

CODE-MIXING IN GUS BAHA'S VIRTUAL DA'WAH: LINGUISTIC FORMS AND COMMUNICATIVE FUNCTIONS

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Article Info	Abstract
Article History Received: April 2026 Revised: May 2026 Accepted: June 2026 Published: July 2026	<i>In digital da'wah, the strategic use of multiple languages has become increasingly significant for conveying religious messages effectively. However, previous studies have primarily emphasized the structural classification of code-mixing, while its communicative functions and sociolinguistic significance in virtual religious discourse remain underexplored. This study aims to analyze code-mixing practices in Gus Baha's virtual da'wah by examining their linguistic forms and communicative functions from a sociolinguistic perspective. This study employed a qualitative descriptive-interpretive approach. The data consisted of verbal utterances extracted from four Gus Baha da'wah videos published on YouTube. The data were transcribed verbatim and collected through observation, note-taking, and recording techniques. They were subsequently analyzed using an interactive model involving data reduction, categorization, contextual analysis, and interpretation. The findings reveal that word-level code-mixing is the predominant linguistic form. In terms of variation, internal code-mixing involving Javanese occurs most frequently, while external code-mixing involving Arabic is mainly employed to express religious concepts and scriptural references. Functionally, code-mixing serves as a strategy for emphasis, clarification, religious expression, and the construction of social intimacy between the preacher and the audience. These findings demonstrate that code-mixing is systematically employed as an adaptive communicative strategy to enhance the effectiveness of digital da'wah. The study contributes to sociolinguistic scholarship by extending the understanding of code-mixing beyond its structural forms to its communicative functions in digital religious discourse and provides insights for developing more audience-oriented communication strategies in contemporary online da'wah.</i>
Keywords Code mixing; Linguistic forms; Virtual da'wah; Communicative functions;	
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INTRODUCTION

Language is not merely a static system of signs but a dynamic social resource that continuously evolves alongside the communicative practices of its speakers. Its use extends beyond grammatical structures and vocabulary to include the strategic ways in which speakers negotiate meaning, construct social relationships, and achieve communicative goals

across different social contexts. In multilingual societies such as Indonesia, where individuals routinely use more than one language in everyday interactions, language contact inevitably gives rise to phenomena such as code-switching and code-mixing. Interactions occurring in diverse social settings encourage speakers to select and combine linguistic resources flexibly according to their communicative needs. One manifestation of this phenomenon is code-mixing, defined as the incorporation of linguistic elements from two or more languages within a single utterance (Himawan et al., 2022). Rather than representing a linguistic irregularity, code-mixing reflects speakers' ability to mobilize their multilingual repertoires to communicate effectively, negotiate identities, and adapt to changing interactional contexts (Meka et al., 2025; Darvin, 2025; Tseng & Warsaw, 2023).

Code-mixing does not occur randomly but is shaped by various sociolinguistic factors, including speakers' social and cultural backgrounds, educational experiences, communication settings, conversational topics, and relationships with their interlocutors. These factors influence not only when speakers mix languages but also why they do so. In practice, speakers deliberately incorporate elements from different languages to clarify meaning, emphasize important information, express identity, establish solidarity, or signal membership within particular social communities. Consequently, code-mixing performs important pragmatic and interpersonal functions that extend beyond its linguistic form, making it a strategic communicative resource rather than a mere consequence of bilingualism (Sain et al., 2025).

From a sociolinguistic perspective, understanding code-mixing therefore requires examining not only its structural characteristics but also the social meanings and communicative purposes underlying its use. This perspective is particularly important in multilingual communication contexts, where language choice functions as an adaptive strategy for negotiating audience diversity, cultural identities, and interactional effectiveness. Accordingly, code-mixing should be viewed as a purposeful communicative practice that reflects speakers' linguistic flexibility and creativity in achieving specific social and communicative objectives (Miskiyyah, 2024).

In the era of globalization and digital transformation, religious communication has undergone profound changes in both its medium and communicative practices. Da'wah is no longer confined to face-to-face religious gatherings but has increasingly shifted to digital platforms, enabling Islamic messages to reach audiences with diverse linguistic, cultural, and educational backgrounds. This transformation has created new communicative challenges, as preachers are required to convey complex religious concepts in ways that remain accessible, persuasive, and relevant to heterogeneous audiences. Da'wah, as the process of conveying Islamic teachings, depends not only on the substance of the message but also on the effectiveness of its linguistic delivery (Aldiyansah et al., 2021). Language therefore functions not merely as a vehicle for transmitting religious knowledge but also as a strategic resource for building understanding, trust, and engagement between preachers and audiences. Consequently, multilingual language choices, including code-mixing, become an important communicative strategy for adapting religious discourse to audience diversity (Azizah et al., 2024).

The rapid development of digital technology has significantly transformed contemporary da'wah practices. The emergence of platforms such as YouTube enables religious sermons to transcend geographical and social boundaries, allowing preachers to interact with audiences on an unprecedented scale (Azam et al., 2024; Putrawangsa et al., 2018). Unlike conventional religious gatherings, digital da'wah requires speakers to communicate simultaneously with audiences from different linguistic communities and sociocultural backgrounds. As a result, language use becomes increasingly flexible, adaptive, and context-sensitive, particularly through the strategic use of code-mixing to facilitate

comprehension and maintain audience engagement (Suratiningsih et al., 2023). These characteristics position digital da'wah as a unique sociolinguistic setting in which multilingual language practices can be examined as communicative strategies rather than merely linguistic phenomena (Restuti et al., 2026; Delvia et al., 2024).

One of the most prominent figures representing this phenomenon is Gus Baha, whose virtual sermons have attracted broad public attention because of their distinctive multilingual communication style. Rather than relying exclusively on standard Indonesian, Gus Baha consistently combines Javanese, Indonesian, and Arabic within a single discourse. This multilingual practice reflects not only his pesantren educational background and mastery of classical Islamic scholarship but also his effort to make complex religious concepts more understandable and relatable to diverse audiences. Javanese, particularly the *ngoko* variety, creates familiarity and egalitarian interaction; Indonesian broadens audience accessibility; whereas Arabic functions to preserve the authority of Qur'anic verses, Hadith, and classical Islamic texts (Anggoro et al., 2023; Amir et al., 2025; Rahmawati et al., 2024).

The multilingual language use observed in Gus Baha's sermons demonstrates that code-mixing is neither incidental nor arbitrary. Previous studies indicate that code-mixing appears at multiple linguistic levels, ranging from words and phrases to clauses, and is employed consciously rather than spontaneously (Meylani et al., 2023; Rizky, 2023). These patterns suggest that code-mixing serves broader communicative purposes than simple language variation. It enables preachers to explain religious concepts more effectively, reinforce important messages, maintain religious authority, and establish social closeness with audiences from diverse linguistic backgrounds (Karimah et al., 2023).

Despite the increasing scholarly interest in code-mixing within digital communication, research on code-mixing in digital da'wah remains relatively limited. Existing studies have predominantly focused on identifying linguistic forms, types, or causal factors of code-mixing, while comparatively little attention has been paid to its communicative functions and sociolinguistic significance in religious discourse. As a result, there is still limited understanding of how multilingual language choices operate strategically to facilitate religious communication in virtual settings. Addressing this gap is important because examining the communicative functions of code-mixing can provide a more comprehensive explanation of how language is used to construct meaning, strengthen audience engagement, and convey religious values effectively in multilingual digital environments.

Despite the increasing number of studies on code-mixing in digital communication, research specifically examining code-mixing practices in Gus Baha's virtual da'wah remains scarce. This is noteworthy because Gus Baha's multilingual preaching style has attracted widespread public attention and represents a distinctive form of religious communication that integrates Javanese, Indonesian, and Arabic within a single discourse. His sermons therefore provide a rich sociolinguistic setting for investigating how multilingual language choices contribute to effective religious communication. Moreover, while previous studies have primarily focused on identifying the forms or types of code-mixing, relatively limited attention has been devoted to explaining its communicative functions and sociolinguistic meanings in digital da'wah. Addressing this gap is important to understand how code-mixing operates not merely as a linguistic phenomenon but as a strategic communicative resource for conveying religious messages in multilingual digital environments.

Several previous studies have shown that the practice of mixing code in digital media, especially YouTube, is an increasingly intense phenomenon and cannot be separated from the social, cultural, and audience contexts. Research conducted by Setyaningrum (2023) examined the phenomenon of code mixing in the YouTube channel Kacamata dr. Boyke with a qualitative descriptive sociolinguistic approach. The results of the study show that code mixing emerged as a consequence of the bilingual situation of Indonesian society which

allows language contact in digital communication. A total of 25 mixed code data were found with variations in Indonesian, English, Javanese, Sundanese, and Betawi, as well as three main factors that affect them, namely the speaker's background, communication situation, and expression needs.

Previous studies have consistently demonstrated that code mixing is a pervasive phenomenon in digital communication across various discourse contexts. Lestari (2025), for example, found that code mixing in *Comedy Sunday* YouTube content was dominated by the insertion of Javanese into Indonesian. Using Hymes' SPEAKING framework, the study showed that multilingual language use is influenced not only by speakers' cultural backgrounds but also by communicative situations, participant relationships, and interactional goals, serving functions such as creating humor, reducing social distance, and fostering audience engagement. Similar findings were reported by Saragih (2023), whose analysis of the Warintil Official YouTube channel revealed that both internal and external code mixing functioned as communicative strategies to establish interpersonal closeness in informal digital interactions (Wiyanto et al., 2021). Likewise, Hidayah (2025) found that code mixing and code switching in Maudy Ayunda's YouTube videos primarily occurred at the word and phrase levels, reflecting bilingual competence while facilitating message clarity, communication effectiveness, and identity construction in digital spaces.

Research on religious discourse has revealed similar multilingual practices but with distinct communicative purposes. Nova, Morelent, and Syofiani (2026) identified five major forms of code mixing in the YouTube sermons of Ustaz Hanan Attaki and Ustaz Felix Siauw, namely words, phrases, clauses, repetitions, and *baster*, with lexical and clausal insertions occurring most frequently. Their findings indicate that code mixing is motivated by speakers' multilingual backgrounds, the necessity of employing Arabic religious terminology, and the need to communicate effectively with millennial and Generation Z audiences. Similarly, Handayani (2024), in a study of Ning Umi Laila's YouTube lectures, found that code mixing involving Indonesian, Javanese, Arabic, and English functioned not only to overcome lexical limitations but also to clarify religious meanings and accommodate audiences with diverse linguistic backgrounds.

Within this context, Gus Baha represents a distinctive and theoretically significant case for investigation. Unlike many contemporary Islamic preachers whose multilingual practices primarily support conversational interaction, Gus Baha's virtual sermons are characterized by the intensive integration of Indonesian, Javanese, and Arabic while interpreting classical Islamic texts. His explanations frequently preserve original Arabic expressions before contextualizing them in Indonesian and Javanese, enabling audiences with different linguistic competencies to understand complex theological concepts without diminishing their religious authenticity (Zulianingtyas, 2018). This multilingual discourse reflects not only linguistic competence but also a communicative strategy for balancing scholarly authority, cultural accessibility, and audience engagement in virtual *da'wah*.

Accordingly, the novelty of this study lies not merely in identifying the linguistic forms of code mixing but in examining its pragmatic functions and sociolinguistic meanings within Gus Baha's virtual *da'wah*. Unlike previous studies that have primarily focused on categorizing forms and identifying causal factors, this research investigates how code mixing functions as a communicative strategy for constructing religious authority, facilitating the interpretation of Islamic teachings, negotiating multilingual identities, and adapting religious discourse to the dynamics of digital communication. By integrating perspectives from sociolinguistics and digital religious discourse, this study is expected to provide a more comprehensive understanding of the role of multilingual language practices in contemporary Islamic preaching.

Based on these considerations, this study addresses the following research questions: (1) What forms of code mixing are employed in Gus Baha's virtual *da'wah* on YouTube? (2) What pragmatic functions does code mixing perform in communicating religious messages? (3) How does code mixing reflect the sociolinguistic characteristics of multilingual digital *da'wah*?

RESEARCH METHOD

Research Design

This study employed a qualitative research approach using a descriptive-interpretive design to examine the phenomenon of code mixing in Gus Baha's virtual *da'wah* on YouTube. A qualitative approach was selected because the primary objective of this study is to obtain an in-depth understanding of multilingual language use as a naturally occurring sociolinguistic phenomenon rather than to measure or quantify linguistic variables statistically. According to Moleong (2014), qualitative research aims to understand social phenomena holistically within their natural settings, with the researcher serving as the primary instrument for collecting and interpreting data. This approach is particularly appropriate because code mixing in virtual *da'wah* is context-dependent, dynamic, and inseparable from the interaction between the speaker, audience, and communicative situation.

The descriptive-interpretive design was adopted because the study seeks not only to identify and classify the linguistic forms of code mixing but also to interpret their communicative functions and sociolinguistic meanings within the context of digital religious discourse. While the descriptive component enables the systematic identification and categorization of code-mixing forms, including words, phrases, clauses, and sentences, the interpretive component facilitates an in-depth analysis of why particular language choices are made, how they function pragmatically, and how they contribute to meaning construction during virtual *da'wah*. Consequently, the analysis extends beyond linguistic description to explore the social and communicative significance of multilingual language practices.

Research Location and Setting

This research was conducted within a digital communication environment, specifically on the YouTube platform, which serves as one of the most widely used media for disseminating Gus Baha's religious lectures. Unlike conventional field research conducted in physical settings, this study was situated in a virtual environment where communication occurs asynchronously between the preacher and audiences through digital media. Although interactions are mediated by technology, YouTube constitutes a natural social setting in which authentic religious discourse is produced, distributed, and consumed by multilingual audiences from diverse social and cultural backgrounds.

The selection of YouTube as the research setting is also theoretically relevant to the objectives of this study. As a digital platform that enables unrestricted access to religious content, YouTube has transformed traditional face-to-face *da'wah* into virtual religious discourse characterized by broad audience participation, multilingual communication, and flexible patterns of interaction. These characteristics provide an appropriate context for investigating how code mixing functions as a sociolinguistic strategy for explaining Islamic concepts, negotiating religious authority, strengthening cultural identity, and facilitating communication with audiences possessing different linguistic competencies. Therefore, YouTube is not merely the source of the data but also constitutes the sociocultural context in which multilingual religious communication is continuously constructed and interpreted.

Data and Data Sources

The data in this study consisted of oral utterances containing instances of code mixing produced by Gus Baha during virtual *da'wah* delivered through YouTube. These utterances reflect multilingual language use involving Indonesian, Javanese, and Arabic,

either occurring alternately or simultaneously within a single utterance. The linguistic data were obtained from naturally occurring religious discourse, enabling the analysis of code mixing as it emerged in authentic communicative situations without researcher intervention. The primary data source comprised four YouTube videos featuring Gus Baha's virtual sermons. All videos were transcribed verbatim to preserve the authenticity of the original speech, including lexical choices, sentence structures, pauses, repetitions, and multilingual expressions. The unit of analysis in this study was an utterance containing code mixing at the level of words, phrases, clauses, or sentences. Each utterance was treated as an independent unit for identifying linguistic forms, classifying code-mixing variations, and interpreting their pragmatic functions within the discourse context.

Tabel 1
Characteristics of Research Data Sources

No.	Video Title	Publication	Platform	Unit of Analysis
1	<i>Don't Be Afraid of Problems</i>	June 2025	YouTube	Code-mixed utterances
2	<i>Don't Worship the World Too Much</i>	September 2025	YouTube	Code-mixed utterances
3	<i>Just Follow Your Destiny Because It's Best for You</i>	February 2026	YouTube	Code-mixed utterances
4	<i>Aware and Vague in Facing Existing Problems</i>	November 2025	YouTube	Code-mixed utterances

Data Collection Techniques

Data collection in this study was carried out using the simak method, which is a method that places the researcher as an observer of the use of language. In this study, the method of viewing was carried out by intensively listening to Gus Baha's lecture videos which became the source of research data. The monitoring method is supported by recording techniques and recording techniques. The recording technique is carried out by downloading or saving the lecture video as an archive of research data, thus allowing researchers to make repeated and in-depth observations. Meanwhile, the recording technique is carried out by recording parts of speech that contain mixed code phenomena that are relevant to the focus of the research. After the data collection process is completed, all data is transcribed verbatim into text form while maintaining the original form of the language used. The transcription process is carried out carefully and systematically so that the authenticity of the data is maintained, so that the analysis carried out truly represents linguistic practices in virtual da'wah.

Research Instruments

The main instrument in this study is the researcher himself (human instrument), which plays a direct role in the entire research process, starting from data collection, data selection, analysis, to interpretation of results. Researchers act as observers who identify the phenomenon of code mixing, classify data, and interpret the social meanings contained in the use of language. In addition to the main instruments, this research is also supported by several supporting instruments, namely digital devices to access and store videos, data classification guidelines that include categories of forms, variations, and code mixing functions, and analysis tables used to systematically group and present data. These supporting instruments help improve the accuracy, consistency, and transparency of the data analysis process.

Data Analysis Techniques

The data analysis in this study was carried out in stages by referring to an interactive qualitative analysis model which includes data reduction, data presentation, and conclusion drawn. The data reduction stage is carried out by selecting and focusing the transcription data to identify speech that contains the phenomenon of mixed codes according to the focus of the

research. Furthermore, the data that has been reduced is classified into several categories of analysis, namely the form of code mixing (words, phrases, clauses, sentences), variations or types of code mixing, as well as pragmatic functions such as affirmation, explanation, expression of identity, and building closeness with the audience. This classification aims to simplify the process of analysis and identify patterns of language use.

The next stage is contextual analysis, which is examining each data by considering the context of *da'wah*, communication goals, and the relationship between the speaker and the audience. Taking into account the context, the analysis focuses not only on the form of language, but also on its social function and meaning. The last stage is data interpretation, which is the process of interpreting research findings to reveal how code mixing is used as a communication strategy in virtual *da'wah*.

The validity of the data in this study is maintained through data triangulation techniques, observation diligence, and sufficiency of references. Data triangulation was carried out by comparing findings from various video lectures to see the consistency of the pattern of mixed use of code. Thus, the results of the study are not coincidental, but rather reflect a systematic trend. Observation diligence is carried out by examining the data repeatedly and in-depth to ensure the accuracy of analysis and interpretation. The researcher re-read the transcription data so that there were no interpretation errors. Meanwhile, the sufficiency of references is used as a theoretical foundation to support the analysis, so that the resulting interpretation has strong academic validity. Thus, this research does not only stop at the process of data collection and analysis, but also produces comprehensive conclusions about the form, variation, and function of code mixing in virtual *da'wah*, as well as its implications in sociolinguistic studies.

RESEARCH FINDINGS AND DISCUSSION

Findings

Before presenting the detailed findings for each video, an overview of the overall results is provided to highlight the major patterns identified in the four selected YouTube lectures. Across the four videos, the analysis consistently revealed three dominant patterns. First, code mixing predominantly occurred at the word level, indicating that lexical insertion was the most frequently employed multilingual strategy during Gus Baha's virtual *da'wah*. Second, the most common variation was internal code mixing involving Javanese lexical items, followed by external code mixing through Arabic expressions associated with Islamic terminology. Third, code mixing primarily served four pragmatic functions, namely affirmation, explanation, the expression of religious meaning, and the establishment of social closeness between the preacher and the audience.

These findings directly address the three research questions by identifying (1) the linguistic forms of code mixing, (2) the variations of code mixing, and (3) the pragmatic functions performed within Gus Baha's virtual sermons. It should be noted, however, that these findings are limited to the four YouTube lectures analyzed in this study and therefore should not be generalized to all forms of digital *da'wah*. Rather, they illustrate recurring multilingual communication patterns within the selected corpus.

Research Results of the Lecture Video *Don't Be Afraid of Problems* (June 2025)

Table 2

Mixed Forms Code

Yes	Mixed Forms Code	Quantity	Percentage
1	Laughter	18	45%
2	Phrase	9	22.5%
3	Clause	11	27.5%
4	Sentence	2	5%
	Total	40	100%

As shown in Table 2, word-level code mixing accounted for the largest proportion of the identified data (45%), followed by clauses (27.5%), phrases (22.5%), and sentences (5%). This distribution indicates that Gus Baha predominantly inserts lexical items from other languages rather than producing longer multilingual constructions. The predominance of lexical insertions suggests that code mixing functions as an efficient communicative strategy for emphasizing key religious concepts while maintaining discourse fluency.

Table 3
Mixed Code Variations

Yes	Variations	Quantity	Percentage
1	Inside (Java)	22	55%
2	Outward (Arabic)	10	25%
3	Mix	8	20%
	Total	40	100%

The findings indicate that internal code mixing involving Javanese was the dominant variation (55%), followed by external code mixing involving Arabic (25%), while mixed forms accounted for 20% of the data. The predominance of Javanese reflects Gus Baha's tendency to establish cultural proximity with audiences through the use of familiar local expressions. Meanwhile, Arabic expressions primarily function as references to Islamic terminology and scriptural concepts, preserving religious authenticity while being interpreted through Indonesian and Javanese explanations.

Table 4
Code Mix Function

Yes	Function	Quantity	Percentage
1	Affirmation	14	35%
2	Explanation	11	27.5%
3	Religious	9	22.5%
4	Social proximity	6	15%

The analysis demonstrates that affirmation was the most frequent pragmatic function (35%), followed by explanation (27.5%), religious expression (22.5%), and social proximity (15%). These findings suggest that code mixing is employed not merely as a linguistic phenomenon but as a communicative strategy that strengthens persuasive messages, clarifies complex religious ideas, reinforces Islamic values, and creates interpersonal closeness between the preacher and listeners.

Research Results of Video Lecture *Don't Worship the World Too Much* (September 2025)

Table 5
Mixed Forms Code

Yes	Mixed Forms Code	Quantity	Percentage
1	Laughter	24	60%
2	Phrase	7	17.5%
3	Clause	7	17.5%
4	Sentence	2	5%
	Total	40	100%

The results reveal a similar linguistic pattern to that observed in the first lecture. Word-level code mixing remained the dominant form (60%), considerably exceeding the frequencies of phrases (17.5%), clauses (17.5%), and sentences (5%). The consistency of this pattern across different lecture topics suggests that lexical insertion constitutes Gus Baha's preferred multilingual communication strategy rather than a topic-specific linguistic choice.

Table 6
Mixed Code Variations

Yes	Mixed Code Variations	Quantity	Percentage
1	Into (Javanese)	26	65%

2	Outward (Arabic)	9	22.5%
3	Mix	5	12.5%
	Total	40	100%

Internal code mixing involving Javanese again represented the largest proportion (65%), confirming that local language plays a central role in Gus Baha's communicative style. Arabic expressions remained prominent (22.5%), particularly when introducing Islamic terminology or Qur'anic concepts, whereas mixed forms occurred less frequently (12.5%). These findings demonstrate a consistent balance between religious authority conveyed through Arabic and audience accessibility facilitated by Javanese.

Table 7.

Code Mix Function

Yes	Code Mix Function	Quantity	Percentage
1	Affirmation	16	40%
2	Explanation	10	25%
3	Religious	9	22.5%
4	Social Proximity	5	12.5%
	Total	40	100%

Affirmation emerged as the most dominant communicative function (40%), followed by explanation (25%), religious expression (22.5%), and social proximity (12.5%). This finding reinforces the observation that code mixing primarily functions to strengthen arguments and improve audience understanding rather than serving merely decorative or stylistic purposes.

Research Results of Just *Follow Your Destiny Lecture Video because It's Best for You* (February 2026)

Table 8.

Mixed Forms Code

Yes	Mixed Forms Code	Quantity	Percentage
1	Laughter	18	45%
2	Phrase	9	22.5%
3	Clause	11	27.5%
4	Sentence	2	5%
	Total	40	100%

The findings indicate that word-level code mixing was the most dominant linguistic form, accounting for 18 occurrences (45%) of the total data. This was followed by clause-level code mixing with 11 occurrences (27.5%), phrase-level code mixing with 9 occurrences (22.5%), and sentence-level code mixing with only 2 occurrences (5%). The predominance of word-level code mixing suggests that Gus Baha primarily inserts individual lexical items from Javanese or Arabic into Indonesian discourse rather than switching entire syntactic structures. This strategy enables him to maintain the coherence of the sermon while emphasizing culturally and religiously significant concepts. The relatively limited occurrence of sentence-level code mixing further indicates that multilingual communication in this lecture is primarily achieved through lexical insertion rather than complete language alternation.

Table 9

Mixed Code Variations

Yes	Variations	Quantity	Percentage
1	Inside (Java)	22	55%
2	Outward (Arabic)	10	25%
3	Mix	8	20%
	Total	40	100%

As shown in Table 9, internal code mixing involving Javanese was the dominant variation, representing 22 occurrences (55%). External code mixing involving Arabic accounted for 10 occurrences (25%), while mixed forms involving multiple languages represented 8 occurrences (20%). The predominance of internal code mixing reflects Gus Baha's consistent use of Javanese as a cultural resource to establish familiarity and strengthen interpersonal relationships with his audience. Meanwhile, Arabic expressions were primarily employed to preserve the authenticity of Islamic terminology, Qur'anic references, and classical religious concepts. The presence of mixed code forms demonstrates the dynamic interaction of Indonesian, Javanese, and Arabic in constructing multilingual religious discourse that is simultaneously authoritative and accessible.

Table 10
Code Mix Function

Yes	Function	Quantity	Percentage
1	Affirmation	14	35%
2	Explanation	11	27.5%
3	Religious	9	22.5%
4	Social proximity	6	15%

The analysis reveals that affirmation was the most frequent pragmatic function, occurring 14 times (35%), followed by explanation with 11 occurrences (27.5%), religious expression with 9 occurrences (22.5%), and social proximity with 6 occurrences (15%). These findings indicate that code mixing serves purposes beyond linguistic variation. Gus Baha strategically employs multilingual expressions to reinforce key messages, emphasize important religious values, and clarify complex theological concepts through culturally familiar language. The use of Arabic expressions enhances the perceived religious authority of the discourse, whereas Javanese lexical items contribute to creating an atmosphere of intimacy and reducing social distance between the preacher and the audience. Consequently, code mixing functions as an effective communicative strategy that supports both the transmission of Islamic knowledge and the establishment of meaningful interaction within the context of virtual *da'wah*.

Across the four lecture videos, several consistent sociolinguistic patterns were identified. First, word-level code mixing constituted the dominant linguistic form in every lecture, indicating that lexical insertion represents Gus Baha's primary multilingual strategy. Second, internal code mixing involving Javanese consistently exceeded external code mixing involving Arabic, demonstrating the importance of local language in creating audience engagement and cultural proximity. Third, Arabic expressions remained essential for conveying Islamic terminology and preserving religious authority. Finally, the four dominant pragmatic functions—affirmation, explanation, religious expression, and social proximity—illustrate that code mixing functions not only as a linguistic resource but also as an effective communicative strategy in virtual *da'wah*. These findings answer the research questions by demonstrating how linguistic forms, multilingual variations, and pragmatic functions interact within the selected corpus of Gus Baha's YouTube lectures. However, the findings should be interpreted within the scope of the analyzed videos and are not intended to represent all multilingual practices in digital Islamic preaching.

Discussion

The findings of this study demonstrate that code mixing in Gus Baha's virtual *da'wah* constitutes far more than a linguistic phenomenon involving the alternation of Indonesian, Javanese, and Arabic. Rather, it represents a deliberate sociolinguistic strategy that enables the preacher to negotiate meaning, construct religious authority, strengthen interpersonal relationships, and adapt religious messages to audiences with diverse linguistic

and cultural backgrounds. These findings support the interactional sociolinguistic perspective, which views language as a socially situated practice whose meaning is shaped by communicative context rather than merely by grammatical structure. Accordingly, the multilingual practices observed in Gus Baha's sermons should be understood as purposeful communicative choices that facilitate effective religious interaction within contemporary digital environments (Manshur & Zahro, 2020).

One of the most prominent findings is the predominance of word-level code mixing, indicating that lexical insertion constitutes Gus Baha's primary multilingual communication strategy. The frequent incorporation of Javanese lexical items such as *kulo*, *nggih*, and *wong*, together with Arabic religious terms including *mutawatir*, *sanad*, and *qira'ah*, suggests that multilingual communication is achieved primarily through the insertion of culturally meaningful lexical units rather than through complete shifts between languages. This pattern allows the preacher to preserve the syntactic coherence of Indonesian while simultaneously emphasizing concepts that carry strong cultural and religious significance. The relatively limited occurrence of phrase-, clause-, and sentence-level code mixing further indicates that multilingual communication in these sermons prioritizes communicative efficiency and audience comprehension over extensive language alternation. These findings are consistent with previous studies reporting the predominance of lexical code mixing in digital discourse (Pertiwi et al., 2023; Khoironi, 2024), while extending earlier work by demonstrating that lexical insertion also functions as an effective pedagogical strategy for communicating Islamic teachings.

From the perspective of code-mixing variation, internal code mixing involving Javanese emerged as the dominant pattern, followed by external code mixing involving Arabic expressions. This finding demonstrates that language selection in Gus Baha's sermons is closely associated with the social meanings attached to each language. Javanese functions as a marker of cultural identity and interpersonal solidarity, enabling the preacher to establish familiarity and reduce social distance with audiences, many of whom share similar sociocultural backgrounds (Azahro et al., 2026). In contrast, Arabic functions as the language of Islamic scholarship and scriptural authority, preserving the authenticity of Qur'anic concepts, classical Islamic terminology, and theological arguments. Rather than functioning independently, Indonesian, Javanese, and Arabic operate as complementary linguistic resources that collectively support the effectiveness of religious communication. This multilingual repertoire illustrates how speakers strategically mobilize different languages according to their symbolic values and communicative purposes instead of merely alternating codes without intention.

These findings reinforce interactional sociolinguistic theory by demonstrating that code mixing reflects the negotiation of identity, authority, and social relationships within multilingual communication. Language choice in Gus Baha's sermons is not arbitrary but is systematically influenced by communicative objectives, audience characteristics, and the cultural meanings associated with each linguistic code. Indonesian serves as the primary explanatory language, Javanese indexes intimacy and local identity, whereas Arabic symbolizes religious legitimacy and scholarly credibility. Consequently, multilingual discourse in virtual *da'wah* illustrates how speakers continuously negotiate linguistic resources to balance comprehensibility with theological authenticity.

The pragmatic analysis further demonstrates that code mixing performs multiple communicative functions extending beyond linguistic variation. The predominance of affirmation indicates that multilingual expressions are primarily employed to reinforce key arguments and strengthen persuasive messages. Repeated Javanese expressions such as *nggihor wong kok* increase the rhetorical force of the sermon while simultaneously maintaining an informal and approachable interactional style. Similarly, the function

of explanation reveals that code mixing serves important pedagogical purposes by translating abstract theological concepts into expressions that are culturally familiar and linguistically accessible to audiences. Through this strategy, complex Islamic teachings become easier to understand without sacrificing their conceptual depth.

The religious function of code mixing is particularly evident in the frequent use of Arabic expressions, including *mutawatir*, *sanad*, and *Hasbunallāh wa ni'mal wakīl*. These expressions preserve the doctrinal authenticity of Islamic discourse while strengthening the perceived authority of the speaker as an interpreter of classical religious knowledge. At the same time, the social proximity function emerges through the consistent use of Javanese expressions that create an atmosphere of familiarity, warmth, and interpersonal closeness. Consequently, code mixing simultaneously fulfills epistemic, persuasive, cultural, and relational functions, demonstrating that multilingual language practices constitute an integral component of effective religious communication rather than merely decorative linguistic variation.

Beyond their linguistic significance, these findings also contribute to understanding digital religious communication. The rapid expansion of YouTube has transformed religious preaching from conventional face-to-face interaction into virtual discourse that reaches audiences with diverse linguistic, educational, and cultural backgrounds. Under these conditions, multilingual communication becomes an adaptive strategy that enables religious messages to remain both authoritative and accessible. Gus Baha's integration of Indonesian, Javanese, and Arabic illustrates how digital preachers negotiate between maintaining the authenticity of Islamic scholarship and ensuring audience comprehension. Arabic preserves scriptural authority, Indonesian facilitates conceptual explanation, and Javanese establishes emotional engagement with listeners. Thus, the effectiveness of virtual *da'wah* depends not only on theological competence but also on the strategic selection of linguistic resources that accommodate multilingual audiences in digital environments.

The findings of this study both support and extend previous research on code mixing in digital discourse. Consistent with the studies of Handayani (2024), Nova et al. (2026), and Hidayah (2025), the present study confirms that multilingual code mixing frequently occurs in Indonesian digital communication and is predominantly realized through lexical insertions. However, unlike previous studies that primarily emphasized the structural classification of code mixing and the identification of causal factors, this study demonstrates that multilingual language practices simultaneously construct religious authority, facilitate theological interpretation, negotiate cultural identity, and strengthen interaction between preachers and audiences. Accordingly, this research expands existing sociolinguistic scholarship by positioning code mixing as a dynamic communicative strategy within multilingual religious discourse rather than merely as a structural linguistic phenomenon.

CONCLUSION

This study examined the forms, variations, and pragmatic functions of code mixing in Gus Baha's virtual *da'wah* on YouTube from a sociolinguistic perspective. The findings demonstrate that code mixing constitutes a purposeful communication strategy rather than a random linguistic phenomenon. Word-level code mixing emerged as the dominant form, internal code mixing involving Javanese was the most frequent variation, and affirmation, explanation, religious expression, and social proximity were identified as the primary pragmatic functions. These findings indicate that multilingual language use enables Gus Baha to communicate religious messages effectively while simultaneously maintaining theological authenticity, cultural identity, and audience engagement.

The study contributes theoretically by extending sociolinguistic discussions on multilingual communication within digital religious discourse and by demonstrating that code

mixing functions as a strategic resource for constructing meaning, authority, and interpersonal relationships in virtual *da'wah*. Practically, the findings provide insights for preachers, educators, and digital communication practitioners on the effective use of multilingual resources in communicating religious messages to linguistically diverse audiences. This study is limited to the analysis of four selected YouTube lectures and focuses primarily on the linguistic production of the speaker. Therefore, the findings should be interpreted within the context of the analyzed corpus rather than generalized to all forms of digital *da'wah*. Future research is recommended to investigate audience reception, message comprehension, and audience engagement to provide a more comprehensive understanding of the effectiveness of code mixing in multilingual digital religious communication.

DECLARATION OF AI USE

The authors declare that artificial intelligence (AI) was used solely as a supporting tool during the manuscript preparation process. AI-assisted tools were employed to expand the breadth of the literature discussion, improve language clarity, enhance the organization of ideas, and refine the academic presentation of the manuscript. The use of AI was intended to support the exploration and articulation of arguments, not to replace the authors' intellectual contribution, critical thinking, data analysis, interpretation of findings, or scientific judgment.

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