



## Language Society and Social Interaction: Language Choice of Arabic Society at Imam Bonjol Islamic State University

Received :	15 <sup>th</sup> September 2021	Revised :	14 <sup>th</sup> October 2021	Accepted :	14 <sup>th</sup> October 2021
------------	------------------------------------	-----------	----------------------------------	------------	----------------------------------

**Rahmat Satria Dinata**

Email: [rahmatsatria@uinib.ac.id](mailto:rahmatsatria@uinib.ac.id)

<sup>1</sup> Universitas Islam Negeri Imam Bonjol Padang, Indonesia

### Abstract

The term language society emerged and was developed from the term issued by Fishman (1976) about speech community. In relation to the term language society, this study aims to determine the choice of language among the Arabic language society at Imam Bonjol State Islamic University, Padang, and their attitudes towards their environmental language (*Arabic*), regional language (*Minang*), national language (*Bahasa*). This research is a descriptive study that describes the choice of language by a language society. The results of the study show that: Firstly, the students or the Arabic language society at Imam Bonjol State Islamic University Padang sometimes use Arabic and Minang language in class, but frequently use Bahasa in class. Secondly, the students or the Arabic language society very rarely use Arabic outside the classroom, often using Minang and Bahasa outside the classroom. Thirdly, the students often do code-mixing or code-switching between Arabic, Bahasa, and Minang languages.

**Keywords:** Arabic; Bahasa; Minang; Multilingual; Society

### Introduction

The choice of language in a bilingual and diglossic society is an interesting phenomenon to be studied from a sociolinguistic perspective. This phenomenon is

related not only to linguistic aspects but also to socio-cultural aspects.<sup>1</sup> This is also in line with what Devianty expressed, namely that language as a communication system is a part of the cultural system, even a core part of the culture.<sup>2</sup> This is the concern of researchers to examine the Arabic language community at Imam Bonjol Islamic State University Padang which is also a Minang and Indonesian language community which means they are a multilingual society.

So far there is no data that explains the percentage of Arabic speakers in Padang, but if we look at the number of Islamic educational institutions that teach Arabic, it is very likely that the people of Padang also have their own Arabic language community, namely people who feel both use Arabic in certain locations, situations and conditions. Based on the results of research conducted by Rina Marnita, it was obtained data that the percentage of the number of respondents of children who use Minang language is smaller (59%) than the percentage of the number of respondents of parents (71%), likewise, the percentage of Minang dialect users. On the other hand, children are the most common age group (28%) using Indonesian.<sup>3</sup>

The attitude of the Minang people towards the Indonesian language and its speakers in general does not contradict their attitude towards the existence of the Minang language and the speakers of the Minang language. Although adults are the most supportive age group of the continued existence of the Minang language, their positive view of the function of Indonesian as an educational language and the language of educated people encourages them to use Indonesian as their children's first language. While related to Arabic, the Minang people who known to be religious and mostly became Moslems have great respect for Arabic; apart from being the language of Religion, Arabic is also seen as the language of the scholars.

---

<sup>1</sup> Fathur Rokhman, "Pemilihan bahasa dalam masyarakat dwibahasa:: Kajian sosiolinguistik di Banyumas," 2003.

<sup>2</sup> Rina Devianty, "Bahasa sebagai cermin kebudayaan," *Jurnal tarbiyah* 24, no. 2 (2017).

<sup>3</sup> Rina Marnita, "Pergeseran bahasa dan identitas sosial dalam masyarakat Minangkabau Kota: studi kasus di Kota Padang," *Masyarakat Indonesia* 37, no. 1 (2017): 139–63.

### Respon terhadap Eksistensi Bahasa Minang

	Setuju	Tidak Setuju
Anak-anak	81%	19%
Remaja	87%	13%
Dewasa	90%	10%
Orang tua	85%	15%

The attitude of the Minang people towards the Indonesian language in general does not contradict their attitude towards the existence of the Minang language and the speakers of the Minang language. The table below shows that respondents from all age groups tend to agree with the statement 'Minang language must be preserved'. then can be concluded that the language views of the Minang people differ by age group. Parents have a positive view of the Minang language and a neutral view of its speakers.

The initial definition of language community was put forward by Leonard Bloomfield (1933) who wrote language community as: "A group of people who use the same system of speech signs is a language community". This definition reflects the belief that language community means monolinguals are in one nation, state and have one common language. This definition focuses on the analysis and description of linguistic, semantic, and conversational features identified by language authorities as belonging to a particular group.<sup>4</sup> Meanwhile, Halliday, who is also a reference for the author, defines a language community as a group of people who feel they know themselves to use the same language.<sup>5</sup> This means that as long as a language community considers themselves to be using the same language, it means that they belong to the same language community. In this article, it is stated that the Arabic language community means that they feel and acknowledge using Arabic in the same environment, namely Imam Bonjol Islamic State University Padang.

In essence, the speech community or language community is formed because of mutual intelligibility, especially because of the togetherness in linguistic codes in detail in its aspects, namely the sound system, syntax, and semantics. In this mutual understanding, it turns out that there is a subjective

---

<sup>4</sup> Marcyliena H Morgan, *Speech communities* (Cambridge University Press, 2014).P 1

<sup>5</sup> B Suhardi dan B Cornelius Sembiring, "Aspek Sosial Bahasa," *Jakarta: Rineka Cipta*, 2005. Hal 54

socio-psychological dimension. In every population, there are many speech communities. There are 3 kinds of language communities, namely the same language and understand each other, the same language but do not understand each other, and different languages but understand each other.<sup>6</sup>

Many studies discuss bilingual society, multilingualism, or language selection by the people of a language or region, but the author would like to emphasize that this research is a further development of the study of the Arabic language community in particular, and also the research location which is unique because Padang or West Sumatra, in general, has a local language that is highly guarded and upheld as the everyday language of its people. This study is even more interesting if you look at the definition of the Minangkabau community, which is one of the largest ethnic groups in Indonesia that adheres to a matrilineal kinship system.<sup>7</sup> In addition, Minangkabau society is a bilingual diglossic community where Indonesian and Minangkabau languages coexist with their communicative functions.<sup>8</sup>

The Arabic community in this article are people who feel and should use the same language,<sup>9</sup> in this occasion Arabic as a communication tool on the campus that is the location of this research, namely students of the Arabic Education Department of Imam Bonjol Islamic State University Padang who are directly involved in social or spoken language life in the Arabic Education Department of Imam Bonjol Islamic State University Padang. The challenges of education in meeting millennial needs who are very familiar with technology and the internet are quite large. This is because their life experiences are different, especially their experience in using technology.<sup>10</sup> When viewed in terms of teaching foreign languages, especially Arabic, several factors influence the

---

<sup>6</sup> Atika Puspasari, "Masyarakat Bahasa," *Jurnal Ilmiah Bina Bahasa* 11, no. 1 (2018): 11–21.

<sup>7</sup> Siti Fatimah, "Kepemimpinan tradisional masyarakat Minangkabau pada masa pendudukan Jepang," *Tingkap* 7, no. 1 (2011): 1

<sup>8</sup> Marnita, "Pergeseran bahasa dan identitas sosial dalam masyarakat Minangkabau Kota: studi kasus di Kota Padang." Hal 151

<sup>9</sup> Muhammad Afif Amrullah dan Rahmat Satria Dinata, "Al-Ansyithah Al-Lughawiyah Fî Mujtama'muta'addid Al-Lughât Bi Ma'had Al-Dîniyyah Lilbanât Lampung," *Taqdir* 4, no. 1 (2018): 123–36.

<sup>10</sup> Rahmat Satria Dinata dan Musalwa Musalwa, "Yutub Kawasilati Taqyimi Maharati al-Kalami al-Lughati al-'Arabiyyati," *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 12, no. 1 (2020): 95–111.

teaching and learning of foreign languages. In teaching Arabic, for example, linguistic factors, such as Phonology, Grammar, Morphology, and Vocabulary. Non-linguistic factors also affect the teaching and learning process of Arabic, such as teaching aids, teaching methods, age, and environment. The teaching method in Arabic class is one of the important factors.<sup>11</sup>

Researchers limit or divide this research into two elements of the Arabic language community at Imam Bonjol Islamic State University Padang, namely the choice of language by the Arabic language community in two conditions, namely formal and informal with different mother tongue backgrounds, namely Minang language (Based on the results of research conducted by Ethnologue (2012), the number of speakers of the Minangkabau language is estimated at 5,530,000. The Minang language is still used as a daily language by the Minangkabau people, both those living in Sumatra and overseas)<sup>12</sup>, and the choice of language for immigrants or non-native Minang people towards the three languages used are Arabic, Indonesian, and Minang. The author also considers various factors that can influence the choice of language as stated by Widiyanto that the choice of language is influenced by internal and external factors. Internal factors are in the form of the speaker's language background, while external factors are in the form of situations, conversation topics, and the intent or purpose of the utterance.<sup>13</sup>

This study aims to describe the choice of language by the Arabic language community at Imam Bonjol Islamic State University Padang which is also a Minang and non-Minang community in two conditions; first in formal situations or in the classroom and second in informal situations or outside the classroom.

## Method

This research uses a qualitative approach, this type of qualitative descriptive research (QD) is generally used in social phenomenology (Yuliani,

---

<sup>11</sup> Aziz Fahrurrozi, "Pembelajaran bahasa arab: Problematika dan solusinya," *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaan* 1, no. 2 (2014): 161–80.

<sup>12</sup> Shintia Dwi Alike, "Faktor Pemertahanan Bahasa Minangkabau Ragam Nonformal dalam Ranah Kekariban pada Komunitas Seni Sakato di Kota Yogyakarta," *Deiksis: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 4, no. 2 (2017): 31–41.

<sup>13</sup> Eko Widiyanto dan Ida Zulaeha, "Pilihan bahasa dalam interaksi pembelajaran bahasa indonesia bagi penutur asing," *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 5, no. 2 (2016): 124–35.

2018). One of the social studies is research related to the choice of language. Data collection was carried out using interview and observation methods, due to the pandemic situation, interviews were conducted using several assistive media such as the WhatsApp application, questionnaires techniques by google form, and some were carried out directly or face-to-face. To validate the data, triangulation methods were also used, by adding observation and interview methods to ensure the validity of the data, While the observations were carried out by researchers directly on campus. The choice of language was analyzed using the theory of Miles and Huberman, namely data collection, data reduction, data presentation, and concluding.

## **Results and Discussion**

The limitation of the term about the Arabic community at Imam Bonjol Islamic State University Padang as the author explained in the introduction, namely people who feel they use the same language, namely Arabic. In this case, the researcher limits the scope of this research to the Arabic Language Education Study Program which in general cannot be separated from Arabic, namely the students of the PBA study program at Imam Bonjol Islamic State University Padang. Data on language selection by the Arabic community at Imam Bonjol Islamic State University Padang is divided into three parts; The first is the selection criteria for language in the classroom (formal situations), outside the classroom (non-formal situations), and data related to the choice of code-mixing or code-switching.

### **Choice of language in formal situations**

The formal situation that the writer means in this section is the situation in the classroom when the teaching and learning process is carried out. The first data related to the choice of language by the Arabic community at Imam Bonjol Islamic State University Padang in the classroom, namely how often students use Arabic in class. Researchers took data randomly from 56 respondents and strengthened by the results of interviews and observations from the author. From the data that the researchers collected, it was found that 7.1% of students often use

Arabic as the language of choice in the classroom. Then as many as 19.6% of students very rarely use Arabic in class. Then as many as 73.2% or the majority of students only occasionally use Arabic in class. More details can be seen in the following image:

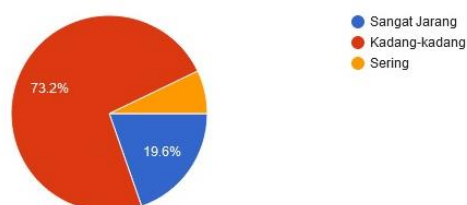


Image 1: Data related to how often students use Arabic as a language choice inside the classroom.

Further data related to the choice of language by the Arabic community at Imam Bonjol Islamic State University Padang in the classroom, namely how often students use Indonesian in class. Researchers took data randomly from 56 respondents and strengthened by the results of interviews and observations from the author. From the data that the researchers collected, it was found that 85.7% of students often used Indonesian as the language of choice in the classroom. Then as many as 14.3% of students sometimes use Indonesian in class. Then as many as 0% or no students rarely use Indonesian in class. More details can be seen in the following image:

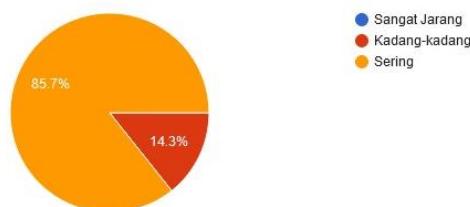


Image 2: Data related to how often students use Indonesian as a language choice inside the classroom.

Further data related to the choice of language by the Arabic community at Imam Bonjol Islamic State University Padang in the classroom, namely how often students use Minang in class. Researchers took data randomly from 56 respondents and strengthened by the results of interviews and observations from the author. From the data that the researchers collected, it was found that 12.5% of students often used Minang as the language of choice in the classroom. Then as many as 28.6% of students very rarely use Minang language in class. Then as many as 58.9% or the majority of students sometimes use Minang language in class. More details can be seen in the following image:

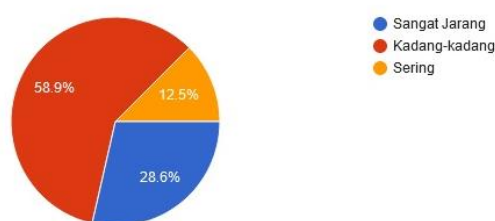


Image 3: Data related to how often students use Minang as a language choice inside the classroom.

From the data that the authors got regarding the choice of language by the Arabic language community at Imam Bonjol Islamic State University Padang in the classroom, namely how often students use Arabic, Indonesian, and Minang in class, the researchers tried to conclude by taking the data of the majority of respondents, namely 73.2% of students. only occasionally use Arabic in class, then as many as 85.7% of students often use Indonesian as the language of choice in class and as many as 58.9% or the majority of students who sometimes use Minang in class. So if a slice is made of the data, it can be concluded that Arabic students or the Arabic language community at Imam Bonjol Islamic State University Padang sometimes use Arabic in class, often use Indonesian in class, and also sometimes use Minang in class. Then the further conclusion from the explanation above is that students often do code-mixing or code-switching in language selection in the classroom. This is also supported by the results of relevant research that has been carried out to find several causes of code-



switching, including those caused by the speaker factor, the interlocutor factor, the situation change factor due to the presence of a third person, and caused by a change in the topic of conversation.<sup>14</sup>

### Choice of language in informal situations

The non-formal situation that the author means in this section is a situation outside the classroom other than when the teaching and learning process is carried out. The first data related to the choice of language by the Arabic community at Imam Bonjol Islamic State University Padang outside the classroom, namely how often students use Arabic outside the classroom. Researchers took data randomly from 56 respondents and also strengthened by the results of interviews and observations from the author. From the data that the researchers collected, it was found that 0% of students often use Arabic as a language choice outside the classroom. Then as many as 53.6% of students very rarely use Arabic outside the classroom. Then as many as 46.4% of students only occasionally use Arabic outside of class. More details can be seen in the following image:

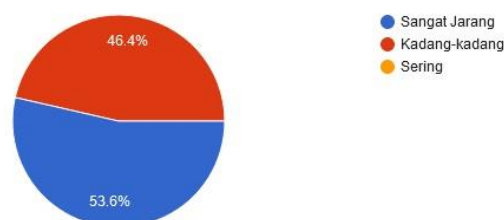


Image 4: Data related to how often students use Arabic as a language choice outside of class.

The next data related to the choice of language by the Arabic language community at Imam Bonjol Islamic State University Padang outside the classroom, namely how often students use Indonesian outside the classroom. Researchers took data randomly from 56 respondents and strengthened by the

---

<sup>14</sup> Nurul Aviah, Singgih Kuswardono, dan Darul Qutni, “Alih kode, campur kode dan perubahan makna pada integrasi bahasa Arab dalam bahasa Indonesia di film ‘Sang Kiai’(analisis sosiolinguistik),” *Lisanul Arab: Journal of Arabic Learning and Teaching* 8, no. 2 (2019): 135–39.

results of interviews and observations from the author. From the data that the researchers collected, it was found that 50% of students often use Indonesian as a language choice outside of class. Then as many as 44.6% of students sometimes use Indonesian outside the classroom. Then as many as 5.4% of students very rarely use Indonesian in class. More details can be seen in the following image:

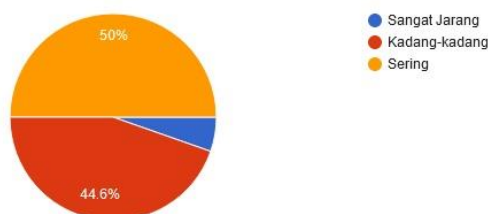


Image 5: Data related to how often students use Indonesian as a language choice outside of class.

The next data related to the choice of language by the Arabic community at Imam Bonjol Islamic State University Padang outside the classroom, namely how often students use the Minang language outside the classroom. Researchers took data randomly from 56 respondents and strengthened by the results of interviews and observations from the author. From the data that the researchers collected, it was found that 67.9% of students often use Minang language as a language choice outside the classroom. Then as many as 7.1% of students very rarely use Minang language outside the classroom. Then as many as 25% of students sometimes use the Minang language outside the classroom. More details can be seen in the following image:

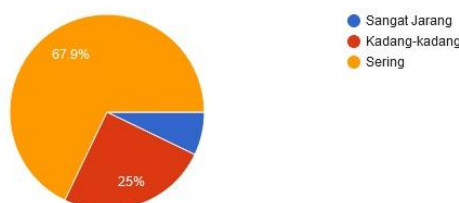


Image 6: Data related to how often students use Minang as a language choice outside of class.

From the data that the authors got regarding the choice of language by the Arabic language community at Imam Bonjol Islamic State University Padang outside the classroom, namely how often students use Arabic, Indonesian and Minang outside the classroom, the researchers tried to conclude by taking the data of the majority of respondents, namely 53.6% of students. very rarely use Arabic outside the classroom, then as many as 50% of students often use Indonesian as a language choice outside of class and as many as 67.9% of students often use Minang as a language choice outside of class. So if a slice is made of the data, it can be concluded that Arabic students or the Arabic language community at Imam Bonjol Islamic State University Padang very rarely use Arabic outside the classroom, often use Minang and Indonesian outside the classroom.

Then the further conclusion from the explanation above is that students also often do code-mixing or code-switching in language selection outside the classroom. As the previous study proof that the bilinguals preferred to use the monolingual language code as a marked choice, while the choice to code switch was usually unmarked. The 4-m model was found to be clearly manifested in the use of the Matrix Language (ML) and the Embedded Language (EL), with the unequal distribution of content and system morphemes in code switching depending on the syntactic and semantic roles they were intended for. Congruence was found to influence morphologic formation and language choice, following the 4-m model of morphemes' roles in assigning thematic roles.<sup>15</sup>

While the formal characteristics of codes switching and mixing, such as free morpheme constraints and equivalence constraints, have been well documented across a variety of languages, relatively little is known about how code switching and mixing are used as communicative strategies in a multilingual community.<sup>16</sup> Code switching and code mixing are commonly used throughout the world. Both occur when two languages are used spontaneously in one clause or utterance. Code switching is also a complex process, which involves different

---

<sup>15</sup> Hawazen H Al-Rowais, "Code switching between Arabic and English: social motivations and structural constraints," 2012.

<sup>16</sup> Mary WJ Tay, "Code switching and code mixing as a communicative strategy in multilingual discourse," *World Englishes* 8, no. 3 (1989): 407–17.

levels of switching or mixing in accordance to with proficiency in the languages used.<sup>17</sup> Data related to this code-mixing will be presented in the next section.

### Code-mixing in formal situations

From the data that the author got regarding code-mixing by the Arab language community at Imam Bonjol Islamic State University Padang in the classroom, namely how often students mix Arabic, Indonesian, and Minang in class, the researchers obtained data that the majority of respondents, namely 55.4% of students sometimes mix Indonesian and Arabic in class, then 53.6% of students very rarely mix Indonesian and Arabic in class, and 53.6% of students very rarely mix Indonesian and Minang in class. So, if a slice is made of the data, it can be concluded that students or the Arab language community at Imam Bonjol Islamic State University Padang very rarely mix Minang and Arabic, as well as Minang and Indonesian in the classroom. This is certainly inseparable from the factor of the formal situation so that students rarely or even very rarely mix their local language or Minang language with Indonesian and Arabic. More details can be seen in the following image:

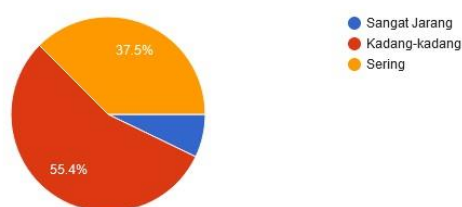


Image 7: Data related to how often students mix Indonesian and Arabic in class.

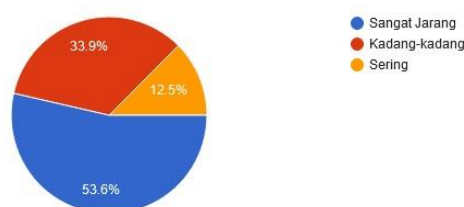


Image 8: Data related to how often students mix Minang and Arabic in the classroom.

<sup>17</sup> Dorah R Mabule, "What is this? Is it code switching, code mixing or language alternating?," *Journal of Educational and Social Research* 5, no. 1 (2015): 339.

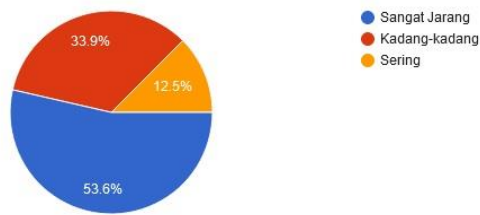


Image 9: Data related to how often students mix Minang and Indonesian in the classroom.

### Code-mixing in informal situations

The data that the authors get is related to code-mixing by the Arab language community at Imam Bonjol Islamic State University Padang outside the classroom, namely how often students mix Arabic, Indonesian and Minang outside the classroom, the researchers obtained data that the majority of respondents, namely 48.2% of students sometimes mixing Indonesian and Arabic outside the classroom, then as many as 58.9% of students very rarely mix Indonesian and Arabic outside the classroom, and as many as 58.9% of students often mix Indonesian and Minang outside the classroom. So if a slice is made of the data, it can be concluded that Arabic students or the Arabic language community at Imam Bonjol Islamic State University Padang, which also the majority have Minang as their mother tongue, rarely mix Minang and Arabic outside the classroom, but often mix Minang and Indonesian outside the classroom. class, and occasionally mixing Indonesian and Arabic outside of class. This of course cannot be separated from the situation of non-formal situations, so that students sometimes or even often mix their local language or Minang language with Indonesian and Arabic. These findings support theoretical position statements and a growing body of empirical research arguing for the potential benefits of inclusion of non-target languages in second language teaching and learning.<sup>18</sup> More details can be seen in the following image:

<sup>18</sup> Amanda Brown, "Monolingual versus multilingual foreign language teaching: French and Arabic at beginning levels," *Language Teaching Research*, 2021, 1362168821990347.

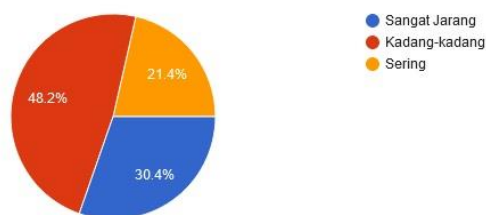


Image 10: Data related to how often students mix Indonesian and Arabic outside of class.

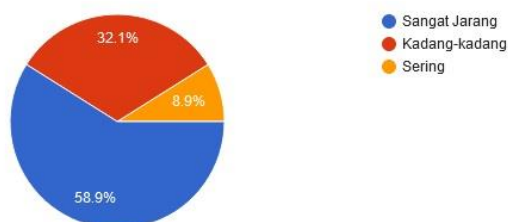


Image 11: Data related to how often students mix Minang and Arabic outside of class.

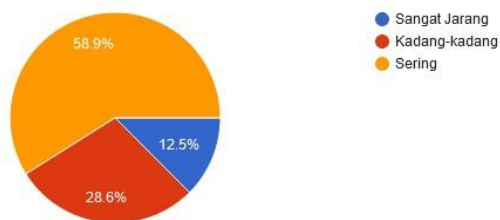


Image 12: Data related to how often students mix Minang and Indonesian outside of class.

From the data discussed above, the authors are also supported by previous studies which state that the factors causing code-switching are the speaker factor, the interlocutor, the presence of a third person, and a change in the topic of discussion. Many people speak and switch or mix their general use of language with their mother tongues, especially in communicating with people who understand the different languages.<sup>19</sup> The cause of code-mixing is the speaker's

<sup>19</sup> Fithrah Auliya Ansar, "Code switching and code mixing in teaching-learning process," *English Education: Jurnal Tadris Bahasa Inggris* 10, no. 1 (2017): 29–45.

desire to get the "fit" expression, and the habits and relaxation of the speech act participants in communicating.<sup>20</sup>

## Conclusions

The function of language in society is as a tool of social interaction, although it is not the only means of social interaction. In addition to language, there are many other tools that can be used as a tool for social interaction, but when compared to other media, language is the most important and complete tool, as well as the most perfect in carrying out interactions. The choice of language by the Arabic community at Imam Bonjol Islamic State University Padang is people who feel they use the same language, namely Arabic. In this case, the researcher limits the scope of this research to the Arabic Language Education Study Program which in general cannot be separated from Arabic, namely the students of the PBA Study Program. Data on language selection by the Arabic community at Imam Bonjol Islamic State University Padang is divided into three parts; The first is the selection criteria for language in the classroom (formal situations), outside the classroom (non-formal situations), and data related to the choice of code-mixing or code-switching.

From the results of the data analysis that the author did, three conclusions were obtained. First, that students or the Arabic language community at Imam Bonjol Islamic State University Padang sometimes use Arabic in class, often use Indonesian in class, and also sometimes use Minang in class. Second, that students or the Arabic language community at Imam Bonjol Islamic State University Padang very rarely use Arabic outside the classroom, often using Minang and Indonesian outside the classroom. Third, that students often do code-mixing or code-switching between Arabic, Indonesian and Minang languages both inside and outside the classroom.

The use of Arabic-Minang language in social interaction has relevance to the dialect and grammar used, this is because there are many Arabic absorptions of the Minang language, for example in the word *masaji'* adjacent to the word *masajid* which is the plural form of mosque, then the word *sarawa* which is

---

<sup>20</sup> Emma Asyirotul Umami, "Alih Kode Dan Campur Kode Bahasa Arab Dalam Vlog: Kajian Sociolinguistik (Studi Kasus Pada Vlog Nurul Taufik)," 2020.

adjacent to the word *sirwal* in Arabic. The integration of the use of Minang Arabic has become a trend among students. This is caused by several factors, including the dominance of the Minang language in informal situations, the factor that the majority of the Arabic language community has the same mother tongue, namely the Minang language.

### References:

- Alika, Shintia Dwi. "Faktor Pemertahanan Bahasa Minangkabau Ragam Nonformal dalam Ranah Kekariban pada Komunitas Seni Sakato di Kota Yogyakarta." *Deiksis: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 4, no. 2 (2017): 31–41.
- Al-Rowais, Hawazen H. "Code switching between Arabic and English: social motivations and structural constraints," 2012.
- Amrullah, Muhammad Afif, dan Rahmat Satria Dinata. "Al-ansyithah al-lughawiyah fi mujtama'muta'addid al-lughât bi ma'had al-dîniyyah lilbanât lampung." *Taqdir* 4, no. 1 (2018): 123–36.
- Ansar, Fithrah Auliya. "Code switching and code mixing in teaching-learning process." *English Education: Jurnal Tadris Bahasa Inggris* 10, no. 1 (2017): 29–45.
- Aviah, Nurul, Singgih Kuswardono, dan Darul Qutni. "Alih kode, campur kode dan perubahan makna pada integrasi bahasa Arab dalam bahasa Indonesia di film 'Sang Kiai'(analisis sosiolinguistik)." *Lisanul Arab: Journal of Arabic Learning and Teaching* 8, no. 2 (2019): 135–39.
- Brown, Amanda. "Monolingual versus multilingual foreign language teaching: French and Arabic at beginning levels." *Language Teaching Research*, 2021, 1362168821990347.
- Devianty, Rina. "Bahasa sebagai cermin kebudayaan." *Jurnal tarbiyah* 24, no. 2 (2017).
- Dinata, Rahmat Satria, dan Musalwa Musalwa. "Yutub Kawasilati Taqyimi Maharati al-Kalami al-Lughati al-'Arabiyyati." *Jurnal Al*



- Bayan: *Jurnal Jurusan Pendidikan Bahasa Arab* 12, no. 1 (2020): 95–111.
- Fahrurrozi, Aziz. “Pembelajaran bahasa arab: Problematika dan solusinya.” *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 1, no. 2 (2014): 161–80.
- Fatimah, Siti. “Kepemimpinan tradisional masyarakat Minangkabau pada masa pendudukan Jepang.” *Tingkap* 7, no. 1 (2011).
- Mabule, Dorah R. “What is this? Is it code switching, code mixing or language alternating?” *Journal of Educational and Social Research* 5, no. 1 (2015): 339.
- Marnita, Rina. “Pergeseran bahasa dan identitas sosial dalam masyarakat Minangkabau Kota: studi kasus di Kota Padang.” *Masyarakat Indonesia* 37, no. 1 (2017): 139–63.
- Morgan, Marcyliena H. *Speech communities*. Cambridge University Press, 2014.
- Puspasari, Atika. “Masyarakat Bahasa.” *Jurnal Ilmiah Bina Bahasa* 11, no. 1 (2018): 11–21.
- Rokhman, Fathur. “Pemilihan bahasa dalam masyarakat dwibahasa:: Kajian sosiolinguistik di Banyumas,” 2003.
- Suhardi, B, dan B Cornelius Sembiring. “Aspek Sosial Bahasa.” *Jakarta: Rineka Cipta*, 2005.
- Tay, Mary WJ. “Code switching and code mixing as a communicative strategy in multilingual discourse.” *World Englishes* 8, no. 3 (1989): 407–17.
- Umami, Emma Asyrotul. “Alih Kode Dan Campur Kode Bahasa Arab Dalam Vlog: Kajian Sosiolinguistik (Studi Kasus Pada Vlog Nurul Taufik),” 2020.
- Widianto, Eko, dan Ida Zulaeha. “Pilihan bahasa dalam interaksi pembelajaran bahasa indonesia bagi penutur asing.” *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 5, no. 2 (2016): 124–35.