ALSUNIYAT
JURNAL PENELITIAN BAHASA, SASTRA, DAN BUDAYA ARAB

Journal homepage: https://ejournal.upi.edu/index.php/alsuniyat

Arabic Online Learning: Code-Switching and Code-Mixing in Higher Education

Anisatu Thoyyibah[1*], Wahyu Hanafi Putra [2], Haruna Abubakar[3]

[1] Universitas Muhammadiyah Malang, Indonesia
[2] Institut Agama Islam Sunan Giri Ponorogo, Indonesia
[3] Universite Africaine Franco-Arabe Bamako, Mali
Correspondence: E-mail: anisatu_thoyyibah@umm.ac.id

A R T I C L E   I N F O

A B S T R A C T

This research aims to describe code-switching and code-mixing, as well as the factors behind them, in online learning at ALDP FIS UMM. The source of the data in this study is in the form of written conversations between lecturers and students, which contain code switching and code mixing in online learning with the Google Classroom platform at ALDP FIS UMM in the even semester of the 2019/2020 academic year, which was explored using observation and documentation techniques. At the same time, the data analysis in this study used qualitative data analysis with the steps of data collection, data reduction, data presentation, and conclusion of results. At the same time, the results of this study indicate that code-switching occurs in the realm of internal and external code-switching. As well as code-mixing occurs in the realm of word mixing, phrase mixing, clause mixing, idiom mixing, and irregular mixing. So even though learning takes place online, both lectures and students should be able to effectively use Arabic both orally and in writing to enhance their language skills.

1. INTRODUCTION

The learning process is essential in education and teaching in all academic lines. With excellent and directed learning, the results that all parties and the founding fathers aspired to will be created. According to Pane, learning is the interaction of students with educators using methods, strategies, materials, and learning resources in a learning environment to achieve the expected educational goals (Wilson et al., 2017).

Learning is focused not only on formal matters but also on informal ones (Malcolm et al., 2003; Pane & Dasopang, 2017; Smet et al., 2022). The process of implementing this learning is not only limited to off-network systems (offline) but also online, which can also be used in learning. The definition of network is connected (Pika, 2022; Sumekar et al., 2024). In other words, a situation where computers, laptops, cellphones and the like can provide information to each other due to connectivity to the internet network.

In the current digital era, it is no longer too complicated to find an internet network because providers are competing to provide the best for their customers; from urban to rural areas, they can access the internet, although there are also a small number of areas in remote areas of the archipelago that the internet has not touched. Seeing the situation and conditions of most of the world in that era, which is affected by the Corona or COVID-19 pandemic which requires every citizen, including Indonesia, to practice social distancing, Work from Home (WfH), Learn from Home (LfH), Business from Home (BfH), and other activities carried out from home.

Students and educators involved in education or academics carry out this learning from home at all levels, from Elementary School to higher education. The demand for academics in higher education certainly makes them participate in learning from home, boarding houses, or rented accommodation for those living abroad. Even online learning sometimes continues today, although only in some areas.

Institutions and educators or lecturers use various learning platform facilities to carry out effective and efficient online learning, such as WhatsApp, Google Classroom, Edmodo, EdLink, Zoom Cloud, Google Meet, Canvas, and so on. These platforms are also used for learning at the UMM, including Arabic language learning in the ALDP.

At the start of the pandemic, in March 2020, most online learning at ALDP used the Google Classroom platform. Of course, during this learning, lecturers and students converse or communicate in written form. The diversity of conversations between these parties in foreign, national, and regional languages invites the reseachers to conduct further research regarding written conversations on the platform.

Based on online searches, several studies were found, including an article entitled "Code Switching and Code Mixing in Learning in Junior High Schools in Gunung Kidul Regency" (Chaeruman, 2017). This research discusses the form, function, impact, and relevance of code-switching and code-mixing in teaching and learning activities in class 8 of SMP N 2 Gedangsari. Second, an article entitled "Learning Flow: Increasing the Interactivity of Online Learning" (Bintara et al., 2017). This article explains the learning flow according to several experts, online learning activities, and their implications.

Third, the related article "Code-Switching or Code-Mixing? Tiwi Children's Use of Language Resources in a Multilingual Environment" (Wilson et al., 2017). This article examines code-switching and bilingualism used by children in the Tiwi Islands, North Australia, closely related to modern Tiwi and Creole languages. Fourth, an article about "Code Switching and Code Mixing: A Sociolinguistic Study of Senegalese International Students in Iraqi Colleges" (Al-Azzawi et al., 2018). This article discusses the operational definitions of code-switching and code-mixing, linguistic features, and sociolinguistic factors related to the use of these two terms and their application. Code-switching and code-mixing among Senegalese students studying Arabic in Iraq-Najaf.

Fifth, the article "Analysis of Code Mixing and Code Switching in the Novel My Stupid Boss 4" (Rifai et al., 2019). This research examines the process of code-switching code-mixing, as well as language errors in the novel. Sixth, the article entitled "Analysis of The Development of Intranet-Based Learning Evaluation Tools" (Ermawati & Kurniawan, 2019). This article examines the design of learning test instruments with learning rules oriented toward the goals to be achieved in a lesson.

This research is a development of previous research but focuses on a different subject. This research discusses online learning in written not oral form at ALDP FIS UMM via the Google Classroom platform in the second semester of the 2019/2020 academic year. This research specifically concentrates on the forms and factors underlying the occurrence of code-switching and code-mixing, with a sociolinguistic perspective. This is what is the novelty of this research.

Code-switching is a transition event from one code to another code, from one language to another language, or one language variation to another language variation. Meanwhile, code-mixing is the use of language units from one language to another for various languages, such as using elements of language A in an utterance of language B. Code-switching and code-mixing in learning to make learning switch to multilingualism; in other words, there is a diversity of languages. Used also means that the learning needs to focus on more than one desired language, namely Arabic.

Based on the background presented, the reseachers researched "Code Switching and Code Mixing in Online Learning in the ALDP FIS UMM" via the Google Classroom platform in the even semester of the 2019/2020 academic year, focusing on the form and factors behind it with a sociolinguistic review.

2. METHODS

This research uses qualitative descriptive methods, namely research data produced in verbal, oral, or written form and analyzed without using statistical techniques (Ainin, 2016). This does not mean that qualitative data does not require quantitative data, but the point of the study is more about answering questions through argumentative thinking rather than focusing on hypothesis testing.

This research describes code switching and code mixing in online learning with the Google Classroom platform at ALDP FIS UMM in the even semester of the 2019/2020

academic year. It is a case study, namely research that focuses on in-depth investigation regarding information about cases or units in one period or several periods (Hamzah, 2019).

The data source was obtained from a comprehensive range of written conversations using screen capture transcriptions between lecturers (L) and students (S) containing code switching and code mixing in online learning with the Google Classroom platform at ALDP FIS UMM in the even semester of the 2019/2020 academic year. This was done using observation and documentation techniques, ensuring a thorough understanding of the subject matter. The observation technique used was Moderate Participatory, which involves the researcher in the activities being studied, maintaining a balance between being an outsider and an insider (Rahayu & Nurislaminingsih, 2018). The researcher participated in all Arabic language classes in the ALDP FIS UMM Google Classroom, either as a lecturer or as an observer, learning from other lecturers.

Documentation techniques are searching for and collecting records of events in the form of writing (life histories, biographies, diaries, policies, regulations, and so on). Works (sculptures, films, drawings, etc.). Images (live drawings, sketches, photos, and so on) (Effendy & Sunarsi, 2020). In this case, it documents "written conversations containing code switching and code mixing in online learning with the Google Classroom platform at ALDP FIS UMM in the even semester of the 2019/2020 academic year".

Data analysis is a systematic effort to search and organize the results of observations, interviews, and documentation that have been obtained (Rijali, 2019). In this research, we use qualitative data analysis, a systematic process of searching and compiling data from field notes and other materials to ensure it is easily understandable and can be disseminated to others (Thoyyibah & Rusady, 2022).

According to Bogdan (Rijali, 2019), the steps for qualitative data analysis are narrowing the research focus, determining the type of research, developing analytical questions that can lead to grounded theory, writing comments made by the researcher, trying to maintain ideas and themes for the subject respondents, re-reading the literature, use metaphors and conceptual analogies. It can be understood by collecting, reducing, presenting, and summarizing results. In this case, we analyze written conversations that contain code switching and code mixing in online learning with the Google Classroom platform at ALDP FIS UMM in the even semester of the 2019/2020 academic year.

3. RESULTS AND DISCUSSION

The theory used in this research is related to the following things: First, code-switching, according to Abdul Chaer and Agustina namely an event of switching a speaker's language or language variety due to a specific reason which is carried out consciously (Rifai et al., 2017). Kunjana stated the same thing in Juariah et al. that code-switching is a general term to express the event of transition or change in the use of two or more languages, language variations, or several styles of a language variety (Juariah et al., 2020). Meanwhile, according to Amos, code-switching is the practice of switching between two or more languages or various languages in a conversation (Iyiola, 2020).

Kunjana added that code-switching is divided into two types: Internal code-switching occurs between varieties and styles within a dialect, between dialects in a regional language, or between regional languages within a national language; in other words, code-switching occurs between languages themselves, as well as external code-switching, which occurs between a primary language or one's language and a foreign language.

The second theory, code-mixing, is an event in which words, phrases, or language clauses in another language are mixed; in other words, fragments from another language are used (Asrifan et al., 2021; Dewi, 2021; Manshur & Zahro, 2020). Kridalaksana added that code-mixing is using language units (words, clauses, idioms, greetings, etc.) from one language to another to expand language variety or style (Wahyuni, 2020).

Online learning, a key aspect of this research, is a learning activity organized using software and computers in the form of websites (Wibawanto et al., 2019). It has become an integral part of the current educational landscape, offering teaching materials that can be accessed via computers, laptops, and cellphones connected to a network and managed via the internet.

In the wake of the pandemic, modern online learning has become necessary, with educational institutions worldwide, including the Muhammadiyah University of Malang, transitioning to online systems. This shift encompasses all aspects of education, from learning and administration to meetings and student orientation weeks.

This also includes the ALDP FIS UMM. Teaching and learning activities and administration are carried out online. One of the online platforms used for learning is Google Classroom. In Google Classroom, material, quizzes, exercises, and discussions are presented. Written discussions between lecturers and students that occur on these platforms are varied. Sometimes, they use complete Arabic and mix it with other languages (code switching and code mixing). The following explanation will describe the forms and factors of code-switching and code-mixing.

Forms of Code-Switching and Code-Mixing in Online Learning Through the Google Classroom Platform

Code-switching and code-mixing often occur in interactions, both in spoken and written form. This includes online learning at the ALDP FIS UMM in the even semester of the 2019/2020 academic year.

Code-Switching

In this research, the researchers classify code-switching in online learning at ALDP FIS UMM into internal and external code-switching. The form of code-switching transcript in online learning, which is copied via the Google Classroom platform, is as follows:

Table 1. Internal Code-Switching

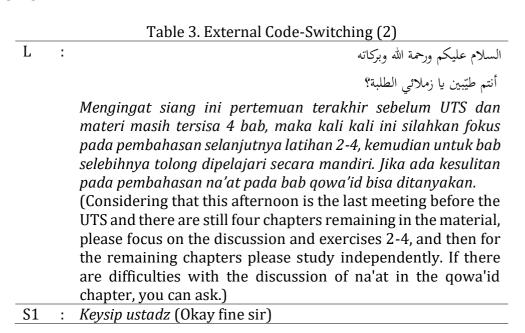| L	:	Assalamualaikum Wr. Wb. *Bagaimana kabarnya hari ini?* (How are you today?)
S1	:	*Alhamdulillah baik ustadz* (Alhamdulillah good sir)
S2	:	*Waalaikumussalam ustadz*
S3	:	*Le katanya masuknya habis dhuhur ustadz* (Wow, you said that we came in after midday, sir)
L	:	*Iya kah?* (Is that true?)
S4	:	*Itu di postingan ustadz ada* (It's in the post)
L	:	*Dibaca ulang. Itu untuk perkuliahan materi apa?* (Reread please. What lecture material is that for?)
S5	:	*Wkwkwk, Afwan ustadz* (I'm sorry sir)
L	:	*Silahkan buka halaman 48 dan menulis ulang darsul khomis fii tadriib 1* (Please turn to page 48 and rewrite *darsul khomis fi tadriib 1*)
S6	:	*Naam ust* (Yes sir)
S7	:	*Afwan ust ana la tafham* (I'm sorry sir, I don't understand)
L	:	*Ana laa afham. Bukan ana laa tafham.* (I don't understand not I don't understand)

Based on Table 1, code-switching occurs in internal code-switching, namely between the national language (Indonesian) and the regional language (Javanese). The word *"le"* means surprise, surprise at an event that is happening around him. This table has a written conversation between the lecturer and several students. It is starting with Indonesian and switching codes to Javanese and Indonesian.

Table 2. External Code-Switching (1)

L	:	السلام عليكم ورحمة الله وبركاته صباح السرور بدون كورونا نبدأ دراستنا اليوم بقراءة البسملة
S1	:	وعليكم السلام ورحمة الله وبركاته
S2	:	*Waalaikumsalam ustadz Aamiin*
S3	:	وعليكم السلام ورحمة الله استاذ صباح النور امين يارب بسم الله الرحمن الرحيم
S4		*Waalaikumsalam,* *eh uda langsung ngasi tugas tadz?* (Hey, have you just given the assignment straight away?)

L	:	*Ini bukan tugas tapi eksplorasi kosakata untuk memahami teks* (This is not an assignment but an exploration of vocabulary to understand the text)
S5	:	*Oalah begitu, tapi tetap dikirimkah ustadz?* (That's all right, but it's still sent, right?)
L	:	*Iya* (Yes)

In Table 2, the lecturer gives assignments to all students, which then causes code-switching from Arabic to non-standard Indonesian, with students asking, "*Eh, udah langsung ngasi tugas tadz?*" This code-switching is part of external code-switching, where someone has switched to another language or a different language from the initial conversation. There are two language elements; Arabic and Indonesian.

Table 3. External Code-Switching (2)

L	:	السلام عليكم ورحمة الله وبركاته أنتم طيّبين يا زملائي الطلبة؟ *Mengingat siang ini pertemuan terakhir sebelum UTS dan materi masih tersisa 4 bab, maka kali kali ini silahkan fokus pada pembahasan selanjutnya latihan 2-4, kemudian untuk bab selebihnya tolong dipelajari secara mandiri. Jika ada kesulitan pada pembahasan na'at pada bab qowa'id bisa ditanyakan.* (Considering that this afternoon is the last meeting before the UTS and there are still four chapters remaining in the material, please focus on the discussion and exercises 2-4, and then for the remaining chapters please study independently. If there are difficulties with the discussion of na'at in the qowa'id chapter, you can ask.)
S1	:	*Keysip ustadz* (Okay fine sir)

In Table 3, there is a change in code-switching carried out by the lecturer, starting with a greeting asking for news using Arabic and then switching to Indonesian when explaining the final material before the mid-semester exam. This is included in the external code-switching category to make explaining the commands that must be carried out more accessible.

Table 4. External Code-Switching (3)

L	:	السلام عليكم ورحمة الله وبركاته اسعد الله صباحكم بكل الخير والعافية أيها الإخوة وخيركم ان هذا الصباح لدينا محاضرة؛ أرجو منكم أن تساعدو في الساعة السابعة والربع.
S1	:	وعليكم السلام ورحمة الله وبركا ته نعم أستاذ

L	:	*Assalam, wr, wb.*
		Pagi ini kita ada kuliah jam 07.15 (This morning we have a lecture at 07.15)
S2	:	*Wa'alaikumsalam, na'am ustadz*
L	:	*Materi Bahasa Arab sudah sampe halaman berapa?* (How many pages have you reached for the Arabic language material?)
S3	:	*Waalaikumsalam terakhir kemaren sampe halaman 46 ustadz* (Yesterday the last one reached page 46, sir)
L	:	*Silahkan tadrib 2 di kerjakan* (Please do tadrib 2)
		Silahkan pilih salah satu tema dari 3 pilihan tersebut (Please choose one theme from the three options)
		Apakah dipahami maksud dari perintahnya (Do you understand the meaning of the command?)
S4	:	*Siap ustadz* (Yes, sir)
L	:	*Perintahnya adalah membuat essay diskusi dengan tema tersebut* (The order is to write a discussion essay on that theme)

In table 4, the lecturer starts the conversation in Arabic; then the students respond using the same language. However, the lecturer translated it into Indonesian, in this case, switching the code to Indonesian. The lecturer does this to reinforce orders at the start of the lecture.

Code-Mixing

The researchers classify code-mixing that occurs in online learning at ALDP FIS UMM into five categories, namely word-mixing code-mixing, phrase-mixing code-mixing, clause-mixing code-mixing, idiom-mixing code-mixing, and irregular-mixing code-mixing. Meanwhile, the form of code-mixing transcript in online learning, which is copied via the Google Classroom platform, is as follows:

Table 5. Code-Mixing: Word Mixing (1)

S4	:	*Lanjutin ustadz pembelajaran kita hari ini* (Let's continue our learning today)
L	:	*Sudah hadir semua? bisa saya mulai kuliah nya?* (Is everyone present? Can I start the lesson?)
S5	:	*Bisa pak* (Yes, sir)
S6	:	*Sinyalku juga jelek jadi agak susah* (My signal is also bad, so it's a bit difficult)
S7	:	*Sini cong tak hospot* (Here, I'll create a hotspot for you)
L	:	*Materi hari ini lihat halaman 49 tadrib 3* (Muroja'ah) (For today's material, please refer to page 49 in Tadrib 3)
S8	:	*Darsu robi listening?* (What is the listening exercise for Chapter 4?)
L	:	*Tafaddol..sambil ngopi atau nge Teh.* (Please do it while enjoying your coffee or tea)
		di kerjakan Muroja'ahnya! (Do it your exercise)

| | | Ma'annajah!!! |

In Table 5, code-mixing occurs in written conversations between lecturers and students. First, *"sini cong tak hospot"*, this statement experienced code mixing in the mixing of words, from Indonesian than the regional language was inserted, namely the word *"cong"*. Cong is a greeting from the Madurese tribe. The speaker expresses this greeting to build familiarity with the person he speaks to (Zakiyah, 2017). This shows that student 7 wants to familiarize himself with his friend, namely student 6, so he can get a signal to learn Arabic.

Second, *"darsu robi listening?"*, question contains elements of code mixing in the mixing of words, from Arabic mixed with English. This is because the student only knows the word hearing in English, so the questions written are a mixture of Arabic and English. Third, *"tafaddol, sambil ngopi atau nge Teh"* and *"dikerjakan muroja'ahnya!"*. This command sentence contains code-mixing and elements of mixed words, namely Indonesian mixed with Arabic. The lecturer did this because the phrases *tafadhol* and *muraja'ah* were already familiar among students, so the lecturer just mixed the two terms to make it easier to order.

Table 6. Code-Mixing: Word Mixing (2)

L	:	*Assalamu'alaikum Wr Wb* *Shobaahal khoir* *Semoga semua masih dalam LindunganNya* (Hopefully, everyone is still under his protection) *Kita lanjutkan pembahasan Dars 3 materi Qowaid* (We will continue discussing the material from Lesson 3 Qowaid) *1. Yang kemarin belum posting 2 contoh kalimat, saya tunggu dilanjutan komentar kemarin* (Yesterday, I didn't post two example sentences. I'm waiting for the continuation of yesterday's comments) *2. Pagi ini kita lanjutkan pembahasan tadrib 3* (This morning, we will continue discussing Tadrib 3) *3. Mahasiswa mengingat kembali pengertian dan contoh sederhana dari* جملة اسمية جملة فعلية المبتدء والخبر جمع مذكر سالم (Students, please recall the meaning and simple examples from جملة اسمية (جملة فعلية المبتدء والخبر جمع مذكر سالم *Nabda' bil basmalah* *Absensi dulu* (Attendance comes first)
S1	:	*Walaikumsalam*
S2	:	وعليكم السلام
L	:	*Sebelum semuanya membuat contoh kalimat sesuai permintaan di tadrib 3, ada yang belum clear?* (Before everyone creates example sentences according to the request in Tadrib 3, is there anything that isn't clear yet?)
S3	:	*Semua ustadz ngga paham* (I don't understand everything, sir)

| L | : | *Hmm... Coba perhatikan contoh nomor 1 ya....* (Hmm, take a *look at example number 1, OK?* *Nanti pelajari poinnya..* (Later, study the points) المسجد نظيف البلاط ١. *Kira2 kata apa yg dimaksud ?* (What do you think the word means?) |

In Table 6, there is code-mixing, which contains elements of mixing words in the statements *"yang kemarin belum posting dua contoh kalimat"* and *"ada yang belum clear?".* These two statements are mixed with the English words post and clear. The word post means to place or post. This word is usually used in articles on blogs and social networks such as Twitter, Facebook, Instagram, and others (Rosadiana et al., 2020). However, online-based learning is also embedded in written conversations. This is because lecturers expect students to upload assignments. The word clear means bright, clear, precise, bright. In this case, the lecturer asks questions from *tadrib* or exercises to be done, but the lecturer mixes the sentences with the foreign language.

Table 7. Code-Mixing: Phrase Mixing (1)

L	:	*Mohon bertanya, sudah sampai halaman berapa untuk kelas A?* (Please ask, How many pages have you reached for class A?)
S1	:	*Kemarin sampai halaman 54 poin 7 ustadz* (Yesterday, we reached page 54, point 7, sir)
S2	:	*Iya kemaren sudah selesai translate nya, tinggal Tadrib ustadz* (Yes, the translation was finished yesterday just Tadrib, sir)
L	:	*Thayyib, untuk sekarang kita lanjutkan ke halaman 55 ya. silahkan dituliskan kalimah sho'bah menurut kalian, cari 10 kalimah sho'bah, kemudian, tuliskan artinya di kamus lalu buat kalimat selain yang ada di buku cetak* (Alright, for now, let's continue to page 55. Please write down the words that are difficult for you. Look for 10 difficult words, then write their meanings in the dictionary, and make sentences other than those in the printed book)
S3	:	Mohon maaf ustadz kalimat sho'bah itu kalimat apa ya?? (Sorry, sir, what is the kalimat sho'bah?)
L	:	Kata2 syulit (Difficult words)
S4	:	Siap ustadz trimakasih (Ready, sir. Thank you)

In Table 7, code-mixing occurs with elements of mixed phrases. A *phrase* is a grammatical unit consisting of a combination of non-predicative words or does not have the position of subject-predicate (Wahidah, 2019). Based on this, in the conversation in Table 7, there was a mixture of phrases in the sentence *"silahkan dituliskan kalimah sho'bah menurut kalian".* This sentence uses Indonesian; then, the lecturer mixes the phrase *kalimah sho'bah* (difficult words) in Arabic. This phrase contains the element *sofa-massif* or *na'at-man'ut* (Fiddienika, 2020), which does not contain a subject-predicate element in the word combination.

Table 8. Code-Mixing: Phrase Mixing (2)

L	:	*Setiap mahasiswa memberikan pandangan dan penjelasan terkait tafsir dan arti dari ayat al-Qur'an dan al-Hadist tersebut. Tulis dan kirim seperti kemarin. Maksimal mengerjakan dan mengunggah sampai berakhirnya kelas kita.* (Each student is required to provide their views and explanations regarding the interpretation and meaning of the verses of the Koran and al-Hadith. Please write and send it as soon as possible, preferably by the end of our class.)
S1	:	*Ustadz, untuk penafsirannya menggunakan bahasa Indonesia atau Arab?* (Sir, do we use Indonesian or Arabic for interpretation?)
L	:	*Bahasa Indonesia nggak apa-apa, kalau in Arabic, lebih mumtaz* (Indonesian is okay, but Arabic is better)

In Table 8, there is a mixture of phrases in the sentence *"bahasa Indonesia nggak apa-apa, kalau in Arabic, lebih mumtaz"*. This sentence is composed of three languages: Indonesian, English, and Arabic. In this sentence, there is a phrase in Arabic, composed in English with meaning (in/in Arabic). Apart from being mixed with English, this sentence is also mixed with Arabic in the phrase *"lebih mumtaz (better)".* In this sentence, code-mixing is the aspect of mixing phrases.

Table 9. Code-Mixing: Clause Mixing

L	:	*Assalamu'alaikum Wr. Wb.* *Kita mulai kelas kita ya..* (Let's begin our class, shall we?) *Nabda' Bil Basmallah..* *Sila komentar dengan menyebutkan nama masing-masing..* (Please comment by mentioning each name)
S1	:	حاضرة
S2	:	*haadiroh!*
L	:	*Thoyyib... Aina Wasoltum bil ams?*
S3	:	*Wasalna ٤٦ iya nggak sih?* (Are we on page 46, right?)
S4	:	*Terakhir sampai halaman 49 ustadz* (Finally, we'll go until page 49, sir)
S5	:	*Bil ams nahnu utlah ustadz*
L	:	*halaman 48-49 fahimtum?* (Do you understand pages 48-49?)
S6	:	*InsyaAllah fahim na ustadz* (God willing, we will understand, sir)
L	:	*Ajib Sualii, di halaman 48, ada hiwar baina ridwan wa harun,. topik kedua yang dibicarakan mereka berdua membahas soal apa ya?* (Answer my question. On page 48, there is a conversation between Ridwan and Harun. "What was the second topic they discussed?")
S7	:	تم، صحيح

In Table 9, there is a mixture of clauses. A clause is a combination of words that contain one predicate element (Nurhayati, 2019). Renkui Hou added that clauses can stand alone because they contain subject-predicate elements and have the potential to become a sentence (Hou et al., 2017). Bidyut et al. expressed that clauses contain simple sentence elements consisting of a subject-predicate and have meaning for the listener or reader (Das et al., 2018). In this case, the sentence *"wasalna ع٦ iya nggak sih?"* contains a mixture of non-standard clauses in Arabic and Indonesian. The wasalna clause contains elements of the subject-predicate structure. The subject/*fa'il* in this clause is *nahnu* (us), and the predicate *wasala* (until) is *fi'il madhi*.

Table 10. Code-Mixing: Idiom Mixing

D	:	*Assalamu'alaikum Wr. Wb* *Apakah sudah stand by semua?* (Are you all ready?) *Musta'id Jami'an?* *Nabda' bil Basmallah wa udzkur ismakum?*
M1	:	*Nakhnu bilkhoir Alhamdulillah ya ustadz.* *Alhamdulillah ustadz yang penting masih sehat* (Thank God, the important thing is that we are still healthy)
M2	:	٦ *enak ustaaaadz* (Not good, sir)
M3	:	*Alhamdulillah khoirs ya ustadz. kuliah online ga enak ustadz. susah nanya yg pinter2* (Thank God, I'm fine, sir. Online lectures are not good, sir. It's hard to ask smart friends)

In Table 10, the code-mixing that occurs is in the elements of idiom mixing. According to Anisatu Thoyyibah, an idiom is a combination of words that produces a new meaning, where this meaning can be related to the lexical meaning or can be different (Thoyyibah, 2015). Another opinion is that idioms are traditionally described as fixed expressions but are very limited in their realization, but idioms show more variation than previously thought (Mancuso et al., 2020). Ebru expressed that idioms have a metaphorical meaning, namely a combination of words with no real meaning (Türker, 2019).

Besides that, in Table 10, code-mixing occurs in the sentence *"apakah sudah stand by semua?"*. "Stand by" is part of an idiom in the form of a prepositional phrase, namely an idiom with a prepositional or connecting phrase (Bizzoni et al., 2018). In this case, the word "stand" (establishment) joins the preposition "by" (soon, with). Then, the idiom phrase "stand by" means getting ready. The code-mixing in this sentence takes place using Indonesian mixed with English, which, in this case, falls into the category of elements of idiom mixing.

Table 11. Code-Mixing: Irregular Mixing

L	:	*Assalamualaikum*
S1	:	*Waalaikumussalam warahmatullah ustdz*
L	:	هل استعددتم للدراسة
S2	:	لم استاذ
L	:	*Kita mulai jam 12.30* (We will be starting at 12:30) نبدأ في الساعة الثانية عشرة والنصف
L	:	*Mari kita mulai pembelajaran siang ini dengan bersama-sama berdoa kepada Allah mudah-mudahan bermanfaat, kita dan seluruh keluarga kita selalu diberi Kesehatan* (Let's begin our afternoon learning session by praying together to Allah for it to be beneficial, and for our family to always be blessed with good health) Alfatihah افتحوا كتبكم الصفحة ٥٢ الدرس السادس : القراءة الموسعة الآدَابُ لِلْمُعَلِّمِ
S3	:	Naam fatahna ustadz
L	:	*Teksnya silahkan dibaca, kemudian tulis dibukunya masing-masing mufrodat yang belum dipahami dari teks tersebut Kemudian carilah arti dari mufrodat yang belum kamu pahami, boleh menggunakan aplikasi kamus al-ma'aniy dan kamus yang lain* (Please read the text and write down any vocabulary you don't understand in your book. Then, find the meanings of the unfamiliar words using the *Al-Ma'aniy* dictionary application or other dictionaries)
S4	:	*Na'am ustad*
L	:	*Nggak ada yang susah, semua mudah enjoy faqod* (Remember, nothing is difficult, everything is easy. Just enjoy the process)
S5	:	*Iya ustad kan cuman disuruh nulis mufrodat yang ngga kita pahamin dan artiin sudah selesai kan* (Yes, sir, we were instructed to note down unfamiliar vocabulary and interpret it)
L	:	شكرا على حسن اهتمامكم، ونستمر الدراسة في لقاء الآتي.…. مع النجاح في جميع أموركم.…... ونختتم بقراءة الحمد لله جماعة .... إلى اللقاء ثم السلام عليكم ورحمة الله وبركاته
S6	:	وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ..شكرا يا استاذ
S7	:	مع السلامة استاذ *Waalaikumussalam*

In Table 11, code-mixing occurs in irregular mixing; code-mixing does not include mixing words, phrases, clauses, or idioms. Code mixing occurs in the sentence *"nggak ada yang susah, semua mudah enjoy faqod".* In one sentence, there is a mixture of various language

elements and positions in terms of language using Indonesian, English, and Arabic. The sentence *"semua mudah enjoy faqod",* as if standing alone, has no meaningful position because of the word *"mudah"* (adjective), the word *"enjoy"* (adjective), and the word *"faqod"* (description). In this context, all the words merge in an irregular position, so the researchers categorize this sentence as an irregular mixture.

Factors Behind Code-Switching and Code-Mixing in Online Learning Through the Google Classroom Platform

Code-switching and code-mixing often happen around us, whether intentionally or not. According to Chaer (Yusnan et al., 2020), this cause is due to the factors of the speaker, the interlocutor, and the presence of a third person. Simatupang added that code-switching and code-mixing were due to the situation, wanting to explain something, and establishing closeness with the interlocutor (Simatupang et al., 2019). Another opinion says that age, place of residence (Zaid & Rabbah, 2020), and linguistic competence (Yow et al., 2017) can influence code-mixing and code-switching. Apart from that, there are changes from formal to informal language, topics of conversation, social status, level of education, and others.

The existence of code-switching and code-mixing in online learning via Google Classroom at PPBA FAI-UMM is due to First, the speaker and the interlocutor. In this domain, those who act as speakers and interlocutors are lecturers and students, both of whom alternate roles. Sometimes, the lecturer acts as the speaker; on the one hand, the student acts as the speaker, and vice versa. The diversity of students' educational origins and regions makes conversations multilingual. Apart from this, some of the students have never received Arabic language material before, which makes students have diverse Arabic language skills, from the level of *mubtadi'*, *mutawassit*, to *mutaqoddim*. This allows lecturers to translate and mix languages so that students can understand the presented material.

Another significant factor contributing to code-switching and code-mixing is the diversity of topics in Arabic language learning. The curriculum is designed to cover a wide range of themes, including Arabic language and literature, education, economics, and kinship. This diversity often leads to students forgetting specific vocabulary, prompting them to switch or mix languages to facilitate the discussion.

Third, build a friendship with the person you are speaking to. Learning Arabic at the Faculty of Islamic Studies is mandatory for all new students in each class for one year. However, because of the COVID-19 pandemic, new students who do not know each other very well try to get to know each other or the lecturers, so students use a mixture of Arabic, either with foreign languages, national languages, or regional languages, as well as conveying it linguistically formal or informal.

However, in essence, lecturers and students should be able to use Arabic well and correctly, both written and spoken. This can improve Arabic language skills, especially Arabic language proficiency. So that learning Arabic can run properly and as well as possible.

4. CONCLUSION

In online learning via the Google Classroom platform at the ALDP FIS UMM in the even semester of the 2019/2020 academic year, forms of code-switching and code-mixing were found in the ongoing learning. The forms of code-switching are internal and external code-switching. Meanwhile, forms of code mixing include word mixing, phrase mixing, clause mixing, idiom mixing, and irregular mixing. Meanwhile, the factors behind code switching and code mixing in learning are the speaker and the interlocutor, the topic of conversation, and establishing closeness with the interlocutor. These factors dominate the occurrence of code-switching and code-mixing in learning. Hopefully, this research can contribute to the body of knowledge about forms of code-switching and code-mixing as well as the factors behind them, especially in learning Arabic in tertiary institutions.

5. REFERENCES

Ainin, M. (2016). *Metodologi Penelitian Bahasa Arab*. Malang: CV. Bintang Sejahtera.

Al-Azzawi, Q. O., Saadoon, M. M., & Mahdi, H. H. (2018). Code Switching and Code Mixing: A Sociolinguistic Study of Senegalese International Students in Iraqi Colleges. *Journal of University of Babylon*, *26*(3), 112–122.

Asrifan, A., Abdullah, H., Yunus, M., & Patil, A. (2021). An Analysis of Code Mixing in the MOVIE "From London to Bali". *ENGLISH FRANCA: Academic Journal of English Language and Education*, *5*(2), 317-338. https://doi.org/10.29240/ef.v5i2.2619

Bintara, F. E., Saddhono, K., & Purwadi. (2017). Alih Kode Dan Campur Kode Dalam Pembelajaran Di Sekolah Menengah Pertama Kabupaten Gunung Kidul. *BASASTRA*, *5*(1), 77–91.

Bizzoni, Y., Senaldi, M. S. G., & Lenci, A. (2018). Finding The Neural Net: Deep-Learning Idiom Type Identification from Distributional Vectors. *IJCoL. Italian Journal of Computational Linguistics*, *4*(4–1), 28–41. https://doi.org/10.4000/ijcol.535

Chaeruman, U. A. (2017). Alur Belajar: Meningkatkan Interaktivitas Pembelajaran Daring. In *Seminar & Lokakarya Pembelajaran Daring Di Perguruan Tinggi* (pp. 1–10).

Das, B., Majumder, M., & Phadikar, S. (2018). A Novel System for Generating Simple Sentences from Complex and Compound Sentences. *International Journal of Modern Education and Computer Science*, *12*(1), 57–64. https://doi.org/10.5815/ijmecs.2018.01.06

Dewi, K. T. (2021). Language use: Code mixing, code switching, borrowing, pidginization, and creolization. *Yavana Bhasha: Journal of English Language Education*, *4*(1), 34-44.

Effendy, A. A., & Sunarsi, D. (2020). Persepsi Mahasiswa Terhadap Kemampuan Dalam Mendirikan UMKM Dan Efektivitas Promosi Melalui Online Di Kota Tangerang Selatan. *Jurnal Ilmiah MEA (Manajemen, Ekonomi, & Akuntansi*, *4*(3), 702–714. https://doi.org/https://doi.org/10.31955/mea.v4i3.571

Ermawati, Y. D., & Kurniawan, R. Y. (2019). Analisis pengembangan alat evaluasi pembelajaran berbasis intranet. *Jurnal Pendidikan Ekonomi (JUPE)*, *7*(2), 67–70. https://doi.org/https://doi.org/10.26740/jupe.v7n2.p67-70

Fiddienika, A. (2020). Adjective Phrases in The Preface Of Al-Munjidu Dictionary First Printing Works Louis Ma'lūf Al-Yasū'i: Syntax Analysis. *Interference: Journal of Language, Literature, and Linguistics*, *1*(1), 20–28. https://doi.org/https://doi.org/10.26858/interference.v1i1.12805

Hamzah, A. (2019). *Metode Penelitian Kualitatif Rekontruksi Pemikiran Dasar serta Contoh*

Penerapan pada Ilmu Pendidikan, Sosial Humaniora (1st ed.). Malang: Literasi Nusantara.

Hou, R., Huang, C.-R., Do, H. S., & Liu, H. (2017). A Study on Correlation Between Chinese Sentence and Constituting Clauses Based on The Menzerath-Altmann Law. *Journal of Quantitative Linguistics*, *24*(4), 350–366. https://doi.org/https://doi.org/10.1080/09296174.2017.1314411

Iyiola, A. D. (2020). Code-Switching, Code-Mixing and Code-Conflicting in Abeni by Tunde Kelani. *KIU Journal of Humanities*, *5*(4), 169–174. https://www.ijhumas.com/ojs/index.php/niuhums/article/view/1112

Juariah, Y., Uyun, A., Nurhasanah, O. S., & Sulastri, I. (2020). Campur Kode Dan Alih Kode Masyarakat Pesisir Pantai Lippo Labuan (Kajian Sosiolinguistik. *Deiksis*, *12*(3), 327–335. https://doi.org/http://dx.doi.org/10.30998/deiksis.v12i03.5264

Malcolm, J., Hodkinson, P., & Colley, H. (2003). The interrelationships between informal and formal learning. *Journal of workplace learning*, *15*(7/8), 313-318. https://doi.org/10.1108/13665620310504783

Mancuso, A., Elia, A., Laudanna, A., & Vietri, S. (2020). The Role of Syntactic Variability and Literal Interpretation Plausibility in Idiom Comprehension. *Journal of Psycholinguistic Research*, *49*(1), 99–124. https://doi.org/https://doi.org/10.1007/s10936-019-09673-8

Manshur, A., & Zahro, D. F. (2020). Analisis Penggunaan Campur Kode Dalam Ceramah KH Bahauddin Nur Salim. *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran Dan Pengembangan Pendidikan Islam*, *1*(1), 62–81. https://doi.org/https://doi.org/10.30739/tarbiyatuna.v1i02.679

Nurhayati, D. (2019). Struktur Klausa Bahasa Jawa Di Desa Tolisu Kecamatan Toili Kabupaten Banggai. *BAHASA DAN SASTRA*, *4*(3), 70–78.

Pane, A., & Dasopang, M. D. (2017). Belajar Dan Pembelajaran. *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman*, *3*(2), 333–352. https://doi.org/10.24952/fitrah.v3i2.945

Pika, A. T. (2022). THE EFFECT OF ONLINE AND OFFLINE LEARNING ON STUDENTS'LEARNING OUTCOMES IN CATHOLIC RELIGIOUS LESSONS IN EAST RAYON, ENDE REGENCY. *Academic Journal of Educational Sciences*, *6*(1), 15-22. https://doi.org/10.35508/ajes.v6i1.7572

Rahayu, R. R., & Nurislaminingsih, R. (2018). Analisis Kegiatan Outing Sebagai Media Promosi Di Taman Bacaan Masyarakat (TBM) Warung Pasinaon Kecamatan Bergas Kabuaten Semarang. *Jurnal Ilmu Perpustakaan*, *7*(1), 261–270.

Rifai, M. L., Rusminto, N. E., & Ariyani, F. (2017). Alih Kode Dan Campur Kode Rubrik 'Buras' dan Implikasinya Pada Pembelajaran Bahasa. *Kata*, *5*(3), 1–12.

Rifai, M. R., Yusuf, M. N., Putri, D. A., & Waljinah, S. (2019). Analisis Campur Kode Dan Alih Kode Dalam Novel My Stupid Boss 4. *URECOL*, 141–147.

Rijali, A. (2019). Analisis Data Kualitatif. *Alhadharah: Jurnal Ilmu Dakwah*, *17*(33), 81–95. https://doi.org/https://doi.org/10.18592/alhadharah.v17i33.2374

Rosadiana, V. E., Sulistyan, R. B., & Fauziah, A. (2020). Studi Kasus Di Riska Shop Lumajang: Keputusan Pembelian, Kemenarikan Posting Message Dan Daya Tanggap. *Jobman: Journal of Organization and Bussines Management*, *2*(3), 200–204.

Simatupang, R. R., Rohmadi, M., & Saddhono, K. (2019). Tuturan Dalam Pembelajaran Bahasa Indonesia (Kajian Sosiolinguistik Alih Kode Dan Campur Kode. *Kajian Linguistik Dan Sastra*, *3*(2), 119–130.

Smet, K., Grosemans, I., De Cuyper, N., & Kyndt, E. (2022). Outcomes of informal work-related learning behaviours: A systematic literature review. *Scandinavian journal of work and*

organizational psychology, *7*(1), 1-18. https://doi.org/10.16993/sjwop.151

Sumekar, P. A., Sunarto, S., & Thoyyibah, A. (2024). Pembelajaran Bahasa Arab di Program Pengembangan Bahasa Arab FAI UMM: Problematika Dan Upaya. *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab*, *6*(1), 226–239. https://doi.org/https://doi.org/10.21154/tsaqofiya.v6i1.423

Thoyyibah, A. (2015). *Idiom Bahasa Arab Dan Bahasa Indonesia Yang Berunsur Benda-Benda Alam (Kajian Sosiosemantik).* (Tesis Magister, UIN Sunan Kalijaga Yogyakarta].

Thoyyibah, A., & Rusady, A. T. (2022). Arabic Speaking Learning through Synchronous and Asynchronous Approaches. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, *5*(3), 301–314. https://doi.org/10.22219/jiz.v5i3.23265

Türker, E. (2019). Idiom Acquisition by Second Language Learners: The Influence of Cross-Linguistic Similarity and Context. *The Language Learning Journal*, *47*(2), 133–144. https://doi.org/https://doi.org/10.1080/09571736.2016.1221441

Wahidah, B. Y. K. (2019). Komparasi Berbagai Definisi Mengenai Frasa Dan Kata Majemuk Dalam Media Sosial Google Berdasarkan Kajian Sintaksis. *JUPE: Jurnal Pendidikan Mandala*, *4*(5), 178–182. https://doi.org/http://dx.doi.org/10.58258/jupe.v4i5.853

Wahyuni, S. (2020). Campur Kode Bahasa Dalam Komunikasi Masyarakat Kampuang Jawa Talago Kecamatan Lubuk Basung Kabupaten Agam. *Jurnal Ilmiah Mahasiswa STKIP Ahlussunnah*, *2*(1), 1–10.

Wibawanto, H., Instruksional, P. D., Prabowo, S., Letak, P., & Sosiawan, A. (2019). *Perancangan Web Pembelajaran*. Jakarta: Universitas Terbuka.

Wilson, A., Hurst, P., & Wigglesworth, G. (2017). Code-Switching or Code-Mixing? Tiwi Children's Use of Language Resources in a Multilingual Environment. In *Language Practices of Indigenous Children and Youth* (pp. 119–145). Springer. https://doi.org/https://doi.org/10.1057/978-1-137-60120-9_6

Yow, W. Q., Tan, J. S. H., & Flynn, S. (2017). Code-Switching as a Marker of Linguistic Competence in Bilingual Children. *Bilingualism: Language and Cognition*, *21*(5), 1075–1090. https://doi.org/10.1017/S1366728917000335

Yusnan, M., Kamasiah, R. I., Karim, H., & Bugis, R. (2020). Alih Kode Dan Campur Kode Pada Novel Badai Matahari Andalusia Karya Hary El-Parsia: Transfer Code And Mix Code In Novels Badai Matahari Andalusia Karya Hary El-Parsia. *Uniqbu Journal of Social Sciences*, *1*(1), 1–12. https://doi.org/https://doi.org/10.47323/ujss.v1i1.3

Zaid, M. S., & Rabbah, A. (2020). Code-Switching: The Case of 'Israeli Arab'students at The Arab American University-Palestine. *Global Journal of Foreign Language Teaching*, *9*(4), 203–214.

Zakiyah, F. (2017). Perbedaan Kata Sapaan Oleh Penutur Bahasa Madura Di Pulau Madura Dan Luar Pulau Madura: Studi Kasus Perbedaan Kata Sapaan Pada Narasi Acara Indonesia Bagus NET TV Episode 'Sumenep Madura' Dan 'Probolinggo.' *Etnolingual*, *1*(1), 1–14. https://doi.org/https://doi.org/10.20473/etno.v1i1.7390