-mixing in the students' oral communication, including elements of words, phrases, basters, repetitions, idioms, and clauses. This research also explores the extent to which these language practices contribute to the development of the students' language skills.

The sampling technique used in this study was purposive sampling, which involves the deliberate selection of informants based on specific criteria deemed relevant to achieving the research objectives.²² This selection was based on the consideration that participants have direct experience and involvement in translanguaging and code-mixing practices in everyday communication within Islamic boarding schools, thus providing rich and in-depth data in line with the study's focus. The participant selection criteria for this study included: (1) students who are active in daily communication, both verbally and in writing; (2) students from diverse linguistic and regional backgrounds; and (3) students who are accustomed to using more than one language (Arabic, Indonesian, regional, or other foreign languages) in their activities.

¹⁹ Enikő Biró, *Code Play as Translingual Practice*, 2 (2020): 114–28, <https://doi.org/10.2478/ausp-2020-0016>.

²⁰ Indah Maysela Azzahra and Mahmud Arif, "Tuntutan Dan Pengembangan Studi Islam Di Perguruan Tinggi," *At-Turost: Jurnal Pendidikan Islam*, 2021.

²¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, no. January (Alfabeta, 2016). Hlm, 205

²² Suharsimi Arikunto, *Prosedur Penelitian* (Rineka Cipta, 2011). Hlm, 117

The participants in this study were 12 students from the Tsanawiyah program at the Darullughoh Wadda'wah Islamic Boarding School in Bangil, Pasuruan, with diverse regional backgrounds on the island of Java. Before being selected as primary participants, they underwent a qualitative suitability test, which included initial observation and preliminary interviews to ensure they met the required criteria and were able to provide relevant and in-depth information regarding translanguaging and code-mixing practices. Therefore, the selected participants were functionally validated as the primary data source for this study.

Result and Discussion

Code mixing

There are several definition of code. According to Kridalaksana, a code is a symbol or system of expressions used to describe a particular meaning. Human language is one type of code, including the language system in a society and certain variations in a language.²³ Code is a neutral term that can refer to language, dialect, sociolect, or language variety.²⁴

According to the linguistic dictionary, code mixing is interference, or the use of language units from one language to another to expand language style or language variety, including the use of words, clauses, idioms, greetings etc.²⁵ Code-mixing is defined by several experts. One expert explains that code-mixing is the casual use of two or more languages or language varieties between people who are familiar with each other. Meanwhile, other experts state that code-mixing refers to the event of mixing two (or more) languages or language varieties in a speech act or discourse without any factors in the language situation that require such mixing.²⁶

After conducting observations at the research site, the researcher can conclude that there are several forms of code mixing used in the communication of students of Darullughah Wadda'wah Islamic Boarding School. The use of code mixing includes the use of inner code mixing and outer code mixing. Internal code mixing is characterized by the use of the regional language of origin of each student when interacting with fellow regional friends, and external code mixing is characterized by the use of Arabic.

²³ Ika Arifianti, *Sosiolinguistik*, cetakan 1 (Mitra Cendikia Media, 2023).

²⁴ Umi Handayani, "Campur Kode Dan Alih Kode Pada Mahasiswa S1 Sastra Jepang Angkatan 2017/2018 Universitas Ngudi Waluyo," *PHILOSOPHICA Jurnal Babasa, Sastra, Dan Budaya* 2, no. 1 (2019): 42, <https://doi.org/10.35473/po.v2i1.239>.

²⁵ Made Suardika Jaya, "Campur Kode: Berbaurnya Ragam Bahasa Dalam Keutuhan Konteks Dan Makna," *Subasita: Jurnal Sastra Agama Dan Pendidikan Babasa Bali* 3, no. 1 (2022): 10, <https://doi.org/10.55115/subasita.v3i1.2328>.

²⁶ Ayu Andini Sukmana et al., "Penggunaan Alih Kode Dan Campur Kode Dalam Acara Matanajwa Pada Stasiun Televisi Trans7," *KREDO: Jurnal Ilmiah Babasa Dan Sastra* 5, no. 1 (2021): 206–21, <https://doi.org/10.24176/kredo.v5i1.5872>.

The form of code mix that occurs in the interaction of students of Darullughah Wadda'wah Islamic Boarding School is divided into various forms of language structures that are seen in it, namely, (1) insertion of words, (2) insertion of phrase forms, (3) insertion of expression forms.

Type of Code Mix

1. outer code mixing

External code mixing is code mixing that originates from a foreign language.²⁷ For example, a speaker uses Indonesian in his communication, then the speaker inserts elements from French, English, or Arabic in one sentence. So, the speaker has done external code mixing. For example, "let's children open the sofah ihda wa 'isyrun again, let's continue yesterday's conversation.

2. Inner Code Mixing

Inward code mixing is a code that comes from the original language or mother tongue and all its variations.²⁸ It can also be the language of origin if the code mix still has a relationship with the language being mixed. For example, there are some elements that are still related in Indonesian code mix, such as Javanese, Sundanese, Balinese, and so on. For example, "how do I do this, why am I stuck?"

3. Form of code-mixing

The form of code mix used by students of Darullughah Wadda'wah Islamic Boarding School includes Arabic, Indonesian and local language (Javanese). The forms include Indonesian-Arabic, Arabic-Indonesian and Indonesian-regional languages, Indonesian-regional languages. The Indonesian-Arabic code mix can be seen in the following quote.

Excerpt 1. Indonesian-Arabic code mix conversation

Santri A: "kak, kajian nanti malam kira-kira dars ustad siapa ya?"
(whose lesson will it be tonight?)

Santri B: "nanti malam ada acara ikhtitam kajian kitab Ta'lim Muta'allim jadi gak ada dars"
(There's a closing ceremony for the Ta'lim Muta'allim book study tonight, so there's no class).

Santri A: "oh gitu, oke kak syukron"

Santri B: "afwan"

Based on quote 1, the language used by santri A and santri B is an Indonesian-Arabic code mix. This is evidenced by the appearance of the words dars, ikhtitam, syukron, afwan. The code mix includes outward code mixing or outer code mixing. This is because the words dars, ikhtitam, syukron, afwan are words from a foreign language, namely Arabic, which are inserted in the

²⁷ Robby Andre, "Bahasa Indonesia-English Code-Mixing in Writing Business Emails: Understanding the Communicative Purpose," *Lingua Cultura* 12, no. 2 (2018): 117, <https://doi.org/10.21512/lc.v12i2.3733>.

²⁸ Ibid

communication. The factor of the emergence of the code mix is because the term is effectively used in communication. Effective here means that santri A and B understand each other.

In addition to the dialog excerpt, the form of code mix in the use of language Arabic then inserted with Indonesian usage that occurs in the communication of santri in Darullughah Wadda'wah Islamic boarding school is also found in the following snippet of conversation.

Excerpt 2. Arabic-Indonesian Code Mix Conversation

Santri A: أنا بَعْدَكَ، أختي، يا mandinya!

Santri B: عَفْوًا، بَعْدِي مَوْجِدَةً

Santri A: Emangnya بمن بَعْدَكَ?

Santri B: إنشاء الله، أختي زهراء

Based on quote 2, the language used by santri A and santri B is an Arabic-Indonesian code mix. This is evidenced by the insertion of the words "mandi and emangnya" in their conversation. The code mix includes outer code mixing. This is because the words "mandi dan emangnya" are words from Indonesian that are inserted in the communication. The factor for the emergence of the code mix is because the term is not yet known by the santri mufrodat and is an affix word.

Excerpt 3. Indonesian-Regional Language (Javanese) Code-Mixing Conversation

The form of code mixing between Indonesian and Javanese in the The communication of the students of Pondok Pesantren Darullughah Wadda'wah occurs when the context of the speech is in a non-formal situation. This can be seen as found in the following snippet of conversation.

Santri A: “udah selesai belum tugasnya? Kalo sudah ndang turu! Besok masuk pagi” (kalo sudah segera tidur)

Santri B: “belum... tugasnya banyak banget, mumet aku” (pusing aku)

Santri A: “lha ko iso?”

Santri B: “kemarin aku sakit, jd sekarang tugasnya numpuk”

Based on excerpt 3, the language used by santri A and santri B is an Indonesian-Javanese code mix. This is evidenced by the insertion of the words "ndang turu, mumet, ko iso and numpuk" in their conversation. The code mix includes inner code mixing. This is because the words "ndang turu, mumet, ko iso and numpuk" are words from Javanese that are inserted in the communication where the code is commensurate with the original language or mother tongue. The factor of the emergence of code mix is effectively used in communication. Effective here means that santri A and B understand each other.

Excerpt 4. Regional-Indonesian Code Mix Conversation

Santri A: “piye iki rek besok pelajaran shorof durung apal nadzomane aku” (besok pelajaran shorof aku belum hafal nadzomannya)

Santri B: “besok bukan shorof kak, piye to besok itu tafsir” (gimana sih)

Santri A: “temen ta? Di jadwalku shorof kok”

Santri B: “iku kan jadwal semester siji!”

Based on quote 4, the language used by santri A and santri B is a Javanese-Indonesian code mix. This is evidenced by the insertion of the words "tomorrow, not, and the affix kan" in their conversation. The code mix includes inner code mixing. This is because the words "tomorrow, not, and the affix kan" are Indonesian words that are inserted in the communication. The presence of the word cannot be based on what causes it because someone uses the word, according to someone's choice (according to context).

Form of Code Mix

The form of code mix that occurs in the interaction of students of Darullughah Wadda'wah Islamic Boarding School is divided into various forms of language structures that are seen in it, namely, (1) insertion of words, (2) insertion of phrase forms, (3) insertion of expression forms.

1. Word insertion

Santri A: “kak, kajian nanti malam kira-kira dars ustad siapa ya?”

(whose lesson will it be tonight?)

Based on the quote above, we can see the insertion in the form of words. The insertion is when santri A inserts the word "Dars" in the middle of an Indonesian expression. The quote above shows the use of the word "Dars" which means learning.

2. Phrase insertion

Santri A: “udah selesai belum tugasnya? Kalo sudah ndang turu! Besok masuk pagi”

Based on the quote above, we can see the insertion in the form of a phrase, namely in the sentence "ndang turu" which in Indonesian means "go to bed immediately". A phrase is a combination of two or more words that form a unit, but does not form a subject-predicate or new meaning.

3. Phrase Insertion

Santri A: “jangan lupa hari jum’at Tandzif Akbar ya!”

Santri B: “oke kak, sudah di bagi tugas Tandzifnya belum?”

Santri A: “sudah, kamar kita kebagian Tandzif sahad depan idaroh”

Santri B: “siap!”

Based on the quote above, it can be seen that the Indonesian-Arabic code mix is in the form of an idiom, namely "Tandzif Akbar" as well as the responses of other friends. The sentence "Tandzif Akbar" is an expression of cleaning activities by way of gotong royong which is carried

out once a month. The students are divided by room to get a part of cleaning the places around the boarding school.

Code Mix Function

Code mixing has several functions. Based on the explanation above, the functions of code mixing by the students of Darullughah Wadda'wah Islamic Boarding School include (1) The function of accuracy of meaning or taste, (2) argumentative function, (3) brief and easy to pronounce function, (4) communicative function.

1. Function of precision of meaning or sense

Santri B: “nanti malam ada acara ikhtitam kajian kitab Ta’lim Muta’allim jadi gak ada dars” (There's a closing ceremony for the Ta'lim Muta'allim book study tonight, so there's no class).

Based on the quote above, it can be seen that the word "ikhtitam" is accurate. The word "Ikhtitam" is generally used for khataman activities when what we have learned has been completely discussed. This shows the accuracy of taste (meaning) because the term only exists in the world of pesantren.

2. Argumentative Function

Santri A: “temen ta? Di jadwalku shorof kok”

Based on the quote above, it can be seen that the santri argued with the sentence "temen ta?" which means in Indonesian "seriously! That's right". The student is convinced that the schedule listed in his notes is a Shorof lesson. This shows that code mixing has an argumentative function by being more convincing.

3. short and easy to pronounce functions

Santri A: “jangan lupa hari jum’at Tandzif Akbar ya!”

Santri B: “oke kak, sudah di bagi tugas Tandzifnya belum?”

Santri A: “sudah, kamar kita kebagian Tandzif sahadh depan idaroh”

Santri B: “siap!”

Based on the quote above, it can be seen that the existence of code mix makes communication shorter and easier to say. This can be seen when santri A asks with the code mix "Tandzif Akbar". The sentence "Tandzif Akbar" is an expression of cleaning activities by mutual cooperation which is carried out once a month at the boarding school. Santri A simply uses the term "Tandzif Akbar" and all students can understand. This is evidenced by the response of santri B. The code mix proves that code mix has a shorter function and is easier to pronounce.

Based on the quote above, there is also a santri culture. The santri culture is the "Tandzif Akbar" culture. These cultures need to be introduced to santri. Thus, the code mix shows the strengthening of the application of local culture in the lives of santri.

4. communicative function

Santri A: “udah selesai belum tugasnya? Kalo sudah ndang turu! Besok masuk pagi”
(kalo sudah segera tidur)

Santri B: “belum... tugasnya banyak banget, mumet aku” (pusing aku)

Santri A: “lha ko iso?”

Santri B: “yo gk eroh, jengenge sakit ko di takoni ko iso!

Based on the quote above, there is a communicative atmosphere and intimacy. It can be seen when Santri A asks about the tasks that are being done by his friends piling up. Santri B's answer looks cynical by saying "yo gk eroh, jengenge sakit ko di takoni ko iso" which means in Indonesian that "yes you don't know, his name is also a sick person" This is a symbol of familiarity between Santri A and Santri B. Thus code mixing has a more communicative function.

Multilingual Manifestations as a Sociolinguistic Phenomenon

The research findings show that the practice of code-mixing in Darullughah Wadda'wah Islamic Boarding School is manifested in various forms, including the insertion of words, phrases, and expressions in daily communication. This tendency does not occur by chance, but is a natural response to the social dynamics and communicative needs faced by students. In Islamic boarding schools, particularly in the communication practices of students, the tendency to use code mixing can be seen both internally and externally. Internal code mixing refers to the blending of Arabic and Indonesian, while external code mixing includes the use of regional languages such as Javanese, Sundanese, or Madurese alongside Arabic or Indonesian in a single discourse or communication situation.

The tendency of Islamic boarding school students to code-mix, both internally and externally, can be explained by two main factors: First, there is a communicative need that demands efficiency and speed in conveying messages, particularly in spontaneous interactions within the dynamic environment of Islamic boarding schools. Second, this tendency is influenced by the multilingual background of the students, which is shaped by their social interactions, local culture, and previous educational experiences. These two factors complement each other in shaping flexible and adaptive language practices within the Islamic boarding school environment.

This is in line with the findings of Ezeh et al, article "Code Switching and Code Mixing in Teaching and Learning of English as a Second Language: Building on Knowledge." They assert that code mixing and code switching practices have positive and strategic functions in second language (L2) learning, especially in multilingual environments such as Nigeria. This research shows that the use of L1 (first/source language) by teachers and students in the learning process helps clarify meaning, facilitates understanding of complex material, and increases students' confidence

in using the target language (L2), namely English. Code mixing also plays a role in building solidarity, classroom management, and creating a more inclusive and supportive learning environment.²⁹ Furthermore, this opinion aligns with research by Abdul Kirom et al., on "Code Mixing and Code Switching in the Social Interactions of Students at the Darussalam Ciamis Islamic Boarding School," which concluded that the practice of code mixing and code switching between Arabic, Indonesian, and regional languages is a common occurrence in student communication. This phenomenon arises from a multilingual background, the need for efficient communication, and as a form of social solidarity. Code mixing is not seen as a weakness, but rather as an adaptive communication strategy.³⁰

Thus, the practice of translanguaging, including code mixing and code switching carried out by students in the Islamic boarding school environment, is not merely a spontaneous linguistic phenomenon, but is an adaptive and functional communication strategy. In the context of Arabic language learning in Islamic boarding schools, translanguaging reflects cognitive flexibility, multilingual identity, and the practical needs of students in bridging understanding between their mother tongue and the target language. This phenomenon also shows that language learning does not occur in a sterile space, but always interacts with the social, cultural, and ideological background of the students. Therefore, translanguaging needs to be understood and managed pedagogically, not suppressed, so that it can become a source of strength in developing linguistic competence and deeper religious understanding in the Islamic boarding school environment.

Pedagogical Implications and Multilingual Competency Development

One important aspect that needs more attention is the pedagogical implications of the translanguaging and code-mixing phenomena in Islamic boarding school environments. Wei in his research on multilingual education, emphasizes that translanguaging practices can be a valuable pedagogical resource if systematically integrated into language learning methodologies.³¹ Rather than being considered a disturbance or error, code mixing can be used to develop metalinguistic awareness, improve communicative competence, and bring teaching materials closer to students' social realities.

This aligns with the theory of translanguaging developed by Ofelia García and Li Wei. They assert that translanguaging is not merely a linguistic practice but also a pedagogical strategy that empowers students by accessing their entire language repertoire, not limited to one particular linguistic system. They mention the need for "translanguaging spaces" in learning that allow

²⁹ Nnenna Gertrude Ezech et al., "Code Switching and Code Mixing in Teaching and Learning of English as a Second Language: Building on Knowledge," *English Language Teaching* 15, no. 9 (2022): 106–13.

³⁰ Abdul Kirom et al., "Code-Mixing of Language in Student's Daily Conversations at Islamic Boarding School," *Arabiyatuna: Jurnal Bahasa Arab* 8, no. 1 May (2024): 1 May, <https://doi.org/10.29240/jba.v8i1.9031>.

³¹ L I Wei, *Translanguaging as a Practical Theory of Language*, 2018, 9–30, <https://doi.org/10.1093/applin/amx039>.

students to think and understand freely before transferring their understanding into the target language.³² Furthermore, this is also relevant to the view of Cenoz and Gorter, who stated that the use of translanguaging in multilingual education can optimize interactions between languages, as well as increase the efficiency of information processing and conceptual understanding. They emphasized that translanguaging can be utilized as a pedagogical tool to connect language, content, and identity, especially in complex learning contexts such as religious education.³³

Therefore, to optimize translanguaging as a pedagogical strategy in language learning in Islamic boarding schools, an approach appropriate to the social and linguistic context of the students is required. One relevant strategy is to create a safe translanguaging space in the classroom, namely a learning environment that allows students to use their first language, such as Indonesian or a regional language, to understand concepts taught in Arabic. After the initial comprehension process, students are directed to re-present the material in Arabic, for example through compiling lesson summaries or oral presentations. This approach not only facilitates the process of internalizing meaning but also strengthens critical and expressive thinking skills in two or more languages in a balanced manner.

In the context pesantren, this approach becomes particularly relevant. Pesantren are multilingual linguistic environments, where Arabic, Indonesian, and regional languages coexist in religious and daily practices. Through this approach, pesantren not only play a role in teaching Arabic formally, but can also become spaces that empower the multilingualism of students, encourage deeper linguistic reflection, and foster a positive and contextual linguistic identity.

Conclusion

The findings show that the practice of code mixing occurs in various forms: outer code mixing between Indonesian-Arabic and Arabic-Indonesian, and inner code mixing between Indonesian-Javanese and Javanese-Indonesian. The linguistic structures found include word insertion, phrase insertion, and expression/idiom insertion.

The code mixing that occurs has several important communicative functions, namely: (1) the function of accuracy of meaning or taste, especially for special terms in the pesantren environment; (2) argumentative function, to strengthen beliefs in communication; (3) the function of brevity and ease of pronunciation, which facilitates communication between students; and (4) communicative function, which creates familiarity and a comfortable communication atmosphere.

³² Ofelia García and Wei, *Translanguaging: Language, Bilingualism and Education*.

³³ Jasone Cenoz and Durk Gorter, "Translanguaging as a Pedagogical Tool in Multilingual Education," in *Language Awareness and Multilingualism* (Springer, Cham, 2017), https://doi.org/10.1007/978-3-319-02240-6_20.

This phenomenon of code-mixing reflects the concept of "translanguaging" where multilingual speakers utilize their language repertoire dynamically. This has important pedagogical implications, where multilingual practices can be a valuable learning resource if integrated systematically. A structured translanguaging approach has the potential to increase the effectiveness of language learning in pesantren, foster metalinguistic awareness, and develop more comprehensive communicative competence.

However, this study has several limitations. The scope of participants was limited to junior high school students at one Islamic boarding school, so it cannot be generalized to other Islamic boarding schools with different social, cultural, and learning systems. Furthermore, the research focuses more on oral practices in everyday communication, without exploring written forms or formal learning contexts in depth. The perspectives of teachers or ustadz regarding their views and strategies in responding to translanguaging practices have also not been included in the analysis.

Based on these limitations, further research is recommended to expand the range of participants to include various levels and types of Islamic boarding schools, examine translanguaging practices in the context of formal learning, and involve educators' perspectives to obtain a more comprehensive picture. In addition, the development of evaluative instruments to assess the effectiveness of the implementation of translanguaging pedagogy is also an important need in designing Arabic language learning innovations that are adaptive to the multilingual reality of students in Islamic boarding schools.

Daftar Pustaka

- Alfian, Muhammad, Muhammad Malik Nahar, Nabilah Mumtazah Priyatna, Et Al. *Hijrah Salafi: Rekonfigurasi Identitas Keagamaan Di Lingkungan Akademik Perkotaan (Studi Kasus.* 2024, 1706–20.
- Amrulloh, Afif. "Sistem Penilaian Dalam Pembelajaran." *Al Bayan*, 2020.
- Andre, Robby. "Bahasa Indonesia-English Code-Mixing In Writing Business Emails: Understanding The Communicative Purpose." *Lingua Cultura* 12, No. 2 (2018): 117. <https://doi.org/10.21512/Lc.V12i2.3733>.
- Azzahra, Indah Maysela, And Mahmud Arif. "Tuntutan Dan Pengembangan Studi Islam Di Perguruan Tinggi." *At-Turost: Jurnal Pendidikan Islam*, 2021.
- Baharun, Segaf, Zainal Abidin, Muhammad Solahudin, And Asep Rahmatullah. "Peran Kecakapan Berbahasa Arab Sebagai Penguat Literasi Keilmuan Islam Di Pondok Pesantren Darullughah Wadda ' Wah, Bangil, Pasuruan." *Edukasi Islami: Jurnal Pendidikan Islam* 12, No. 2 (2023): 1291–304. <https://doi.org/10.30868/Ei.V12i02.3973>.
- Baity, Anggi Nurul. "Campur Kode Dalam Komunikasi Bahasa Arab Dan Implikasinya Pada Pembelajaran Mahārah Al-Kalām Santri Pondok Pesantren Putri Al-Mawaddah 2 Blitar (Kajian Sociolinguistik)." 2019.
- Baker, Colin. *Foundations Of Bilingual Education And Bilingualism*. Multilingual Matters, 2011.
- Biró, Enikő. *Code Play As Translingual Practice*. 2 (2020): 114–28. <https://doi.org/10.2478/Ausp-2020-0016>.

- Cenoz, Jasone, And Durk Gorter. "Translanguaging As A Pedagogical Tool In Multilingual Education." In *Language Awareness And Multilingualism*. Springer, Cham, 2017. https://doi.org/10.1007/978-3-319-02240-6_20.
- Dr. Ika Arifianti, M.Pd. *Sosiolinguistik*. Cetakan 1. Mitra Cendikia Media, 2023.
- Ezeh, Nnenna Gertrude, Ifeoma Ann Umeh, And Esther Chikaodi Anyanwu. "Code Switching And Code Mixing In Teaching And Learning Of English As A Second Language: Building On Knowledge." *English Language Teaching* 15, No. 9 (2022): 106–13.
- Handayani, Umi. "Campur Kode Dan Alih Kode Pada Mahasiswa S1 Sastra Jepang Angkatan 2017/2018 Universitas Ngudi Waluyo." *Philosophica Jurnal Bahasa, Sastra, Dan Budaya* 2, No. 1 (2019): 42. <https://doi.org/10.35473/Po.V2i1.239>.
- Jaya, Made Suardika. "Campur Kode: Berbaurnya Ragam Bahasa Dalam Keutuhan Konteks Dan Makna." *Subasita: Jurnal Sastra Agama Dan Pendidikan Bahasa Bali* 3, No. 1 (2022): 10. <https://doi.org/10.55115/Subasita.V3i1.2328>.
- Kirom, Abdul, Moh Ainin, Mualim Wijaya, Uswatun Hasanah, And Luthfatul Qibtiyah. "Code-Mixing Of Language In Student's Daily Conversations At Islamic Boarding School." *Arabiyatuna: Jurnal Bahasa Arab* 8, No. 1 May (2024): 1 May. <https://doi.org/10.29240/Jba.V8i1.9031>.
- Kridalaksana, Harimurti. *Kamus Linguistik*. Gramedia, 1982.
- Logis, Kritis D A N. *Literasi Membaca Anak Berkebutuhan Khusus : Upaya Peningkatan Kapasitas Berpikir*. No. Pedalitra Ii (2022): 38–45.
- March, No, And Perkembangan Digital. *Dikebastra : Jurnal Pendidikan Bahasa Dan Sastra Pergeseran Tindak Berbahasa Mahasiswa Dalam Komunikasi Formal*. 8, No. 1 (2025): 20–31.
- Mulyadi, And Umar Bukhary. "Stratifikasi Sosial Ondhag Basa Bahasa Madura." *Nuansa (Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam)*, 2019.
- Nababan, P. W. J. *Sosiolinguistik: Suatu Pengantar*. Gramedia, 1989.
- Nasution, Sahkholid, Universitas Islam, Negeri Sumatera, And Utara Medan. *Pengembangan Model Pembelajaran Bahasa Arab Arabi : Journal Of Arabic Studies*. 3, No. 2 (2018): 121–44.
- Ofelia García, And Li Wei. *Translanguaging: Language, Bilingualism And Education*. Palgrave Macmillan, 2014.
- Psychology, Dsc. *The Concept Of Intercultural Communication In The Natalia Mykhalchuk Ernest Ivashkevych*. 2020, 22–23.
- Reza Nurfadhilillah, Nur Yudha Prasetyo, Dede Juleha. "Alih Kode Dan Campur Kode Dalam Komunikasi Masyarakat Multilingual Di Pondok Pesantren Modern Al-Ma'mur Solear Tangerang." *Jupensal* 1 (2024): 67–79.
- Rezeki, Tri Indah, Rakhmat Wahyudin Sagala, Euis Indah, And Kesuma Ningsih. *Jurnal Pengabdian Masyarakat Bidang Sosial Dan Humaniora Pemberdayaan Literasi Dan Numerasi Untuk Meningkatkan Prestasi Siswadi Sd Negeri 17 Tanjung Selamat*. 3, No. 2 (2024): 144–51. <https://doi.org/10.55123/Abdisoshum.V3i2.4024>.
- Safitri, Intan Dwi. *Menggali Esensi Teori Generatif Transformatif Dan Implementasinya Dalam Pembelajaran Bahasa Arab*. 1, No. 6 (2024): 353–64.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan Re&D*. No. January. Alfabeta, 2016.
- Suharsimi Arikunto. *Prosedur Penelitian*. Rineka Cipta, 2011.
- Sukmana, Ayu Andini, Hj. Ratu Wardarita, And Arif Ardiansyah. "Penggunaan Alih Kode Dan Campur Kode Dalam Acara Matanajwa Pada Stasiun Televisi Trans7." *Kredo : Jurnal Ilmiah Bahasa Dan Sastra* 5, No. 1 (2021): 206–21. <https://doi.org/10.24176/Kredo.V5i1.5872>.
- Tahir, Saidna Zulfiqar A. Bin. "Multilingual Teaching And Learning At Pesantren Schools In Indonesia." *Asian Efl Journal*, 2017, 74–94.
- Ulhaq, Aulia, Muhammad Khairul Fatihin, Rahmah As- Sa, Vika Faiza Rahma, And Wa Ode Norliza A. *Al Mi ' Yar : Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban Penggunaan Arabizi Dalam Konten Youtube : Tinjauan Sosiolinguistik Terhadap Proses Alih Bahasa*. 8, No. 1 (2025): 340–53.

Wei, L. I. *Translanguaging As A Practical Theory Of Language*. 2018, 9–30.
<https://doi.org/10.1093/applin/Amx039>.