

Affective Strategies in Arabic-Indonesian Code-Mixing on TikTok: A Discourse Analysis of Microlearning Content on the @hayfaacademy Account

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Abstract

This study examines affective strategies expressed through Arabic-Indonesian code-mixing in Arabic microlearning content on TikTok. As an informal and participatory learning space, TikTok enables not only the delivery of instructional messages but also the creation of emotional, social, and cultural connections. This research aims to identify the types and roles of code mixing in videos from the @hayfaacademy account and analyze how these linguistic choices foster affective engagement between the creator and viewers. Using a qualitative approach with critical discourse analysis, the study explores macro structures of meaning, classifies forms of language mixing, and interprets viewers' emotional involvement through the affective domain framework. The findings reveal that code mixing supports comprehension while strengthening interpersonal closeness, indicating its dual role as a linguistic and affective strategy within digital learning settings. Theoretically, this study contributes to discussions on affect in Arabic language learning, particularly within social media environments where emotions and meaning-making are intertwined. Practically, the results offer insights for educators and content creators on designing microlearning materials that are empathetic, culturally resonant, and accessible to diverse learners. Future studies may expand the scope by incorporating multimodal analysis and engaging participants from broader sociocultural backgrounds to deepen understanding of linguistic and affective dynamics in Arabic microlearning.

Keywords: Affective Strategy, Arabic Language, Code Mixing, Critical Discourse Analysis, TikTok Microlearning

ملخص

تتناول هذه الدراسة الاستراتيجيات الوجدانية التي تتجلى من خلال ممارسات المزج اللغوي العربي-الإندونيسي في محتوى التعلّم المصغّر للغة العربية على منصة تيك توك. ويوصف تيك توك فضاءً تعليميًا غير رسمي وتشاركيًا، فإنها لا تتيح نقل الرسائل التعليمية فحسب، بل تسهم أيضًا في بناء الروابط الوجدانية والاجتماعية والثقافية. وتهدف هذه الدراسة إلى تحديد أنواع وأدوار المزج اللغوي في مقاطع الفيديو المنشورة على حساب @hayfaacademy، وتحليل كيفية إسهام هذه الاختيارات اللغوية في تعزيز التفاعل الوجداني بين صانع المحتوى والمشاهدين. وتعتمد الدراسة منهجًا نوعيًا قائمًا على تحليل الخطاب النقدي، لاستكشاف البنى الكلية للمعنى، وتصنيف أشكال المزج اللغوي، وتفسير مستوى الانخراط العاطفي لدى المشاهدين في ضوء إطار المجال الوجداني. وتُظهر النتائج أن المزج اللغوي يسهم في دعم الفهم وتعزيز القرب التفاعلي بين المتلقين، مما يدلّ على دوره المزدوج بوصفه استراتيجية لغوية ووجدانية في سياقات التعلّم الرقمي. ومن الناحية النظرية، تسهم هذه الدراسة في إثراء النقاشات المتعلقة بالمجال الوجداني في تعلّم اللغة العربية، ولا سيما في بيئات وسائل التواصل الاجتماعي التي تتداخل فيها المشاعر مع بناء المعنى. أمّا من الناحية

التطبيقية، فتقدم النتائج رؤى عملية للمربين وصناع المحتوى حول تصميم مواد التعلم المصغر بطريقة أكثر تعاطفًا، وذات صدى ثقافي، وسهولة الوصول لمتعلمين من خلفيات متنوعة. وتفتتح الدراسات المستقبلية توسيع نطاق البحث من خلال دمج التحليل متعدد الوسائط، وإشراك مشاركين من خلفيات اجتماعية وثقافية أوسع، لتعميق فهم الديناميكيات اللغوية والوجدانية في تعلم اللغة العربية عبر المحتوى المصغر.

الكلمات المفتاحية: الاستراتيجية العاطفية، اللغة العربية، التعلم المصغر على تيك توك، تحليل الخطاب النقدي، مزج اللغات

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Introduction

Second language acquisition occurs through various learning interactions. Affective strategies are an important dimension in this process. As language use develops, it is undeniable that speakers use certain languages more often to clarify meanings that are difficult for their conversation partners to understand. Bilingual communities will choose which language to use when communicating within certain communities, particularly in multilingual academic and religious contexts.¹ This is in line with the function of language used by humans as a means of communication to achieve goals.² Language selection through code-mixing involves the integration of a dominant language with fragments of another language, a phenomenon frequently observed in modern public communication as a strategy to enhance accessibility and audience comprehension.³ This code-mixing practice is widely found on digital Arabic language learning platforms.

The transformation of digital media has significantly impacted education, particularly in language learning, which is increasingly linked to technology and social media.⁴ Learning processes have evolved into flexible, multimodal, and contextual experiences through technology-supported language learning methods, aligning with the principles of microlearning that emphasize short, focused, and narrative-driven learning units.⁵ In this context, non-formal learning refers to a process outside the formal education system that remains goal-oriented and systematically designed to

¹ Yudhiantara, Rully Agung, Eri Kurniawan, Mohamad Zaka, and Al Farisi. *Rhetorical Move and Language Feature Analysis on Multilingual Research Article Abstracts Across English, Indonesian, and Arabic Languages in Islamic Studies*, Ta' Lim Al - 'Arabiyah: Jurnal Pendidikan Bahasa Arab dan Kebahasaan 9, no. 1 (2025): 1–19. DOI: <https://doi.org/10.15575/jpba.v9i1.44663>

² Tajudin Nur et al., *Pengantar Sociolinguistik Arab*, (Sumedang: Unpad Press, 2022), hlm. 57.

³ Azzahra, Annisa, *Code Switching and Code Mixing in Modern Public Communication (Indonesian Sociolinguistic Analysis)*, International Journal of Current Science Research and Review 07, no. 06 (2024): 4076–4080. DOI: <https://doi.org/10.47191/ijcsrr/v7-i6-58>; Aburqayiq, Mohammad Hussein, Asma, Abdel Rahman Mitib Altakhaineh, and Anas Hashem Alsariera, *Code-Mixing between Arabic and English among Jordanians on Social Media*, Cogent Social Sciences 11, no. 1 (2025): 128-153. DOI: <https://doi.org/10.1080/23311886.2025.2491705>

⁴ Nurul Fitriah Alias and Rafiza Abdul Razak, *Exploring the Pedagogical Aspects of Microlearning in Educational Settings: A Systematic Literature Review*, Malaysian Journal of Learning and Instruction 20, no. 2 (2023): 267–294. DOI: <https://doi.org/10.32890/mjli2023.20.2.3>

⁵ Theo Hug, *Micro Learning and Narration*. In *Fourth Media in Transition Conference*, Innsbruck 4048 (2005): 6–8. <https://www.researchgate.net/publication/237558117>

develop specific skills.⁶ Digital platform-based non-formal learning models have become a key educational innovation because they expand access, provide greater flexibility, and create more authentic and participatory learning experiences.⁷ This trend is also reflected in Arabic language learning practices on digital platforms such as YouTube.⁸ As digital learning environments continue to expand, social media emerges as an alternative educational setting with the potential to enhance engagement and motivation in the digital age. This development aligns with contemporary perspectives on Arabic language learning that respond to modern educational strategies and societal needs, particularly within the context of Arabic language education in the Industry 4.0 era.⁹

This study applies Muysken's Code Mixing Theory to identify the forms and patterns of Arabic-Indonesian code mixing in TikTok microlearning content. Muysken classifies code mixing into three main types: insertion, alternation, and congruent lexicalization. Compared to earlier frameworks proposed by Poplack and Gumperz, which strictly distinguish code mixing from code switching, Muysken's model is considered more suitable for analyzing the fluid, dynamic, and multimodal linguistic practices commonly found in digital media environments.¹⁰

While previous studies have widely applied Muysken's framework to bilingual interactions, most of them focus on structural classifications or general communicative functions, without examining how code-mixing practices operate as affective strategies in digital learning contexts. In particular, research on TikTok-based microlearning tends to emphasize engagement metrics or instructional design, leaving the affective and linguistic mechanisms of code mixing underexplored. This study updates existing research by extending Muysken's theory beyond structural analysis, positioning code mixing as an affective and pedagogical strategy within informal, social media-based Arabic language learning.

Accordingly, the novelty of this study lies in its integrated analytical approach, which simultaneously examines code-mixing forms, affective expressions, and audience engagement within TikTok microlearning content. By using the @hayfaacademy account as a representative case, this research offers new insights into how Arabic-Indonesian code mixing functions not only to support linguistic comprehension but also to foster emotional connectedness and interpersonal engagement across diverse audience groups. This integrative perspective contributes to the advancement of Arabic language learning research in digital and informal educational settings.

Recent studies indicate a growing scholarly interest in microlearning, affective domains, and code-mixing practices in digital learning environments over the past five years. Ward highlights that the affective domain plays a crucial role in shaping learner engagement and value internalization

⁶ Philip H. Coombs, Manzoor Ahmed, *Attacking Rural Poverty: How Nonformal Education Can Help*, (USA: A World Bank Research Publication, 1974), hlm. 8.

⁷ Wali Khan Monib, Atika Qazi, and Rosyzie Anna Apong, *Microlearning beyond Boundaries: A Systematic Review and a Novel Framework for Improving Learning Outcomes*, *Heliyon* 11, no. 2 (January 30, 2025): 2-23. DOI: <https://doi.org/10.1016/j.heliyon.2024.e41413>

⁸ Dariyadi, Moch. Wahib, Moh. Fauzan, and Miftahul Huda, *Enhancing Arabic Language Learning with Microlearning: A Case Study of the Arabiyatuna YouTube Channel*, *Arabia: Jurnal Pendidikan Bahasa Arab* 15, no. 2 (2023): 211-230. DOI: <https://10.21043/arabia.v15i2.27976>

⁹ Izzati, Rania, Rahmat Hidayat Lubis, Nabil Fuadi, and Shafwatul Widad, "The Relevance of Arabic Language Learning According to Rusydi Ahmad Thu'aimah With Modern Education Strategies", *Mantiqutayr: Journal of Arabic Language* 5 1 (2025): 41-55. DOI: <https://doi.org/10.25217/mantiqutayr.v5i1.5127>; Afrianingsih, Baiq Intan, Naifah, Nur Laila Azizah, Siti Sanah, and Muhammad AthifAudl Ramadlan, "Characteristics of Arabic Language Learning in Indonesia Era 4.0", *Mantiqutayr: Journal of Arabic Language* 5 1 (2025): 1-23. DOI: <https://doi.org/10.25217/mantiqutayr.v5i1.5098>

¹⁰ Pieter Muysken, *Bilingual Speech: A Typology of Code-Mixing*, (Cambridge: Cambridge University Press, 2000), hlm. 1-250.

during educational processes.¹¹ Similarly, Hai Anh demonstrates that emotionally driven digital content can generate affective resonance, strengthening psychological connectedness between content creators and audiences.¹² These studies emphasize that learning in digital spaces is not merely cognitive but also deeply emotional and relational.

At the same time, research on code-mixing in digital discourse has expanded. Asma argues that code mixing functions not only as language alternation but also as a communicative strategy that enhances meaning accessibility and audience comprehension.¹³ Reema further shows that code mixing in digital religious discourse fosters emotional closeness, solidarity, and communicative legitimacy.¹⁴ From a microlearning perspective, Nurul confirms that short-form video content improves retention, focus, and learning motivation.¹⁵ While David identifies TikTok as a promising platform for microlearning-based instructional design due to its interactive and participatory features.¹⁶

Although these studies provide valuable insights, they tend to approach digital learning phenomena from separate analytical perspectives. Some focus primarily on the affective domain without examining specific linguistic strategies, while others emphasize the pedagogical benefits of microlearning or the cognitive dimensions of bilingual language use. As a result, existing research remains fragmented in its treatment of language, emotion, and platform-specific learning practices.

Moreover, studies on code mixing largely concentrate on structural classifications or communicative functions in general bilingual contexts, with limited attention to how code-mixing strategies operate within microlearning environments on social media platforms. Similarly, research on TikTok-based learning often prioritizes engagement metrics and instructional design, rather than analyzing the linguistic mechanisms that mediate affective and educational interactions.

To date, there has been no comprehensive study that integrates code-mixing practices, affective resonance, and TikTok-based microlearning within the specific context of Arabic language learning. This study addresses this gap by offering an integrated analysis of how Arabic-Indonesian code mixing in microlearning content functions not only as a linguistic strategy but also as a medium for fostering affective engagement and emotional connectedness in informal digital learning spaces.

¹¹ Zoonen, Ward van, and Anu E. Sivunen, *Finding Support in Emotional Expression: An Analysis of the Implications of Emotional Communication on Enterprise Social Media*, *European Management Journal*, 2025: 1-10. DOI: <https://doi.org/10.1016/j.emj.2025.04.003>

¹² Tran, Hai Anh, Andrew Farrell, Heiner Evanschitzky, Bach Nguyen, and Anna Lena Ackfeldt, *Using Affective Content to Promote High-Involvement Services on Social Media*, *Journal of Business Research* 179 (June 1, 2024): 1-11. DOI: <https://doi.org/10.1016/j.jbusres.2024.114676>

¹³ Aburqayiq, Mohammad Hussein, Asma, Abdel Rahman Mitib Altakhaineh, and Anas Hashem Alsariera, *Code-Mixing between Arabic and English among Jordanians on Social Media*, *Cogent Social Sciences* 11, no. 1 (2025): 128-153. DOI: <https://doi.org/10.1080/23311886.2025.2491705>

¹⁴ Salah, Reema, *Arabic-English Mixing among English-Language Students at Al Albayt University: A Sociolinguistic Study*, *International Journal of Arabic-English Studies* 23, no. 2 (2023): 319-338. DOI: <https://doi.org/10.33806/ijaes.v23i2.466>

¹⁵ Alias, Nurul Fitriah, and Rafiza Abdul Razak, *Exploring the Pedagogical Aspects of Microlearning in Educational Settings: A Systematic Literature Review*, *Malaysian Journal of Learning and Instruction* 20, no. 2 (2023): 267-294. DOI: <https://doi.org/10.32890/mjli2023.20.2.3>

¹⁶ Conde-Caballero, David, Carlos A. Castillo-Sarmiento, Inmaculada Ballesteros-Yáñez, Borja Rivero-Jiménez, and Lorenzo Mariano-Juárez, *Microlearning through TikTok in Higher Education. An Evaluation of Uses and Potentials*, *Education and Information Technologies* 29, no. 2 (February 1, 2024): 2365-2385. DOI: <https://doi.org/10.1007/s10639-023-11904-4>

Method

This study focuses on Arab–Indonesian code-mixing and its affective meanings in TikTok microlearning content; therefore, the methodological section emphasizes data selection, discourse analysis procedures, and the theoretical framework. This focus is reflected in the structure of the methodological section, which is detailed in the following subsections.

This study employs a qualitative research approach with a Critical Discourse Analysis (CDA) design to examine Arabic-Indonesian code-mixing practices and the portrayal of affective elements in Arabic microlearning content on TikTok. This approach enables an in-depth exploration of linguistic strategies and socially constructed emotional effects expressed in digital interactions. TikTok, as a participatory and emotionally engaging informal learning environment, provides a rich context for uncovering implicit messages embedded in the creator’s utterances.

This research consists of several methodological components. First, data sources include three TikTok videos from the educational account @hayfaacademy, purposively selected from 270 uploads based on (1) microlearning content related to Arabic language explanation, (2) the presence of Arabic-Indonesian code-mixing, and (3) affective expressions such as motivational cues or positive value framing. The selected videos *بالروح بالدم*, *لافرح*, and *ماقصرت* represent variations in affective strategies embedded in linguistic message construction. Second, semi-structured interviews were conducted with three informants to deepen the analysis of affective responses. Third, the researcher serves as the primary instrument, supported by interview guidelines adapted from Bloom’s affective domain and Osgood’s affective response theory. Informants were selected through purposive sampling to represent three typical TikTok user age groups: 16-25 years old, 26-35 years old, and 36-50 years old. Each category is represented by one participant. These participants were selected based on their familiarity with digital learning content. Semi structured interviews allowed them to narrate experiences, interpretations, and emotional responses to the selected videos.

Data collection involved documenting the selected TikTok videos, producing full transcriptions of the creator’s utterances, and conducting interviews in October 2025. Data analysis proceeded concurrently using Bowen’s document analysis model to explore contextual meaning and social functions within the discourse.¹⁷ Discourse analysis followed Teun A. van Dijk’s macrostructural framework to identify themes, message structures, and rhetorical strategies.¹⁸ Emotional Geography theory was used to conceptualize TikTok as an affective space that fosters symbolic and psychological closeness through language, visuals, and interaction.¹⁹ Code-mixing practices were analyzed using Muysken’s typology, insertion, alternation, and congruent lexicalization to interpret the linguistic strategies employed to deliver concise yet emotionally resonant educational messages.²⁰ Data validity was ensured through theoretical validity and source

¹⁷ Bowen, Glenn A, *Document Analysis as a Qualitative Research Method*, Qualitative Research Journal 9, no. 2 (2009): 27–40. DOI: <https://doi.org/10.3316/QRJ0902027>

¹⁸ Dijk, Teun A Van, *Principles of Critical Discourse Analysis*. Discourse & Society 4, no. 2 (1993): 249-283. DOI: <https://doi.org/10.1177/0957926593004002006>

¹⁹ Davidson, J, M M Smith, and L Bondi, *Emotional Geographies*. books.google.com, 2012. p 147-231. https://books.google.com/books?hl=en&lr=&id=F6xL344M0IMC&oi=fnd&pg=PP1&dq=emotional+geography&ots=7blQeX_1Ce&sig=0Bd5xCfwGWMsiZhKtsryBxzVEQ0

²⁰ Pieter Muysken, *Bilingual Speech: A Typology of Code-Mixing*, (Cambridge: Cambridge University Press, 2000), hlm. 1–250.

triangulation by comparing discourse analysis and interview findings. The study’s limitations include a small number of videos and informants, positioning the findings as exploratory rather than generalizable, while offering an in-depth understanding of code-mixing as both a linguistic and affective strategy in social media–based Arabic learning.

Result and Discussion

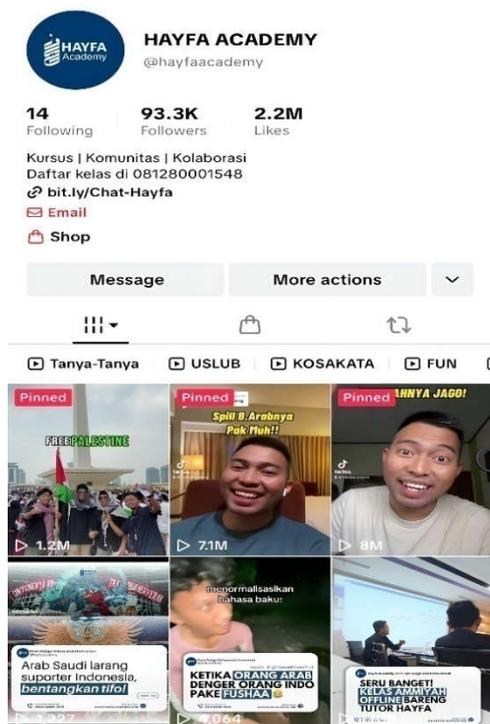


Figure 1. Hayfa Academy Account on TikTok

Based on figure 1, Hayfa Academy is an online educational institution specializing in teaching Communicative Arabic, particularly the ‘Ammyiah (daily conversational) dialect, to support practical needs such as hajj/umrah rituals, study, or travel to Arab countries. The platform is known as a pioneer in this field in Indonesia, aiming to help learners acquire functional Arabic for real-life communication. Hayfa Academy has also established collaborations with relevant institutions, including the Ministry of Religious Affairs, to provide language training for hajj officers. Given the platform’s role in delivering practical Arabic learning through digital media, the following analysis examines how such instructional practices appear in the selected TikTok content. Based on data from the three selected videos, highlight differences in the contexts of Arabic language learning on social media and emphasize code-mixing patterns that serve educational and emotional purposes. These patterns are summarized in table 1.

Table 1. Patterns of the 3 Videos

No	Video Code	Title/Context	Microlearning Indicators	Dominant CodeMixing Form	Affective Contained	Element
1	V1	POV: 'Having a husband who is	It lasts less than two	Alternation	Displaying affection in the form of	closeness,

		good at Arabic, so he understands the meaning of the trending song ' لا فرح	minutes with a focus on one main topic.		admiration, optimism, and satisfaction with learning. The conveyed meaning emphasizes life changes, steadfastness, and gratitude.
2	V2	Uncovering the meaning با الروح يا الدام نفديك يا أقصى	Lasts less than two minutes and focuses on one topic of discussion.	Insertion	Contains values of devotion and solidarity. The affective content includes empathy, respect, and a spirit of togetherness across cultures.
3	V3	Expression ما قصرت	Lasts less than two minutes with an interactive and practical scheme.	Insertion	Reflecting the values of politeness, gratitude, and mutual respect among individuals. These values demonstrate a positive attitude, appreciation, and respect for culture (cultural appreciation).

Based on table 1, the three selected videos display typical features of microlearning, such as short duration and a clear thematic focus. The types of code mixing observed are mainly insertion patterns, with functions that vary depending on the discourse context. Additionally, the emotional elements in each video highlight qualities like familiarity, empathy, politeness, and cultural appreciation. This aligns with Galvez Ruiz's findings, which suggest that using TikTok in learning environments can increase audience engagement and emotional interaction. These insights serve as a foundation for further exploring the relationship between linguistic forms, social functions, and emotional expression in code-mixing practices within Arabic language learning content on TikTok.²¹

A. Dynamics of Form, Affect, and Ideology in Arabic-Indonesian Code-Mixing Practices

This section presents the results of analyzing the forms and functions of Arabic-Indonesian code mixing in Arabic microlearning content on TikTok. The analysis focuses on three videos from the @hayfaacademy account that demonstrate code-mixing practices within a language learning context. The discussion highlights how different forms of code mixing appear in the creator's utterances and the social and emotional roles they play through the use of both languages. Additionally, this section includes a critical discourse analysis to examine how meaning, values, and socio-cultural relations are conveyed through code-mixing practices in digital learning. The data on code mixing and critical discourse analysis are shown in table 2.

²¹ Pablo Gálvez-Ruiz et al., *TikTok as a Learning Tool in Higher Education: Validation of a Scale*, Journal of Hospitality, Leisure, Sport and Tourism Education 36 (June 1, 2025): 2-10. DOI: <https://doi.org/10.1016/j.jhlste.2025.100548>

Table 2. Code Mixing & CDA Video 1 ”لا فرح”

No	Mixed Original Code Speech	Code Mixing Type	Function of Affection	Affective Content	CDA Function
1	حبيبي	-	Opening closeness	Inter-personal closeness	Building a warm relationship between the speaker and the audience
2	لبيك با قلبي	-	Warm regards to the conversation partner	Love	Creating a sense of social closeness
3	I want to know what it means. لا فرح	Alternation	Invite clarification of meaning	Interest in learning	Setting the orientation of the discourse and the purpose of the discussion
4	That song still sounds fresh.	-	Context Trigger	Enthusiasm	Connecting discourse with popular songs
5	I think so	-	Informal clarification	Light humor	Bringing a casual conversational style
6	Arabic lyrics and translation	Alternation	Facilitates understanding	Emphaty	Providing an authoritative interpretation of the meaning
7	There is no eternal happiness and sadness, right?	-	Clarification	Emotional reflection	Strengthening the core message about the dynamics of life
8	That's right, ما شاء الله	Alternation	Expression of appreciation	Admiration	Inserting appreciation values into the narrative
9	Certainly one after another	-	Reaffirmation of values	Optimism	Emphasizing the central idea of life change
10	سبب نفسك للمقسوم surrender to fate	Alternation	Moral reinforcement	Acceptance of firmness	Articulating the values of life and destiny
11	Wow, that's really cool,	-	Positive evaluation	Admiration	Strongly closing the interpretative

	very meaningful				argument
12	We are taught to be grateful and not to dwell in sadness.	Congruent lexicalization	Providing educational value	Gratitude, peace	Summarizing the message of moral values and functions
13	I'm glad to know	-	Reflective closing	Learning satisfaction	Strengthen the benefits of learning as a resolution

Based on table 2, the first video displays a code-mixing pattern marked by alternation, specifically switching between Arabic and Indonesian within a single speech segment. This pattern mainly occurs in the part explaining the meaning of the lyrics, where the speaker contrasts the Arabic text with its direct translation or interpretation. Meanwhile, the insertion of Arabic words like *لبيك با قلبي*, *حبيبي*, and *ما شاء الله* acts as emotional markers that strengthen interpersonal closeness.

From a discourse perspective, the use of code mixing serves three main functions. First, it plays an educational role by helping the audience understand the meanings conveyed in the Arabic lyrics. Second, it serves an interpersonal purpose by creating a warm communicative bond through forms of address and emotional expressions. Third, it offers a reflective and value-driven function that highlights the video's core messages about the impermanence of emotions, personal resilience, and the importance of gratitude. These patterns of language switching in digital contexts align with the findings of Nguyen and Diederich, who state that multimodal linguistic strategies on social media help build emotional closeness while enhancing message clarity in language learning.²² Therefore, the code-mixing practices in this video act as a discourse strategy that communicate educational, emotional, and moral values all at once.

Table 3. Code Mixing & CDA Video 2 ”*با الروح با الدام نفديك يا أقصى*”

No	Mixed Code Speech	Original Speech	Code Mixing Type	Function of Affection	Affective Content	CDA Function
1	يا أحبب does it mean? بأ “	What	Alternation	A warm greeting to open up closeness	Closeness, attention	Opening the topic & calling the audience
	الروح با الدام نفديك يا أقصى					

²² Ha Nguyen and Morgan Diederich, *Facilitating Knowledge Construction in Informal Learning: A Study of TikTok Scientific, Educational Videos*, Computers and Education 205 (November 1, 2023): 1-11. DOI: <https://doi.org/10.1016/j.compedu.2023.104896>

2	For those who don't know yet, يالا Let's discuss together	Insertion	Inclusive invitation	Togetherness, solidarity	Building a collaborative orientation & invitation
3	بالروح = with soul	Insertion	Breaking down the meaning to make it easier to understand	Clarity, understanding support	Lexical analysis/word explanation
4	بالدم = with blood	Insertion	Breaking down the meaning to make it easier to understand	Clarity, understanding support	Lexical analysis/word explanation
5	So, if combined, it means	-	Simplifying the concept	Mentoring, cognitive empathy	Unification of philosophical meaning
6	نفديك = We are willing to sacrifice this for you.	Insertion	Breaking down the meaning to make it easier to understand	Clarity, understanding support	Lexical analysis/word explanation
7	The comparison is فديتك	Insertion	Broadening of insights	Depth of meaning	Lexical analysis/word explanation
8	It's often heard in nasyid بأم و أبي فديتك سيدي	Alternation	Providing real context	cultural interconnectedness	Authentic usage illustration
9	Common expressions used by Arabs	-	Connecting cultures	Cultural Appreciation	Presentation of cultural context
10	For example عندي كلام جديد	Alternation	Conversation simulation	Dialogic proximity	Providing a situational overview
11	Arab people are كريم	Congruent lexicalization	Growing admiration	Cultural Appreciation	Explanation of cultural characters
12	The language is very high-level	-	Assessment	Awareness of linguistic meaning	Comparison of meaning and usage
13	compared to	Alternation	Comparing nuances	Awareness of linguistic	Comparison of meaning and

	when talking				meaning	usage
14	If you use <i>فديتك</i> or <i>نفديك</i>	Insertion	Emotional diction emphasis		Appreciation of values	Value emphasis
15	So you understand, right?, “ <i>با الروح</i> <i>با الدام نفديك يا</i> <i>أقصى</i> ,”	Alternation	Emphasizing the meaning		Feeling satisfied and empathetic	Final emphasis of the message
	and body and all our blood, we dedicate this to you, oh Aqsha.”					

Based on table 3, the second video displays a code-mixing pattern primarily characterized by insertion, especially through the inclusion of Arabic words to clarify meanings more thoroughly. Alternation is also evident in authentic examples and dialogue simulations, which are used to strengthen cultural context and enhance audience understanding. From an emotional standpoint, the utterances in this video convey empathy, solidarity, and appreciation for Arab cultural values.

From a critical discourse perspective, the combination of these code-mixing forms serves three main functions: (1) a pedagogical function, achieved by breaking down lexical meaning; (2) an interpersonal function, demonstrated through collaborative invitations and warm greetings; and (3) an ideological function, emphasizing values of sacrifice, care, and cross-cultural solidarity. These functions support Kaur, Saraswat, and Alvi’s view that technology-enabled language learning requires integrating multimodal practices and explicit meaning-making to improve knowledge construction and users’ emotional engagement. From this perspective, code-mixing in the video not only helps clarify linguistic content but also supports building ideas of humanity and emotional bonds between the speaker and the audience.²³

Table 4. Code Mixing & CDA Video 3 ”*نما قصرت*”

No	Mixed Original Code Speech	Code Mixing Type	Function of Affection	Affective Content	CDA Function
1	The meaning behind the words	Insertion	Creating curiosity	Igniting interest to learn	Introduction to the topic & framing of Arab

²³ Divya Jyot Kaur, Niraja Saraswat, and Irum Alvi, *Technology-Enabled Language Learning: Mediating Role of Collaborative Learning*, Journal of Language and Education 9, no. 1 (2023): 89–101. DOI: <https://doi.org/10.17323/JLE.2023.12359>

	“ماقصرت”				cultural appreciation themes
2	Many are asking ما قصرت artinya bang	Insertion	Responsive to audience needs	Social closeness	Strengthening the relationship between the speaker and the audience, with the audience as the catalyst for discourse
3	Okay, let's go through them one by one.	-	Learning support	Learning motivation	Setting the orientation of the discourse and the purpose of the discussion
4	ما means no	Alternation	Breaking down the meaning to make it easier to understand	Support for explaining the meaning	Lexical analysis/word explanation
5	ما قصرت فعل قصّر يقصّر	Insertion	Broadening of insights	Support of deep meaning	Lexical analysis/word explanation
6	Allright, ما قصرت means not reducing	Insertion	Emphasizing the meaning	Support of deep meaning	Reinterpretation of meaning
7	ما قصرتم you do not reduce	Insertion	Expanding understanding	Appreciation for 'you all'	Shows a positive relationship between the speaker and the audience
8	It means that you are not lacking.	-	Contextual explanation	Positive affirmation	Emphasis on high appreciation and courtesy values
9	Entertains us	-	Explanation of meaning	Positive affirmation	Emphasis on high appreciation and courtesy values
10	In terms of meaning, it's the same as saying 'thank you'	-	Simplification of meaning	Expression of Gratitude	Simplification & unification of cultural concepts for Indonesian audiences

Based on table 4, the analysis of the utterance data in the third video, the main forms of code-mixing observed are characterized by insertion, especially when glossing word meanings, mentioning morphological terms, and reformulating meanings. This pattern helps improve audience understanding through step-by-step explanations and simplified concepts. From an emotional standpoint, the code-mixing practice demonstrates appreciation, positive affirmation, and social closeness by using a casual and responsive speaking style. These findings support Aburqayiq's observation that insertion in social media interactions is often used to clarify meaning while maintaining interpersonal relations through expressive lexical choices.²⁴

From a critical discourse perspective, the structured explanation that begins with introducing a topic and then simplifying its meaning demonstrates the speaker's effort to establish an educational relationship while highlighting politeness and respect for Arab culture. In this view, code-mixing in the video functions not only as a linguistic tool but also as a means to foster appreciation and enhance interpersonal relations within digital learning settings.

B. Forms and Functions of Code Mixing

The code-mixing practices across the three videos reflect patterns consistent with Muysken's classification, specifically insertion, alternation, and congruent lexicalization. These forms are used to explain the meanings of Arabic expressions, present authentic examples, and incorporate Arabic linguistic elements into the delivery of microlearning content.²⁵ These findings align with Pujiati, who shows that code mixing in Arab-Indonesian social media communication functions not only linguistically but also helps construct representations of identity and cultural closeness. This is further supported by Tarihoran, who found that young people use code-mixing as a tool for meaning-making and social connection in digital interactions.²⁶ Additionally, Thooyibah emphasizes that code mixing in Arabic language learning, both in formal and online settings, is widely used to facilitate understanding and clarify meaning structures for learners.²⁷ Meanwhile, Alghuwainem highlights that language choice in bilingual practice involves dimensions of identity and social dynamics, which are observable in the speaker's ability to switch codes.²⁸

The most common form is insertion, especially adding Arabic elements into English sentence structures. In the first video, this pattern appears through expressions like “حبيبي” and “ماشاء الله” integrated into English sentences to explain the song lyrics. In the second video, insertion is used consistently, such as in “بالروح = with the soul” and “نفديك = we are willing to sacrifice this for

²⁴ Asma Mohammad Hussein Aburqayiq, Abdel Rahman Mitib Altakhaineh, and Anas Hashem Alsariera, *Code-Mixing between Arabic and English among Jordanians on Social Media*, Cogent Social Sciences 11, no. 1 (2025): 128-153. DOI: <https://doi.org/10.1080/23311886.2025.2491705>

²⁵ Pujiati Pujiati, Adri Lundeto, and Ikmal Trianto, *Representing Arab-Indonesian Identity: Language and Cultural Narratives on Social Media*, Indonesian Journal of Applied Linguistics 14, no. 3 (2025): 653-66. DOI: <https://doi.org/10.17509/ijal.v14i3.78286>

²⁶ Nafan Tarihoran et al., *The Impact of Social Media on the Use of Code Mixing by Generation Z*, International Journal of Interactive Mobile Technologies 16, no. 7 (2022): 54-69. DOI: <https://doi.org/10.3991/ijim.v16i07.27659>

²⁷ Anisatu Thooyibah, Wahyu Hanafi Putra, and Haruna Abubakar, *Arabic Online Learning: Code-Switching and Code-Mixing in Higher Education*, ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab 7, no. 2 (2024): 291-307. DOI: <https://doi.org/10.17509/alsuniyat.v7i2.70094>

²⁸ Alghuwainem, Ghanem, *Navigating Bilingualism: Language, Power, and the Social Identity Construction of the First Saudi Elementary Students to Receive English Language Instruction*, Ampersand, Volume 15, 2025: 2-9. 100227, ISSN 2215-0390. DOI: <https://doi.org/10.1016/j.amper.2025.100227>

you.” Meanwhile, the third video uses insertion to explain language, as shown in “ما” means ‘not’, and “قَصْرَت” comes from *فعل قصر يقصر*. The insertion function, which highlights lexical and morphological clarification, aligns with Thoyyibah’s findings showing that including Arabic elements in online learning helps improve students’ conceptual understanding.²⁹

In addition to insertion, alternation also consistently appears, especially when the speaker cites full Arabic phrases and then connects them with English explanations. In the first video, the speaker recites “لا فرح ولا حزن يدوم” before offering an interpretation. The second video shows alternation when presenting authentic examples, such as the nasyid quotation “بأمّ و أبي فديتك سيدي” and a dialogue simulation “عندي كلام جديد يا ران ما شاء الله.” Such patterns align with Tarihoran, who states that alternation is used to present original linguistic data before its interpretation for the audience.³⁰ Additionally, the variation between formal and casual registers, such as the contrast between *نفديك* and *خذ*, matches Alghuwainem’s view that code choice reflects social values and speaker identity.³¹

Meanwhile, congruent lexicalization happens when Arabic and English elements are mixed within a single syntactic structure without a clear linguistic boundary. In the first video, this is evident in utterances like “We are taught, yasudah be grateful,” where an Arabic-influenced Indonesian expression is incorporated into an English sentence. In the second video, a similar form appears in “Arabs are *كريم* so they immediately say *فداك حبيبي*,” demonstrating the speaker’s ability to combine two linguistic systems spontaneously. This phenomenon aligns with Alghuwainem’s explanation that bilingual practice often reflects an integrated identity and social adaptation through fluid language choices.

Overall, the three videos demonstrate that code-mixing serves as both a linguistic phenomenon and a teaching strategy, presenting authentic Arabic examples while providing explanations that are accessible to English-speaking audiences. This pattern aligns with Pujiati’s description of code-mixing as a means of constructing identity and learning, which is further supported by the findings of Tarihoran, Thoyyibah, and Alghuwainem regarding the roles of code-mixing in meaning-making, education, and modern bilingual interaction.³²

²⁹ Thoyyibah, Anisatu, Wahyu Hanafi Putra, and Haruna Abubakar, *Arabic Online Learning: Code-Switching and Code-Mixing in Higher Education*, AISUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab 7, no. 2 (2024): 295-503. DOI: <https://doi.org/10.17509/alsuniat.v7i2.70094>

³⁰ Tarihoran, Nafan, Eva Fachriyah, Tressyalina, and Iin Ratna Sumirat, *The Impact of Social Media on the Use of Code Mixing by Generation Z*, International Journal of Interactive Mobile Technologies 16, no. 7 (2022): 54–69. DOI: <https://doi.org/10.3991/ijim.v16i07.27659>

³¹ Alghuwainem, Ghanem, *Navigating Bilingualism: Language, Power, and the Social Identity Construction of the First Saudi Elementary Students to Receive English Language Instruction*, Ampersand, Volume 15, 2025: 2-9. 100227, ISSN 2215-0390. <https://doi.org/10.1016/j.amper.2025.100227>

³² Pujiati, Pujiati, Adri Lundeto, and Ikmal Trianto, *Representing Arab-Indonesian Identity: Language and Cultural Narratives on Social Media*, Indonesian Journal of Applied Linguistics 14, no. 3 (2025): 1. DOI: <https://doi.org/10.17509/ijal.v14i3.78286>

C. Affective Content Representation

The display of affective content in microlearning is a crucial foundation that builds the emotional bond between the creator and the audience. In short-form content, affective elements serve both as initial attractors and as supports for engagement, since Tran explains that affective content encourages psychological closeness and increases attention. This is evident in how the creator shapes the TikTok digital space into warm interactions that offer comfort, emotional support, and personal connection.³³

This warmth is clearly conveyed through both verbal and nonverbal cues, aligning with van Zoonen&Sivunen on the importance of emotional expression in digital communication. Familiar greetings like “يا أحبب” or “حبيبي” create a gentle interpersonal tone while guiding the audience toward favorable emotional judgments. According to Osgood’s semantic differential framework, these word choices tend to evoke a “warm, friendly, close” perception, thereby establishing a strong emotional connection in the audience’s mind from the start.³⁴

Affective content is further enhanced through reflective statements like “لا فرح و لا حزن” which not only enrich linguistic information but also engage the audience’s emotional side.

Solidarity-oriented affirmations, such as “با الروح با الدام نفديك يا أقصى” delivered with a gentle yet enthusiastic tone, offer emotional support aligned with the affective domain in learning, according to Kuo. Appreciative expressions like “يا ران ما شاء الله، القلم حلو” also demonstrate how light humor and praise can create a positive atmosphere while fostering a sense of unity.³⁵

On the other hand, affectivity is also expressed through pedagogical empathy. Expressions such as “many are asking ما قصرت what does it mean, bro” demonstrate attentiveness to the real-time needs of the audience. A simple response, “ما which means no, accompanied by a supportive tone, emphasizes that the learning process is positioned as a friendly experience. This form of interaction aligns with Yao, who highlights that emotional perception in bilingualism is influenced by how speakers combine language with affective cues, which, in this case, is visible in the Arabic-Indonesian alternation consistently framed with a calming intonation.³⁶ Statements like “okay, let’s

³³ Tran, Hai Anh, Andrew Farrell, Heiner Evanschitzky, Bach Nguyen, and Anna Lena Ackfeldt, *Using Affective Content to Promote High-Involvement Services on Social Media*, Journal of Business Research 179 (June 1, 2024): 1-13. DOI: <https://doi.org/10.1016/j.jbusres.2024.114676>

³⁴ Ward van Zoonen, Anu E. Sivunen, *Finding Support in Emotional Expressions: An Analysis of the Implications of Emotional Communication on Enterprise Social Media*, European Management Journal, 2025: 2-10. ISSN 0263-2373. DOI: <https://doi.org/10.1016/j.emj.2025.04.003>

³⁵ Yen Ku Kuo et al., *Exploring the Impact of Emotionalized Learning Experiences on the Affective Domain: A Comprehensive Analysis*, Heliyon 10, no. 1 (January 15, 2024): 2-3. DOI: <https://doi.org/10.1016/j.heliyon.2023.e23263>

³⁶ S. Yao, Y., Connell, K., & Politzer-Ahles, *Hearing Emotion in Two Languages: A Pupillometry Study of Cantonese-Mandarin Bilinguals’ Perception of Affective Cognates in L1 and L2*, Bilingualism: Language and Cognition 26, no. 4 (2023): 796-808. DOI: <https://doi.org/10.1017/S1366728923000280>

examine them one by one” reinforce the creator’s role as a companion rather than merely a content provider.

From the three videos, it is clear that affective content is not just a supporting element but a crucial factor shaping the quality of interaction. Interpersonal warmth, emotional solidarity, and pedagogical empathy serve as the pillars that make microlearning feel more human, relevant, and meaningful, offering not only knowledge but also enjoyable learning experiences filled with positive emotions.

D. The Contribution of Code-Mixing to Audience Engagement

Interviews with three age groups reveal that incorporating Arabic-Indonesian code mixing into microlearning content on TikTok significantly increases audience engagement, particularly on an emotional level. Code mixing not only enhances language skills but also sparks curiosity, deepens understanding, and fosters an emotional connection that brings the audience closer to the moral messages.

From the beginning, many viewers paid close attention to the videos because of the presence of Arabic, which is rarely seen in a short, light format. One person even replayed the video multiple times to ensure they understood it entirely: “I watched the video again because I wanted to understand its meaning more completely.” This curiosity about language serves as the starting point for cognitive engagement, with Indonesian used as the supporting language to connect meaning. Another respondent’s statement supports this: “The combination of Arabic and Indonesian makes the message easier for me to understand.”

The affective domain is the most notable aspect. The audience perceives Arabic utterances as conveying appreciative, reflective, and interpersonal nuances, which are seen as signs of emotional closeness. This aligns with findings on affective content in social media, emotional engagement in learning, and emotional expression in digital spaces.³⁷ Some respondents even linked the messages in the videos to personal reflection, such as “It reminded me to be more grateful after hearing the explanation.” Meanwhile, other respondents highlighted the presence of “an emotional touch,” especially when the message relates to human values or family relationships.

This emotional connection also fosters ongoing engagement. Some audience members are motivated to watch more videos from the same account because of the appealing delivery style and language combination: “I tried scrolling through the other videos; they are interesting too.” Some even expressed a desire to imitate Arabic expressions in everyday conversations or internalize the moral messages conveyed. This engagement encompasses the stages of receiving, responding, valuing, and organizing within Bloom’s affective domain.

These findings can be understood through the lens of Emotional Geography, as proposed by Anderson & Smith, which emphasizes that social space is always filled with emotions and that emotional relationships are created through the interaction of body, space, and social practice.³⁸ In this context, TikTok serves as an emotional space where Arabic and Indonesian intersect to foster

³⁷ Kuo, Yen Ku, Sadia Batool, Sheila devi, Tehseen Tahir, and Jiawen Yu, *Exploring the Impact of Emotionalized Learning Experiences on the Affective Domain: A Comprehensive Analysis*, Heliyon 10, no. 1 (January 15, 2024): 2-3. DOI: <https://doi.org/10.1016/j.heliyon.2023.e23263>

³⁸ Davidson, J, M M Smith, and L Bondi, *Emotional Geographies*, books.google.com, 2012. p 147-231. https://books.google.com/books?hl=en&lr=&id=F6xL344M0IMC&oi=fnd&pg=PP1&dq=emotional+geography&ots=7blQeX_1Ce&sig=0Bd5xCfwGWMsiZhKtsryBxzVEQ0.P.147-231

affective closeness. Code mixing serves as a medium that facilitates the “proximity of feeling” between the creator and the audience, even if they are not in the same physical space. Supportive intonation, warm greetings, inclusive explanations, and spiritual values expressed in two languages create an emotional landscape that fosters a deeper connection.

At this point, it is clear that code mixing in microlearning is not just a linguistic technique but also an emotional and affective spatial mechanism that enhances engagement across different age groups and knowledge backgrounds. TikTok becomes a space where language, values, and emotions interact, making the learning experience more personal, relevant, and meaningful.

Closing

This study highlights that Arabic-Indonesian code-mixing in TikTok microlearning is not merely a linguistic practice but a strategy that intertwines pedagogical clarity, emotional resonance, and cultural expression. The findings show how alternation, insertion, and congruent lexicalization support meaning-making while simultaneously fostering appreciation, empathy, and interpersonal connection, in line with Bloom’s affective domain and Emotional Geography theory. By demonstrating how audiences across age groups engage with moral, linguistic, and emotional messages through bilingual expression, this study strengthens existing understandings of code-mixing as a tool that extends beyond communication. These insights provide practical guidance for educators and content creators to design more engaging and humanistic Arabic learning materials on social media. Future research may expand this work by incorporating multimodal elements and broader sociocultural audiences.

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