The Impact of Dialectology and Code Mixing on Students' Arabic Speaking Proficiency: A Socio Ecolinguistic Perspective

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ABSTRACT

Background: The phenomenon of code mixing at Student Entrepreneur Islamic Boarding School of Nurul Islam 2 (PPME Nuris 2), especially in the AIQ program in which students are required to speak Arabic although they have not mastered all the vocabularies yet, so that the mixing code between Arabic and regional languages, including Javanese or Madurese, influences the dialect of every University student of this program.
Aims: This research is expected to answer the questions about what influences the appearance of code mixing and dialectology, the process of forming code mixing and dialectology, and the influence of dialectology and code mixing on students.
Methods: This research used a qualitative approach with a case study as its research type. The data collection techniques used were observation, interviews, and triangulation around the Student Entrepreneur Islamic Boarding School of Nuris 2 using participatory observation, guided interviews, data triangulation, and sources.
Results: This study revealed that the emergence of code-mixing and dialectology among students is influenced by internal and external factors, including their environment and personal experiences. This process is shaped by the diverse regional backgrounds of the students, their social interactions, and academic demands. Dialectology and code-mixing contribute positively to students' Arabic-speaking proficiency, as code-mixing is part of language acquisition, helping students develop confidence in speaking a second language fluently and accurately. However, it also challenges Arabic grammar, as excessive code-mixing can disrupt linguistic structures, making the language appear less formal and potentially hindering proper learning.
Implications: This study makes significant contributions to socio-linguistic and ecolinguistic studies, especially regarding how social interactions and environmental factors influence the students' use of Arabic. It deepens understanding of social dynamics that influence language, such as code-mixing usage in multilingual conversation.
Keywords: Dialectology; code-mixing; sociolinguistics; eco-linguistics, Arabic speaking proficiency

1. INTRODUCTION

Arabic learning in Indonesia is one of the important aspects in forming an Islamic identity and culture (Lintang, 2023). However, on its application, the use of Arabic often faces various problems such as the low skills of Arabic among students (Masitoh & Thoriqussuud, 2024) and the lack of ability to apply Arabic in everyday life (Sirad, 2025). This phenomenon is explained through a socio-linguistic theory study which states that language use can be influenced by social factors, such as identity, power and solidarity (Syam et al., 2024).

In this study, dialectology and code-mixing are parts of linguistics studies that discuss the social dynamics of language usage among society (Putri et al., 2024). Dialectology, one of the branches of linguistics, focuses on language variations (including dialects, registers, and other variations) that occur due to the difference of geographical, social, or even historical cases (Purwaningrum & Pangestu, 2021). This variation reflects various unique cultural diversities among local communities and social identities within a community. Over time, dialectology also shows how language changes from time to time (Royani & Mahyudin, 2020) and the cause of external factors, such as migration or intercultural contact that influences language development. For example, uniqueness is shown by the Tetun language in Malacca, which has special verbs to express every muscle movement, human movement, and natural change. However, by the development of native Tetun speakers in interpreting language development, it ultimately bears various kinds of Tetun language usage observed on its users, places, times, situations, statuses, and aspects of use (variety) (Mauk et al., 2022).

Code mixing is a phenomenon that unconsciously uses two or more languages to communicate. This phenomenon often occurs in bilingual and multilingual communities and reflects the linguistic flexibility of individuals (Alatas & Rachmayanti, 2020). Code mixing not only shows the speaker's ability to master more than one language, but it can also show many kinds of social functions, such as the form of identity affirmation or bridging cultural differences (Adzam et al., 2024). Based on eco-linguistic theory, the relationship between a language and its environment is very close because the language environment (bi'ah al-lughoh) is important in the learning process and language application. A supportive language environment provides a private space for students to practice the theories they have learned. Thus, the language learning process becomes relevant, which fits the social and cultural context (Al Ghazali et al., 2024).

1.1 Research Gap and Novelty

Research on dialectology and code-mixing on Arabic learning in Indonesia has not been widely explored. Other previous studies focused more on the linguistic aspects and paid less attention to the social and ecological aspects that can influence Arabic use. For example, Cotter discusses the phonological changes in the Arabic dialect in spoken language and its relation to social factors. Still, he does not deeply highlight its influence against the environment or social interactions that contribute to language change (M. Cotter, 2020). Benkato's study of Arabic morphology and syntax in North Africa, focuses more on language structure than sociolinguistic factors (Benkato, 2020). Another study by Al-Tawil examined morphosyntactic features toward Badui dialect in Jordan. Still, he did not link it to the social and ecological dynamics that might contribute to dialect change (Al Tawil, 2021). Henceforth, the research by Shalhoub-Awwad discusses the morphological differences between Standard Arabic and the Palestinian dialect in the context of language acquisition. However, he does not consider the social interaction or ecolinguistic factors that influence those differences. Thus, by this study, the writer tries to figure out the gap by

carefully examining how dialectology and code mixing influence are through sociolinguistic and ecolinguistic studies towards Arabic skills among University students.

This study gives insight into the importance of considering social and ecological aspects in language learning, especially in Arabic learning. The ecolinguistic theory developed by Haugen (1972) in an article written by Ayyu Subhi Farahiba entitled "Analisis Ekolinguistik dalam Buku Teks Bahasa Indonesia Siswa Kelas VII SMP/MTs Edisi Revisi" explains that language and the environment have a very close relationship, and environmental changes can affect language changes (Lestari et al., 2019). Therefore, this study aims to contribute to widening the understanding of various social and ecological aspects that affect the ability to use Arabic. In this study, the author uses sociolinguistic theory developed by Wijana to analyze how dialectology and code mixing influence Arabic skills among University students. This theory explains that language use can be influenced by social factors, such as identity, background, environment, and relationships (Wijana, 2021).

Several previous researches have examined the phenomenon of code mixing on different issues. For example, a research by Syifa Fata Auliya Gunawan who did his research on a bilingual phenomenon that occurred at Daar El Huda Islamic Boarding School in Tangerang. This code mixing occurs because in communicating, all students must use Arabic instead of Bahasa Indonesia in daily speaking (Gunawan et al., 2023). Then, the next study was conducted by Nur Fauziah Fatawi, who researched code mixing in students' conversations at Madinah Modern Islamic Boarding School, East Lampung. This phenomenon arises due to the influence of local languages, the imbalance in mastering two languages, and the insertion of Javanese, Indonesian, and Bahasa Lampung into Arabic (Fatawi, 2019). Further, a research by Susylowati which analyzes code-mixing patterns on students' daily communications at Al-Mukmin Ngruki Islamic Boarding School and Assalaam Modern Islamic Boarding School in Indonesia found that students more often use code-mixing in communication because they come from multi-ethnic and multi-lingual backgrounds (Susylowati et al., 2019). Karomah did research at the Arabic Institute of Ibnul Qoyyim Islamic Boarding School in Yogyakarta and found that code-mixing occurrence is a kind of adaptation to the Arabic environment in muhadatsah program and the strength of students' mother tongue used in communication (Muhajir & Karomah, 2021). As well, Farooq also researched the phenomenon of code-mixing and code-switching practices on the military bilingualism towards Pakistani Defense Forces, whose code-mixing practices were using the Gumperz model (1982) from metaphorical code-switching (Ahmad, 2023).

1.2 Research Questions

The research questions of this study are: What are the factors influencing Arabic dialectology and code-mixing in Islamic Boarding School environment?; How does the process of socialization and linguistic interaction in Islamic Boarding Schools influence the formation of code-mixing and dialectology toward University students' Arabic skill? How do dialectology and code-mixing used in Arabic affect the language skills and students' understanding of Arabic in Islamic boarding schools?

2. METHODS
2.1 Research Design

This research used a qualitative approach with a case study, which allows for a deep analysis of the influence of dialectology and code mixing on students' Arabic skills. This approach explores the interaction between two linguistic phenomena and their effects on

participants or research subjects, particularly concerning Arabic language proficiency (Assyakurrohim et al., 2023). This research design was arranged systematically, starting from identifying linguistic phenomena, collecting data, and analyzing the results. The data obtained are analyzed deeply by considering the social and ecolinguistic contexts, so the research results can clearly describe the relationship between social factors, environmental factors, and the use of language in Arabic learning (Nurahma & Hendriani, 2021). The research design is structured to offer a comprehensive understanding of different levels of phenomena. Therefore, each stage addresses issues and requirements within distinct social contexts.

2.2 Research Subjects

The data for this research come from University students at UIN Kiai Haji Achmad Siddiq Jember, who are also santri at the Student Entrepreneur Boarding School of Nuris 2, Mangli, Jember. The respondents are selected through purposive sampling, a method that chooses participants based on specific criteria related to the research topic. In this study, students enrolled in the Arabic Al-Quran Science Academic Program (AIQ) are the primary focus. A total of 15 respondents are selected based on relevant factors, including their experience studying in a boarding school, diverse backgrounds, academic disciplines (Arabic and non-Arabic studies), and level of organizational involvement. Through this sampling technique, researchers aim to gain in-depth insights into the impact of dialectology, code-mixing, and *bi'ah arabiyah* on students' Arabic proficiency.

2.3 Research Procedures

This study adopted the research procedures outlined by Matthew B. Miles and A. Michael Huberman (Nurrisa et al., 2025). The data collection process was conducted in the following stages: direct observation, in-depth interviews, and triangulation (Sugiyono, 2018), within the Student Entrepreneur Islamic Boarding School of Nuris 2 environment. Observation is collecting data through direct observation, phenomena, or real behavior. This technique allows researchers to observe and record what we see in real situations, without intervention or change from the researchers (Romdona et al., 2025). Deep interviews according to Taylor and Bogdan's theory (1984) are face-to-face meetings between researchers and research subjects that happen regularly, to understand the research subjects' views on their life, experiences, or social situations which are expressed in their language (Saefuddin et al., 2023). Document analysis reviews and evaluates various documents related to a particular research or topic (Rifa'i, 2023). Direct observation is used to observe students' linguistic behavior during learning activities, group discussions, and other classroom learning. Interviews conducted during this research process are used to determine University students' perceptions regarding the use of dialects and code mixing. Document analysis refers to learning sources such as teaching materials, academic notes, and assignments related to Arabic.

2.4 Research Instruments

Research instruments are tools utilized for data collection, including questionnaires, interview guides, observation checklists, and tests. This section explained how these instruments are designed, validated, and implemented in the study. These research instruments are divided into test and non-test instruments (Fauziyah et al., 2023). The instruments used by researchers are non-test instruments, including the instruments of interview, observation, and documentation. The following are the instrument details used:

Interview Guidelines

The interview was conducted with a teacher who serves as deputy director of AIQ at Student Entrepreneur Islamic Boarding School of Nurul Islam 2 and 15 students of AIQ Arabic at Student Entrepreneur Islamic Boarding School of Nurul Islam 2. The interview used a guided interview method for teachers and a guided free interview for students to obtain wider and deeper data.

Table 1 Interview Guidelines for Teachers and Students

Interview aspects	Interview questions		
Dialectology	Questions for teacher		1. How does the students' local background influence their Arabic speaking? 2. Do you observe any dialects in students' Arabic conversations? 3. Do different dialects affect the students' Arabic communication skills?
	Questions for students		1. Does your local dialect affect your way of speaking Arabic? 2. Do you have any difficulties in understanding Arabic just because of the different dialects among students? 3. Do the different dialects affect your ability to communicate in Arabic?
Code mixing	Questions for teacher		1. How often do students use code mixing in academic communication? 2. In your opinion, does code mixing hinder or help students understand Arabic? 3. Does the students' academic background influence the occurrence of code mixing?
	Questions for students		1. In what situations do you often use code mixing to speak Arabic? 2. Do you think code mixing helps or hinders understanding Arabic? 3. Does your academic background influence how often you use code mixing?
Bi'ah arabiyah (Arabic environment)	Questions for teacher		1. What rules are set by Islamic boarding schools to encourage students to use Arabic? 2. What is the teacher's role in ensuring students use Arabic actively?
	Questions for students		1. How does the pesantren environment support you using Arabic in daily communication? 2. Are there any specific rules in pesantren that help fully encourage Arabic use?
Learning	Questions for teacher		1. What method is the most effective way to improve students' Arabic competence? 2. Does code mixing happen often in learning? 3. How can code mixing be reduced in learning?
	Questions for students		1. What is the most effective method to improve students' Arabic skills? 2. Do you often code-mix in the learning process? 3. What is the role of academic groups in helping you to improve your Arabic skills?

Observation Sheet

Observations were conducted to observe Arabic interactions in academic and social environments in this population. Observations were conducted three times at different times, using the observation sheets and the field notes to record all the observed phenomena.

Table 2 Observation Sheet

Observation aspects	Observed Indicator
Dialectology	1. Do students speak Arabic using their local dialect? 2. How often do local dialects occur in academic communication? 3. Does dialect affect students' Arabic communication skills?
Bi'ah arabiyah (Arabic Environment)	1. How often do students use Arabic in their daily activities? 2. How does teaching Arabic affect students' Arabic skills? 3. Do Islamic boarding school rules related to the Arabic environment affect students' interaction in using Arabic?
Code Mixing	1. In what situations do students mix Arabic, Bahasa Indonesia and their local

		languages?
	2.	Does code mixing occur in academic discussions, casual interactions, or both?
	3.	Does code mixing affect Arabic skills?
Learning	1.	How do students respond in using full Arabic?
	2.	Do students feel comfortable using Arabic without code mixing?
	3.	Does speaking Arabic without code mixing affect students' Arabic skills?

Documentation Forms

Documentation strengthens the data from interviews and observations. It includes evidence of photos, audio/video recordings of interviews, and relevant academic documents.

Table 3 Documentation

Kinds of document	Description
Photo	Any photos of learning activity, interview, and observation that are used to improve data validity.
Audio recording	Audio recordings of the interview, which functioned to get further conversation analysis, as the evidence of teachers' and students' opinions about dialectology, code mixing, and bi'ah arabiyah, and as evidence of direct quotes from the interview about Arabic rules in Islamic boarding schools.
Video recording	Students' video recording showing activities of doing tasks by implementing bi'ah arabiyah in the academic context
Students are writing (memorizing Arabic vocabulary)	Students' written notes show the learning implementation to improve the understanding of Arabic vocabulary.
field note	The summary of the bi'ah arabiyah agreement was obtained from the interview and observation.

2.5 Data Analysis

This study employs data analysis techniques based on the Miles and Huberman model. Qualitative data analysis is conducted interactively and continuously until data saturation is reached. The analytical process involves three main stages: data reduction, data display, and conclusion drawing or verification (Sugiyono, 2018). The data analysis steps of this research are as follows: (1) Data reduction: The Initial data obtained by researchers is collected. Those are in the form of learning activities, pesantren learning schedules, the language used in every activity, daily activities, campus activities, student habits at home, academic background, students' origin, students' mother tongue, the languages spoken at home, daily *bi'ah* effects, dialectological causes, students' code mixing during *bi'ah*, code mixing causes, students who are capable and incapable on their skills. Since the pure data is quite a lot, complex, quite complicated, and still not organized, the researchers reduce these data. Researchers summarize, sort and focus the data according to themes and patterns until the data is clearer and discard unused data (Sugiyono, 2018). (2) Data display: After reducing the data, the researcher displays (shows) the data in more specific and orderly patterns. They are all grouped according to dialectology, the dialectology process, and the influence of dialectology on students' Arabic skills, finding matters. The researchers group them using tables, describe them in narrative texts, and strengthen them by documentation. (3) Conclusion drawing/verification: The data that have been neatly and arranged will be concluded which then be supported by valid theories and evidence, so that whether the results have answered the problem statements or not, however the problem statements in qualitative research are still temporary and will develop after the research is on process. These are in the form of comparing and conformity checking interview results to observation results, and checking and connecting the findings to sociolinguistic and eco-linguistic theories.

3. FINDINGS AND DISCUSSIONS

3.1 Findings

Things influence the Dialectology and the Code-Mixing Appearance

Al-Quran Science Academy (AIQ) is a place of *Tarbiyah Ilmiyyah Amaliyyah* that focuses on *Tahfidz*, Arabic (classic books) and *riyadhoh yaumiyah* for AIQ students. In addition, AIQ also becomes a facilitator for Al-Qur'an and Arabic lovers to have public relations outside of pesantren. AIQ is a training facilitator for qualified Al-Qur'an and Arabic teachers/prospective teachers to meet the needs of society who love Al-Qur'an.

Internal and external factors influence the occurrence of code mixing and dialectology around this Islamic Boarding School. Through deep interviews, researchers obtained data on what internal factors form dialectology and code mixing. Ms. DMZ, an alumnus of a modern Islamic boarding school, said

> I am a Probolinggo alumnus of Modern Islamic Boarding School *Darrul Lughah Wal Karomah*, Probolinggo. I am not from a classic book or Qur'an boarding school, but a modern boarding school with a *bi'ah arabiyah* there, so every day I must speak Arabic, except Friday. Unfortunately, it is a must for students who attend Arabic institutions only. I did not attend institutions, so I know little about the vocabulary. I know just a little because I often hear my friends speak Arabic. I only study classic books every day except Friday, so I understand them better than Kalam. That is why when I speak Arabic, it is still stiff and mixed up. Otherwise, my major at UIN is Sharia Economics (ES). I am involved in ICIS (Institute of Culture and Islamic Studies) organization, but I am not active in it" (Ms. DMZ, 7 November 2024).

A similar thing was also expressed by one of the alumni of Islamic Boarding School Al-Qur'an and Language base. She said,

> I am from Rowokangkung, Lumajang. And alumnus of the Islamic Boarding School Darun Najah Lumajang. There are 3 programs there, the first is *tahfidz*, the second is Arabic, the third is English. At the same time, I enrolled in the Arabic program, which requires me to speak Arabic daily. Because of it, I am accustomed to speaking Arabic. Even though it was mixed at first, I can speak Alhamdulillah over time. The activities at Darun Najah are: memorizing 10 *mufrodat* a day, performing *khitobah* (speech), *taqdimul* qishoh (storytelling), *mujadalah* (debate), qiroatul akhbar, *roisatul jalsah* (MC), and drama. On the other hand, there is also a punishment for students who do not have bi'ah or are wrong in composing words; the punishment is memorizing Arabic vocabulary. At UIN, I studied in PBA (Arabic Language Education) and joined an external organization called ICIS (Institute of Culture and Islamic Studies), especially in the Arabic division. (Ms. SA, 7 November 2024).

The data visualization illustrates various internal factors influencing the dialectology and code-mixing phenomenon during the students' Arabic learning context. Based on the interview, it was found that the use of dialects and code-mixing is influenced by the students' socio-cultural background, such as their origin and previous educational experience. At the same time, the interview results also showed the development of students' deeper understanding of language variation and code-mixing along with interactions in their academic and social environments.

Table 4 Various Internal Factors Influencing the Dialectology and Code-Mixing Phenomenon

Internal factors	Variety factors	Number of Students	Description
Place of Origin	Lumajang	3 University students	Students come from several different regions, and their diversity allows them to influence dialectology in Arabic use because each region has a different
	Bondowoso	1 university student	
	Banyuwangi	4 university students	
	Jember	3 University students	

	Probolinggo	1 university student	linguistic background.
	Bali	2 University students	
	Jakarta Timur	1 University student	
Background	Alumni Islamic Boarding School with bi'ah	7 University students	Only 7 students of the 15 Islamic Boarding School alumni came from the school with bi'ah Arabiya (a good Arabic environment). This shows that an Islamic Boarding School background does not always guarantee mastering Arabic.
	Alumni Islamic Boarding School without bi'ah	7 University students	
	Never stay in an Islamic Boarding School	1 University student	
Study Program	Arabic Education (PBA)	9 University students	According to the study's major data, 9 students are from Arabic Education (PBA), while the rest are from other departments. Students who do not come from PBA are more likely to use code mixing because they do not speak Arabic as much as PBA students who specifically studied Arabic in their curriculum.
	Arabic Literature (BSA)	1 University student	
	Shariah Economics (ES)	2 University students	
	English Education (TBI)	1 University student	
	Social Education (T.IPS)	1 University student	
	Biology	1 University student	
Organization	Arabic base	9 University students	9 students are active in an Arabic-based organization, while 4 students do not participate in any organizations. Being active in an organization seems to play a role in strengthening Arabic language skills, because they have more opportunities to speak Arabic in academic and social interaction.
	Non-Arabic base	2 University students	
	Do not be involved in any organizations	4 University students	

Based on the data, it can be concluded that internal factors such as place of origin, educational background, study program, and organizational involvement influence dialectology and code mixing in students' Arabic learning. Different places of origin create language variation, while the experience of living in a boarding school does not always determine Arabic proficiency. Non-PBA students experience code mixing more often because they speak Arabic to a limited extent. In addition, the students' involvement in Arabic-based organizations helps to improve Arabic skills through academic and social interactions. Some of the influences from the data above are elaborated as follows: (1) Place of origin: Students studying at AIQ PPME Nuris 2 come from different regions, including Lumajang, Bondowoso, Banyuwangi, Jember, Probolinggo, Bali, and East Jakarta. Hence, they get and use the dialects of each region into the learning atmosphere. (2) Background: Almost all AIQ PPME Nuris 2 students are Islamic Boarding School alumni. However, in this case, there are differences in students' abilities between Islamic Boarding School classic books, Al-Qur'an-based, and language-based, even those who did not study in any Islamic Boarding School before. This way truly affects how far code mixing happens because institutions with an Arabic environment help students to gain more Arabic vocabulary, so they use less code mixing than those who study in Islamic Boarding Schools without an Arabic environment before, moreover, students who never studied in any Islamic Boarding School. (3) Study Program: Students who study in Arabic Education (PBA) or Arabic Literature (BSA) will be more proficient in language than those who come from non-language study programs, because language itself is like their meals. So in this case, students from Shariah Economics (ES), English Education (TBI), and other majors will experience more mixing code. Nevertheless, it does mean students of other majors are not capable enough to speak Arabic well. (4) Organization: University students are identical to organizations. In this case, enrolling in an organization affects the student's speaking skills. Certainly, in state universities (PTN), there must be organizations that support and help improve students' abilities in certain fields, including Arabic, either internally or externally. Therefore, the involvement of students in an Arabic organization can also determine code mixing.

Through deep interviews, researchers found that not only are there internal factors, but there are external factors too, which cause code mixing and dialectology, such as the activities done by students. As one of the AIQ Arabic students said:

The morning activity starts with submitting the vocabulary to Mr. Sayyid at 05.30 a.m. We usually submit it offline, but lately it is often online. We are also asked to make several sentences (in Arabic) from the submitted vocabulary. Although it was difficult initially, we got used to it over time. In the evening, we have time to learn *nahwu* classic books, speaking skills, *kajian Syekh*, and *syawir* (deliberation) after praying maghrib together. There is also a syahri exam (held monthly), sometimes kalam, written, depending on what Mr. wants." (Ms. AMF, 7 November 2024).

She added,

Speaking skills affect our speaking ability, because we are not allowed to speak Indonesian during the teaching and learning. However, if we do *bi'ah* outside of the classroom, sometimes we mix it up because we do not know strange vocabulary; moreover, we are still beginners. At least, we are accustomed to it and can be more fluent in speaking Arabic." (Ms. SA, 7 November 2024).

The teacher and Deputy Director of AIQ PPME Nuris 2 confirmed this statement. He said that:

"These activities are true. At the early meeting, we made several agreements with the students, and they were required to do bi'ah from the afternoon until before going to bed. If they do not know Arabic, they can mix it up. When it is time for Kajian Syekh, I require them to ask questions. If they do not do so, there will be the punishment and I noted it on the presence list."

He added,

For the ujian syahri (monthly exam), they can translate sentences and do i'rab on sentences. For the oral exam, they can make a video in groups. Those are done change by change. I provide reading files at the maximum H-1 level for the speaking skill exam to be learnt. On Thursday, the chosen student was asked to read and translate the text into their language in front of the class. It becomes their chance to speak Arabic. After this kalam habit, I am sure the students can speak Arabic, they need a place to be all out. Especially the senior students, they have an improvement, even if it still needs to be improved more." (Mr. RFA, 7 November 2024).

The data visualisation below shows various external factors of dialectology and code mixing in students' Arabic learning. Based on interview, it is known that the students' activity in Pesantren, such as memorizing Arabic vocabulary, studying *Tuhfatus Tsaniyah* classic book, speaking skill (Maharah Kalam), *Kajian Syekh*, *syawir* (deliberation), *syahri* exams, and the implementation of *bi'ah arabiyah*, play a role into dialect use and code mixing. Additionally, the interview shows that students' speaking skills continue to develop as long as they get along in the academic environment and have daily social interactions.

Table 5 Various External Factors of Dialectology and Code Mixing in Students' Arabic Learning

No	Activities	Day	Time	Teacher
1.	Memorizing Vocabulary	Monday – Friday	05.30 a.m. -06.30 a.m.	Mr. Sayyid
2.	Studying Tuhfatus Tsaniyah classic book	Monday - Wednesday	07.30 p.m. -09.00 p.m.	Mr. Roby
3.	Maharah Kalam (Speaking skill)	Thursday	07.30 p.m. -09.00 p.m.	Mr. Roby
4.	Kajian Syekh	Friday	07.30 p.m. -21.00 p.m.	Syekh Ali Mohamed Abdelwahab Al-Azhari
5.	Syawir (deliberation)	Monday - Friday	After praying maghrib together	Tutor
6.	Ujian Syahri (monthly exam)	End of the month	Conditional	Mr. Roby

		(conditional)		
7.	Bi'ah Arabiyah (Arab Environment)	Monday - Sunday	3 p.m. - before sleeping	Tutor

Based on the data, external factors such as students' activity in various Islamic Boarding Schools play a role against the appearance of dialectology and code mixing, as well as showing its impact on the development of their Arabic language skills. The more often students participate in Arabic activities, the more their Arabic skills improve, while mixing code tends to decrease. Hence, students' activeness in these activities indicates how far dialectology and code mixing occur, and how much influence they have in improving Arabic skills through academic and social interactions.

Memorizing Vocabulary

This activity is held at 05.30-06.30 a.m. by online or offline learning every Monday to Friday. In this activity: (a) The students are provided 10 vocabularies by the tutor to memorize every day (except Saturday-Sunday) and prepare several sentence structures derived from the vocabulary, (b) The students submit the memorization and sentences they have made to the teacher, (c) The teacher corrects the Arabic sentence if any mistaken structure are there, (d) The teacher speaks bilingual, Arabic and Indonesian to explain or to correct missing words. Because the students have different levels of Arabic skills. Here is an example of the errors found in the students' writing. She writes:

فَاطِمَةُ أَكْمَلَتْ مَاكِيَاجُهَا بِإِضَافَةِ الكُحْلِ.

the harokat مَاكِيَاجُهَاFatimah fixes her make-up by adding eye shadow. In lafadz was wrong as well as its tarkib (grammatical usage) the teacher corrects it by

الجملة جيدة بل فيها خطأ قليل في إعراب لفظ ماكياجها.saying:

He continued, "Your sentence is already good, but still there is something wrong in the sentence of مَاكِيَاجُهَا. Please pay attention to مَاكِيَاجُهَا it is placed after fi'liyyah أَكْمَلَتْ, so its position becomes maf'ul bih with i'rab nashab. The sentence of مَاكِيَاج is isim mufrod, so its nashab is using fathah مَاكِيَاجَ. This is the correct one." (Mr. SJS, 10 Oktober 2024)

Studying *Tuhfatus Tsaniyah* Classic Book

Tuhfatus Tsaniyah's classic book explains the rules of *nahwu jurumiyah* in detail. The study hour is held every Monday to Wednesday from 07.30 to 09.00 p.m. In this class, the learning process focuses on the classic book only (not Kalam), so the teacher explains the material in Bahasa Indonesia. However, when the teacher explains about *i'rab,* Arabic is spoken. In this study, students listen to the teacher's explanation and ask if something is unclear.

Speaking Skills (Maharah al-Kalam)

It is an activity to train students' Arabic speaking skills. It is held on Thursdays at 07.30-09.00 p.m. This class uses the *mubasyarah* method, in which the teacher gives Arabic text to students 1-2 days before the class to read. On Thursday, students are asked to read and translate the text into Arabic according to their mother tongue and understanding. The pointed students present it to another friend (peer tutors). Suppose the students find it difficult to understand the meaning even after consulting a dictionary and discussing it with friends (in Arabic). In that case, the teacher will help them, but they will still be encouraged to use Arabic. So there is only a small chance of code mixing. Specifically, there should not be languages other than Arabic for learning speaking skills.

Kajian Syekh

Leaning classic book with Syekh from Egypt, Syekh Ali Mohsen El-Sayyid Al-Azhari and Syekh Ali Mohamed Abdelwahab Al-Azhari, is held every Friday at 07.30 - 09.00 p.m. In this class, Sheikh explains the lesson in Arabic, and the translator restates it in Indonesian. However, regular and AIQ students are in different classes in this class. Regular students are allowed to speak Indonesian and ask questions. Otherwise, the AIQ Arabic program has a different system, and selected students are only expected to ask questions about the day's material in Arabic. They can mix it with Arabic and Indonesian if it is hard to speak full Arabic.

Deliberation (Syawir)

It is held after praying Maghrib and 15 minutes before the teacher arrives. The *syawir* activity is a discussion to review the previous material so that what the teacher conveyed in the previous meeting can be understood by students and re-explained to their friends based on their understanding and mother tongue (peer tutors). This activity is held outside the learning process, without teacher guidance, but it is still under monitoring.

Syahri Exam

Syahri exam is held every month at the beginning, the middle, or the end of the month. Nevertheless, for AIQ students, the teacher consistently holds it at the end of the month. He uses a pattern ترتيب نتيجة إمتحان شهري عربي. Therefore, the exams taken by students are different every month. Just like last October, the *syahri* exam is *i'rab*. Students were given a sentence and asked to interpret it. In November, the exam was to make a group video consisting of 1 student speaking Arabic, while the other students would interpret it, this was done alternately. In August, the teacher plans to hold a *syahri* exam in the form of text translation (maharah kitabah), students are expected to translate the text given by the teacher.

Arabic Language Environment (Bi'ah 'Arobiyah)

At the AIQ Arabic Program, the teacher and the students agree that speaking Arabic is a must in the afternoon class, from 15.00 WIB until before bed. So, this is the benchmark no matter how late their sleep is. If they do not know any Arabic vocabulary, they can mix them with Indonesian, creating more prominent code-mixing.

The Process of Forming Dialectology and Code Mixing

Based on the results of participatory observation, researchers found that the process of forming dialectology and code mixing is not far from its factors. They are as follows: (1) Dialectology begins with students live together with people from several different regions in one place, Islamic Boarding School, so that each language influences one another, (2) The interaction done by students both in learning and out of learning activities will influence the appearance of code mixing, (3) Arabic demands in institutional environment that force students always speak Arabic, in order to achieve the goal to speak Arabic fluently and well so that students are required to learn to speak Arabic both in learning and out of learning activities, even though code mixing and dialectology often occur, (4) At the stage of learning good Arabic, not all students are qualified and capable, so it is natural to use code mixing in daily life. This phenomenon shows that every student who uses code mixing when speaking Arabic naturally brings their mother tongue dialects into Arabic.

The Influences of Dialectology and Code Mixing on Students' Arabic Skills

The positive impact of code mixing and dialectology can show the identity of students' origin. Increasing Arabic vocabulary caused by frequent code mixing can improve

students' Arabic skills so that they are more accustomed and fluent in speaking. The more vocabulary they get, the less code mixing will be used. Do not be shy to make mistakes because, in fact, mistakes in speaking are proof that students are learning to speak better. Finally, the goal of speaking Arabic correctly with true Arabic intonation is achieved.

The negative impact of code mixing and dialectology is the destruction of Arabic structure that is not done properly and correctly, is also a mistake in speaking caused by speakers mixing two languages into other language elements, has an impact in or out of learning process which makes it informal, interlocutors who do not understand the vocabulary spoken by speaker. Finally, the more code mixing is used, the more it shows the decreasing ability of students to master a language.

3.2 Discussion

The results of this study showed that dialectology and code mixing in students' Arabic learning are influenced by internal and external factors, which impact its use and the level of students' Arabic proficiency. Internal factors include regional origin, educational background, study program, and organizational involvement, while external factors include language activities and the environment in Islamic Boarding School. This finding is in line with sociolinguistic and Eco-linguistic theories, which state that language is influenced by social, cultural, and environmental interactions (Khotimah & Pribadi, 2023).

The internal factors causing dialectology and code mixing are different places of origin, the experience of studying in an Islamic Boarding School, and students' study programs. The diversity of origin brings different dialects into Arabic, it gets along with the concept of dialectology that linguistic contact in a community creates language variation (Meylani et al., 2024). Students from Islamic Boarding School with a strong Arabic environment (bi'ah arabiyah) tend to have fewer code mixing than students who have never been in Islamic Boarding School. Students of Arabic Education (PBA) study programs are more fluent in Arabic than students of other study programs, who use Arabic less frequently in their academic activities.

On the other hand, external factors, such as social interaction and academic activities, also play a role in dialectology and code-mixing use. Islamic Boarding School activities such as memorizing vocabulary (mufrodat), learning classic books, Kajian Syekh, and deliberations (syawir) become a forum for students to form Arabic communication patterns. However, students still use code mixing in several situations, especially in informal communication contexts. It supports research on language shifting, which states that language use depends not only on formal policies but also on the comfort of communication in a bilingual community. It becomes a choice for speakers to use their mother tongue or put it aside because of environmental influence (Marnita, 2011).

In this study, the appearance of dialectology and code mixing was found through three main mechanisms: (1) linguistic contact between students with different origin backgrounds, (2) adaptation in academic interactions, and (3) communication strategies to fill the lack of vocabulary. Code mixing occurs when students struggle to find suitable words in Arabic, so they mix Bahasa Indonesia or their mother tongue as a linguistic adaptation. This phenomenon aligns with Winka Naida's Code-Switching and Code-Mixing theory (2024) which states that the bilinguals often switch codes to clarify meaning or adjust their words to other people (Naida, 2025).

The influence of dialectology and code mixing on students' Arabic skills has positive and negative aspects. Positively, dialectology enriches the understanding of language variation, while code mixing helps students understand Arabic concepts easily, especially in academic studies. It supports the theory of behaviorism and cognitivism, emphasising that environmental factors play a major role in second language acquisition (Setyawan,

2021). Students active in Arabic-based organisations also experience increased confidence in speaking because they often practice in the community. On the contrary, the negative impact is the potential for grammatical errors due to inconsistent use of Arabic. Students who use code mixing too often have difficulty constructing formal sentences in Arabic. It suits the case study research method on grammatical errors, which states that lack of practice in the target language can lead to errors in grammatical usage (Khamid, 2021).

The research result implications indicate that the academic environment needs to improve Arabic learning strategies. One of the ways that might work is providing an intensive Arabic class or a special Arabic zone to reduce the habit of code mixing. Also, teachers need to use more interesting and interactive learning methods so that students are more confident speaking Arabic without mixing it with other languages. Alternatively, the role-playing approach and daily communication simulations can be implemented in the classroom to practice speaking Arabic in various real situations. In addition, implementing the "language companion" system, in which advanced students accompany newbies in practicing Arabic, can help them naturally improve their skills. In this way, speaking Arabic can be further strengthened without making students feel stressed or having difficulty learning.

Although this study is useful, several limitations need to be considered. This research only focuses on Islamic Boarding School life, so further research can expand the scope by comparing the influence of dialectology, code mixing, and eco-linguistics in Arabic learning outside Islamic Boarding School, such as in universities or society. However, this research highlights the influence of certain dialects, such as Javanese and Madurese, on Arabic dialects in a limited scope. Future studies can explore more dialect variations to provide a broader picture. With further research, it is hoped that the results can enrich linguistic theory and support the development of more effective and inclusive Arabic learning methods.

Overall, this study showed that dialectology and code mixing are part of Arabic dynamics learning, which is influenced by social, cultural, and academic environmental factors. By understanding this phenomenon deeply, educational institutions can develop more effective strategies to support students' optimal mastery of Arabic.

4. CONCLUSIONS

This research findings are the internal factors which cause dialectology and code-mixing occurrences: students' place of origin, background, study program, and organization. While the external factors are pesantren activities, both in and out of learning such as, memorizing vocabulary (mufrodat), learning the *tuhfatus Tsaniyah* classic book, learning speaking skill, the existence of *kajian syekh*, *syawir* (deliberations), *ujian syahri* (monthly exams), and the Arabic environment (bi'ah 'arobiyah). The process of forming code mixing and dialectology around Student Entrepreneur Islamic Boarding School of Nuris 2 based on theories are (1) Dialectology begins with students from different places live together in one place, so that each language influences one another, (2) The students interact one another both in and out of learning process, (3) There are demands in the institutional environment that force students always to speak Arabic, in order to achieve the goal to speak Arabic fluently and well even though code mixing often occurs. (4) The interactions done by students daily using code mixing in speaking Arabic, naturally bring their mother tongue dialects into Arabic.

Dialectology and code-mixing positively affect the development of students' ability to speak Arabic because code-mixing is a part of language learning that trains a second-language speaker to become accustomed and fluent in the second language. Conversely,

it has a negative effect on the grammatical structure of Arabic because it damages the language structure, which impacts the learning process, making it informal.

Several of these phenomena showed that every student uses/brings code mixing into Arabic according to their mother tongue dialects. Although this study is useful, several weaknesses need to be considered. First, the researcher's experiment only focused on Islamic Boarding School life, so further research can expand the scope by trying deep experiments related to dialectology, code mixing, and eco-linguistics in learning Arabic outside the Islamic Boarding School. For example, comparative analysis between regions to measure the influence of mother tongue dialects on Arabic language mastery. Second, this study examines the influence of the social and cultural environment, such as the changes of the residential environment, in the context of Islamic Boarding School. Future research can enrich eco-linguistic studies by involving a wider community. Third, this study focuses more on the influence of certain dialects, such as Javanese or Madurese, on Arabic dialects and grammar in a small scope, the Islamic Boarding School only. Further research can explore the influence of other language dialects on Arabic dialects and grammar to provide more comprehensive pictures. These experiments support the development of linguistic theory and provide practical insights to improve Arabic learning methods more effectively and inclusively.

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