

Indonesian-Arabic-English Code-Mixing in TikTok Da'wah: Linguistic Patterns, Communicative Functions, and Audience Accommodation

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Abstract

This study examines Indonesian–Arabic–English code-mixing in TikTok da'wah videos, focusing on structural patterns, communicative functions, complementary linguistic roles, and communication accommodation. It aims to explain how multilingual resources contribute to religious expression, social identity, and audience orientation in digital religious discourse. The corpus comprised 29 TikTok da'wah videos containing 192 identified code-mixing units. Structural patterns were classified using Muysken's typology, communicative functions were examined, and Communication Accommodation Theory (CAT) was applied to 20 selected units. Insertion was the dominant structural pattern, accounting for 67.7% of the identified units, followed by alternation at 32.3%. No instances of congruent lexicalization were identified. The functional analysis associated Arabic primarily with religious quotation (28.4%) and English with identity marking (28.6%) and topic marking (26.4%). Prayers, honorifics, closings, and discourse markers also demonstrated pragmatic functions extending beyond the established functional categories. Indonesian provided the primary framework for conveying messages, Arabic maintained religious references and etiquette, and English contributed to identity expression, audience familiarity, and discourse organization. Among the 20 units examined through CAT, 10 displayed convergence, two displayed maintenance, and eight combined both orientations. These patterns suggest that accommodation can involve simultaneous efforts to establish audience proximity and preserve distinctive linguistic or religious features. The findings characterize code-mixing as a

multilingual practice that brings communicative accessibility, religious identity, and contemporary digital expression into interaction. The study contributes to sociolinguistic research by connecting structural and functional analysis with accommodation in social media religious communication. It also provides a foundation for further investigation of how multilingual choices relate to audience interpretations and responses across different digital da'wah contexts.

Keywords: Code-Mixing; Digital Da'wah; TikTok; Multilingualism; Communication Accommodation Theory

INTRODUCTION

The development of digital media has transformed the ways religious messages are produced, distributed, and received. Religious communication is no longer confined to mosques, religious gatherings, or conventional broadcasting, as social media platforms have created new spaces in which religious knowledge and practices are presented, discussed, and negotiated. Campbell and Cheong (2024) explain that digital religion should be understood through the interaction between online and offline religious practices, rather than as an isolated activity occurring exclusively in digital environments. In this context, digital da'wah involves not only the transmission of religious knowledge but also the adaptation of religious communication to the technological, cultural, and linguistic characteristics of online spaces (Rizza et al. 2026). Social media therefore provides an important setting for examining how religious authority, identity, and meaning are communicated through contemporary forms of interaction.

Among social media platforms, TikTok offers a distinctive environment for digital da'wah because its short-form videos combine spoken language, visual presentation, music, editing, and other audiovisual elements. These characteristics allow religious communicators to present complex ideas through relatively brief and accessible messages (Rizza et al. 2026). Nevertheless, the effectiveness of religious communication cannot be determined solely by the popularity of a platform or the number of followers a content creator has. Instead, the linguistic and contextual choices through which a message is constructed deserve closer examination. Androutsopoulos (2014) conceptualizes digitally mediated multilingual practices as networked multilingualism, emphasizing that language choices are shaped by digital connectivity, available linguistic resources, and orientation toward networked

audiences. This perspective provides a relevant foundation for investigating how religious communicators combine different languages when addressing audiences through social media.

Language is particularly significant in digital da'wah because religious messages may involve doctrinal explanations, quotations from Islamic sources, expressions of identity, and everyday experiences. In Indonesian Muslim contexts, Indonesian, Arabic, and English can serve different communicative purposes within the same discourse. Indonesian may provide the principal framework for explaining religious concepts, Arabic may be used to reproduce religious expressions or quotations, and English may appear in contemporary terminology or informal expressions (Muttakin et al. 2026; Yahya, Mahmudah, and Rochma 2021). However, these possible roles should not be treated as fixed functions of the languages themselves. Their meanings depend on the linguistic context, the position of an expression within an utterance, and the communicative activity in which it occurs. Gumperz (1982) argues that linguistic choices can function as contextualization cues through which participants interpret social situations and communicative meanings. Accordingly, examining multilingual religious discourse requires attention not only to which languages appear but also to how their use contributes to the organization and interpretation of particular messages.

One linguistic phenomenon relevant to this context is code-mixing, which refers to the incorporation of linguistic elements from different languages within an utterance or discourse. Although code-mixing and code-switching are sometimes used interchangeably, research has demonstrated the importance of examining their structural patterns and contextual functions carefully. Gardner-Chloros (2025) situates language alternation within the broader study of bilingualism, including language choice and the social dimensions of multilingual communication. Ochs, et al. (1996) provides a structural typology that distinguishes three principal patterns of code-mixing: insertion, alternation, and congruent lexicalization. Insertion involves the incorporation of material from one language into a structure associated with another language; alternation involves a shift between grammatical structures or linguistic systems; and congruent lexicalization concerns the use of lexical elements from different languages within a shared grammatical structure. This typology makes it possible to move beyond a general description of language mixing and examine the formal characteristics of multilingual utterances systematically.

Beyond structural classification, code-mixing may also perform several communicative functions. Different language choices can contribute to the expression of identity, the introduction of a topic, the quotation of another source, or the clarification and organization of discourse. Moll and Nielsen (2017) emphasizes the importance of interpreting language alternation in relation to interaction and identity, suggesting that linguistic choices should be analyzed within their sequential and social contexts. Gumperz (1982) demonstrates that the interpretation of discourse depends on contextual cues and the shared knowledge through which participants understand an utterance. These perspectives are relevant to religious communication because a single utterance may combine a religious quotation, an informal expression, and an explanation directed toward a contemporary audience (Ilma and Rohmah 2024). Nevertheless, the function of a particular expression should be established through its contextual use rather than inferred merely from the language in which it appears.

To analyze the communicative functions of code-mixing, the present study draws on Gardner-Chloros (2025) discussion of bilingual language use and the functional categories adopted from Gardner-Chloros framework in the original research design. These categories provide a basis for identifying the communicative purposes of mixed-language expressions, including quotations, identity marking, and topic marking. However, the framework needs to be applied with attention to the characteristics of digital religious discourse. Prayers, honorifics, religious greetings, and discourse markers may not fit neatly into a predetermined set of categories. Such expressions therefore require contextual interpretation and, where necessary, explicit supplementary categories. This approach allows the analysis to remain theoretically informed while acknowledging that religious discourse may contain communicative functions not fully represented by a general classification of bilingual language use.

The relationship between language choice and digital da'wah can also be examined through Communication Accommodation Theory. Giles, Coupland, and Coupland (1991) explain communicative accommodation in relation to how speakers adjust, maintain, or otherwise manage communicative behavior in response to social and interactional contexts. Applied cautiously to recorded digital discourse, this perspective provides an interpretive framework for examining whether linguistic choices appear to align with an anticipated audience, preserve a particular linguistic or religious identity, or combine these orientations. For example, the use of familiar expressions may be interpreted as potentially reducing

communicative distance, whereas the preservation of Arabic religious expressions may maintain a recognizable connection to religious discourse. However, the presence of a particular language does not by itself demonstrate the speaker's intention to accommodate an audience. Because the present study analyzes published videos rather than direct interactions with viewers, accommodation is interpreted as a possible communicative orientation indicated by observable language choices, not as a verified psychological intention or a measured audience response.

Previous studies have examined multilingual practices in digital communication and the relationship between language choice, identity, and social context. (Androutsopoulos 2014), for example, investigates multilingual practices on Facebook and demonstrates the relevance of digital connectivity and audience orientation to online language use. Penney (2017) provides a broader interactional perspective on code-switching, Ochs et al. (1996) offers a structural account of code-mixing patterns. Together, these works establish important theoretical foundations for investigating multilingual discourse. However, the application of structural classifications, functional analysis, and communicative accommodation to the specific context of Indonesian, Arabic, and English in an individual TikTok preacher's discourse requires context-sensitive empirical examination. In particular, the relationship between the structural form of a mixed utterance, its communicative function, and its possible role in presenting religious messages should be analyzed together rather than treated as separate descriptive issues.

The present study addresses this issue by examining code-mixing in the TikTok da'wah content of Kadam Sidik. The study focuses on three languages Indonesian, Arabic, and English and considers their use within the verbal discourse of a single religious content creator. The data consist of 29 publicly available videos uploaded to the TikTok account kadamsidik between February and September 2026, from which 192 code-mixing units were identified. The selection of this case enables an in-depth examination of multilingual language practices within a specific digital religious context. Rather than assuming that the three languages have predetermined or exclusive functions, the study investigates how their structural forms and contextual uses are represented in the selected videos. Its contribution lies in bringing together structural classification, functional interpretation, and an explicitly cautious reading of communicative accommodation within one case study of digital da'wah.

Accordingly, this study is guided by three research questions: (1) What forms of Indonesian, Arabic, English code-mixing occur in Kadam Sidik's TikTok da'wah content? (2) What communicative functions do these instances of code-mixing perform in their immediate contexts? and (3) How can the observed language choices be interpreted in relation to communicative accommodation and digital da'wah strategies? To address these questions, the study uses Ochs et al. (1996) typology to classify structural forms, Penney (2017) framework as a basis for analyzing communicative functions, and Communication Accommodation Theory as an interpretive perspective on language choices in context (Giles et al. 1991). Using a descriptive qualitative approach, the research aims to provide a contextual account of how Indonesian, Arabic, and English are combined in the selected videos. Its findings are intended to contribute to sociolinguistic research on digitally mediated multilingualism and to the study of contemporary religious communication, while recognizing that interpretations from one content creator cannot automatically be generalized to other preachers, platforms, or audiences.

METHODS

The method section should be written systematically, comprehensively, and transparently so that the research procedures can be understood, evaluated, and replicated by other researchers. Authors should present the following five main components.

1. Type of Research

This study employed a descriptive qualitative approach to examine code-mixing in Indonesian, Arabic, and English within Kadam Sidik's TikTok da'wah content. A qualitative approach was selected because the research aimed to describe linguistic forms, interpret communicative functions, and examine the contextual relationship between language choices and digital da'wah communication strategies rather than test causal relationships between variables. Qualitative research enables researchers to investigate language practices within their natural contexts and develop interpretations grounded in the data (Braun and Clarke 2006; Creswell and Creswell 2018; Tresansky 2023). The study therefore focused on the verbal discourse contained in publicly available TikTok videos, paying attention to the linguistic structures and communicative contexts in which code-mixing occurred. Quantitative counts and percentages were used descriptively to summarize the distribution

of identified code-mixing units, while the principal analysis remained qualitative and interpretive.

2. Research Design

The study used a descriptive qualitative case-study design centered on the TikTok da'wah content of Kadam Sidik, specifically the account kadamsidik. This design enabled an in-depth examination of code-mixing within a bounded digital communication context, namely the selected videos published between February and September 2026. The analytical framework integrated three complementary perspectives: Ochs et al.'s (1996) typology of code-mixing, Penney's (2017) framework for interpreting the functions of bilingual language use, and Communication Accommodation Theory as discussed by Giles et al (1991). These frameworks addressed three interconnected analytical dimensions: the structural forms of code-mixing, their communicative functions, and their possible relationship to communicative accommodation in digital da'wah.

The research procedures were organized into five stages. First, publicly available videos meeting the established selection criteria were identified and documented. Second, the relevant verbal content was transcribed, and instances of code-mixing were identified and segmented into analytical units (Creswell and Guetterman 2019; Creswell and Poth 2023). Third, the units were classified according to Ochs et al (1996). Fourth, their communicative functions were examined using Hoffmann's (1991) framework, with contextual attention to expressions that did not fit the established categories. Fifth, selected instances were interpreted through Communication Accommodation Theory to explore how language choices could be understood in relation to communicative distance, linguistic identity, and the presentation of religious messages. This sequential design maintained a clear connection between the research questions, the data collected, and the analytical procedures.

3. Participants and Sampling Technique

The study did not recruit human participants or collect interview responses. Instead, its primary data consisted of verbal utterances in publicly accessible TikTok videos published by Kadam Sidik through the account kadamsidik. The videos served as the units of source material, while individual instances of code-mixing constituted the principal units of linguistic analysis. This distinction was important because the number of videos and the number of code-mixing units represented different levels of analysis.

The data were selected through purposive sampling. Creswell and Poth (2018) and Douglas (2022) explains that sampling decisions in qualitative research should be guided by the relevance of selected cases to the research objectives rather than by statistical representativeness alone. In this study, the selection criteria were that the videos were publicly accessible, contained verbal speech by Kadam Sidik, presented da'wah-related content, and fell within the February-September 2026 observation period. The sampling process yielded 29 videos for analysis.

The selected videos contained a range of religious and social topics, including Islamic history, family and marriage, moral conduct, religious practices, theology, and contemporary social issues. These topics provided contextual variation for examining the use of Indonesian, Arabic, and English in religious discourse. Following transcription and segmentation, the researchers identified 192 code-mixing units across the 29 videos. For the more detailed interpretation of communicative accommodation, 20 units were selected for closer examination. These 20 units formed a focused analytical subset and were not treated as an additional or independent sample of videos.

The sampling strategy was appropriate for the study's descriptive and interpretive objectives because it prioritized content directly relevant to the research questions. However, the selected material represented only one content creator and one social media platform. Consequently, the findings were intended to explain language practices within this particular case rather than statistically represent all Indonesian digital preachers or TikTok users.

4. Instruments and Data Collection

The primary data collection techniques were documentation and systematic listening to the selected videos. The researchers used the publicly accessible videos as the primary data source and prepared a documentary record of each selected video, including its source link and relevant verbal content. The main research instruments were a video documentation record, a transcription record, and an analytical coding sheet. The coding sheet was used to organize each identified unit according to its linguistic composition, structural form, communicative function, and interpretation in relation to communicative accommodation.

Data collection proceeded through several steps. First, the researchers identified videos published on kadam sidik between February and September 2026 and assessed them against the selection criteria. Second, the selected videos were documented so that the source of each analyzed utterance could be traced. Third, the researchers listened to the verbal

content and transcribed the relevant utterances, preserving Indonesian, Arabic, and English expressions as they appeared in the discourse. Fourth, the transcriptions were examined to identify instances in which elements from different languages occurred within the same utterance or discourse segment. Fifth, each identified instance was assigned a unique data code to facilitate classification, comparison, and reference during the analysis.

The analytical coding sheet operationalized the three theoretical perspectives used in the study. Ochs et al. (1996) typology provided the categories for structural classification: insertion, alternation, and congruent lexicalization. Penney (2017) framework provided the basis for identifying communicative functions, including quotations, identity markers, and topic markers. Expressions that did not fit the established functional categories were recorded separately and examined contextually rather than automatically forced into an existing category. For the accommodation analysis, 20 selected units were examined in relation to observable language choices and their surrounding discourse.

To support the trustworthiness of the coding process, both researchers participated in coding, and differences in classification were resolved through discussion and mutual agreement (Birt et al. 2016; Campbell et al. 2020). This procedure helped clarify how individual expressions were categorized and interpreted. The study did not report a numerical inter-coder reliability coefficient; therefore, agreement was treated as a consensus-based procedure rather than as a statistically measured reliability score. The credibility of the interpretations was further supported by retaining the relationship between each coded unit and its original video context.

5. Data Analysis Technique

The data were analyzed through a combination of descriptive classification and qualitative interpretation. The analytical procedure followed the three research objectives: identifying structural forms of code-mixing, examining their communicative functions, and interpreting their possible relationship to communication accommodation in digital da'wah. The analysis was conducted in the following stages.

First, data reduction and segmentation were performed by reviewing the video transcripts, identifying relevant language-mixing instances, and organizing them into 192 analytical units. Each unit was associated with its source video and transcription record. This stage established the dataset used for subsequent classification and interpretation.

Second, structural classification was conducted using Ochs et al. (1996) typology. Each code-mixing unit was examined to determine whether it represented insertion, alternation, or congruent lexicalization. Insertion was assigned when an element from one language was incorporated into a structure associated with another language. Alternation was identified when the utterance shifted between linguistic structures or systems. Congruent lexicalization was considered when lexical elements from different languages occurred within a shared grammatical structure. The classification was based on the observable linguistic structure of each unit rather than on the identity of the language alone.

Third, functional analysis was conducted using Penney's (2017) framework. Each unit was examined in its immediate discourse context to determine its communicative function. The analysis considered functions such as quotation, identity marking, and topic marking, while also documenting expressions that served functions not adequately represented by the established categories. These additional expressions included prayers and closings, honorifics, and discourse markers. The researchers considered the surrounding utterance and the role of the mixed element in the discourse when assigning functional categories. Where multiple interpretations were possible, the classification was based on the function most directly supported by the contextual evidence, while secondary functions were recorded separately where applicable.

Fourth, descriptive tabulation was used to summarize the distribution of code-mixing forms and language combinations. Frequencies and percentages were calculated to show the relative occurrence of each category. These descriptive statistics were used to organize and communicate the qualitative findings, not to test hypotheses or establish causal relationships. The resulting distributions were then interpreted alongside examples from the video transcripts to explain how the structural forms and communicative functions appeared in the selected discourse.

Fifth, interpretive analysis of communication accommodation was conducted on a focused subset of 20 code-mixing units. Giles et al. (1991) explains that the researchers examined how the observable language choices could be interpreted in relation to convergence, maintenance, or a combination of communicative orientations. Convergence was considered where language choices appeared to align with a more familiar or accessible communicative style. Maintenance was examined in relation to the preservation of a particular linguistic style or identity, while combined cases were those in which the discourse

appeared to involve both orientations. These classifications were treated as interpretive readings of the recorded discourse, not direct evidence of the speaker's psychological intentions or the audience's perceptions.

Finally, synthesis and verification of interpretations were conducted by comparing the structural classifications, functional categories, and contextual interpretations. The researchers reviewed the coded units and discussed discrepancies to reach agreement. The final interpretation considered how Indonesian, Arabic, and English appeared to contribute to the construction of religious references, identity, discourse organization, and message delivery in the selected videos. Because the data were limited to published video content, conclusions about communicative strategy were restricted to observable linguistic patterns; the study did not claim to measure actual audience engagement, comprehension, or reception.

RESULTS

1. Forms and Patterns of Indonesian-Arabic-English Code-Mixing

The analysis of 29 TikTok da'wah videos by Kadam Sidik identified 192 instances of code-mixing involving Indonesian, Arabic, and English. The findings revealed that insertion was the most frequently occurring form, accounting for 130 instances (67.7%) of the total data. Alternation represented the remaining 62 instances (32.3%), indicating that language mixing frequently occurred through the incorporation of linguistic elements from one language into a structure dominated by another language. No instances of congruent lexicalization were identified in the analyzed videos, suggesting that this structural pattern was not evident in the selected dataset. These findings demonstrate that code-mixing in Kadam Sidik's TikTok da'wah content predominantly involved insertion rather than alternation between larger linguistic structures.

The predominance of insertion indicates that Indonesian frequently served as the principal linguistic framework within which Arabic and English expressions were incorporated. Arabic expressions appeared in religious quotations and terminology, while English elements occurred within Indonesian utterances to convey particular concepts or expressions. Alternation, although less frequent, demonstrated that the discourse also included shifts between linguistic structures rather than relying exclusively on the insertion of individual words or phrases. The absence of congruent lexicalization suggests that the

identified data did not exhibit clear instances of lexical mixing within a shared grammatical structure according to the classification criteria applied. Overall, these patterns illustrate the structural characteristics of multilingual discourse in the selected TikTok da'wah videos, providing a foundation for further analysis of the communicative functions of code-mixing.

2. Communicative Functions of Code-Mixing

The analysis of communicative functions revealed that Indonesian–Arabic–English code-mixing in TikTok da'wah videos serves various purposes beyond the linguistic combination of different languages. Arabic expressions were primarily used as quotations, accounting for 28.4% of the identified functional categories, reflecting their role in conveying religious teachings, scriptural references, and expressions associated with Islamic traditions. These quotations enable speakers to incorporate religiously significant expressions into their discourse while maintaining connections with established Islamic sources and practices. Meanwhile, English expressions functioned predominantly as identity markers, representing 28.6% of the identified functions, and topic markers, accounting for 26.4%. The use of English for these purposes suggests that speakers employ English expressions to construct particular social identities, establish a connection with contemporary digital culture, and introduce or emphasize specific topics relevant to their audiences.

In addition to these dominant functions, the analysis identified expressions used for prayers, honorifics, closings, and discourse markers that did not fit neatly into the established functional categories. Prayers and honorifics primarily contributed to the religious and interpersonal dimensions of da'wah communication by expressing supplication, respect, and appropriate social etiquette. Similarly, closing expressions helped speakers conclude their messages, while discourse markers supported transitions between ideas and improved the organization of spoken communication. The presence of these expressions indicates that code-mixing in digital da'wah is shaped by multiple communicative needs, including religious expression, interpersonal relationships, audience engagement, and discourse organization. Overall, the findings demonstrate that the communicative functions of code-mixing are context-dependent, with Arabic predominantly supporting religious references and English contributing to identity construction and topic development, while other expressions fulfill additional pragmatic and interactional purposes.

3. Distinctive Linguistic Roles in Digital Da'wah

The use of Indonesian, Arabic, and English in TikTok da'wah videos demonstrates that each language performs distinctive yet complementary roles in conveying religious messages to digital audiences. Indonesian serves as the primary linguistic framework through which speakers communicate explanations, interpretations, and advice in a manner that is accessible and familiar to their audiences. Its dominant position enables speakers to maintain the clarity and coherence of their messages while accommodating viewers with diverse levels of religious and linguistic knowledge. Arabic, meanwhile, functions as an important resource for maintaining religious references, including quotations, prayers, honorifics, and expressions associated with Islamic etiquette. The incorporation of Arabic allows speakers to preserve the religious significance of particular expressions while reinforcing the authenticity and cultural identity of the da'wah discourse.

In contrast, English contributes to identity expression, audience familiarity, and discourse organization within the context of contemporary digital communication. English expressions may reflect the speakers' engagement with global digital culture and their efforts to establish a communicative style that resonates with younger audiences who are familiar with English terminology. Furthermore, the use of English can help speakers introduce specific topics, emphasize particular ideas, and structure their messages in ways that correspond to contemporary communication practices. The interaction among these three languages illustrates how multilingual resources can be strategically employed to address different communicative needs without necessarily compromising the central religious message. Overall, the distinctive linguistic roles of Indonesian, Arabic, and English demonstrate that code-mixing in digital da'wah functions not merely as a linguistic phenomenon but also as a communicative strategy that integrates accessibility, religious identity, and contemporary cultural expression.

4. Communication Accommodation in Da'wah Discourse

The analysis of communication accommodation in Indonesian–Arabic–English code-mixing was conducted by examining 20 selected units through the perspective of Communication Accommodation Theory (CAT). This theoretical framework provides a basis for understanding how speakers adjust their linguistic choices to establish relationships with audiences, maintain their communicative identities, and achieve specific interactional goals. The findings identified 10 instances of convergence, in which speakers adapted their

language use to align with the linguistic preferences, familiarity, or communicative expectations of their audiences. Such adaptations can be observed in the use of accessible Indonesian expressions and familiar English terms that facilitate audience comprehension and create a sense of connection between speakers and viewers. These findings suggest that convergence represents an important communicative strategy in digital da'wah, enabling speakers to present religious messages in ways that are relevant and accessible to audiences from diverse linguistic and social backgrounds.

In addition to convergence, the analysis identified two instances of maintenance, in which speakers retained their distinctive linguistic choices rather than substantially adapting them to their audiences. This orientation may be reflected in the continued use of Arabic religious expressions that preserve established Islamic terminology, religious etiquette, and the speakers' religious identity. The remaining eight units combined elements of convergence and maintenance, indicating that linguistic accommodation in digital da'wah does not always involve a single, clearly defined orientation. Instead, speakers may simultaneously adapt certain expressions to improve accessibility while retaining other linguistic features to maintain religious meaning and cultural identity. Overall, the findings demonstrate that Communication Accommodation Theory offers a useful perspective for interpreting code-mixing in digital da'wah, particularly in explaining how speakers negotiate the relationship between audience adaptation, religious identity, and the effective communication of Islamic messages.

DISCUSSION

The discussion of the findings requires a systematic approach that connects empirical evidence with theoretical interpretation and the broader implications of multilingual practices in digital religious discourse. To achieve this, a critical analytical framework can be used to distinguish the observed linguistic patterns from possible interpretations, theoretical contributions, and limitations of the available data. Figure 1 presents a logical progression for developing a critical and theoretically grounded discussion of Indonesian-Arabic-English code-mixing in TikTok da'wah.

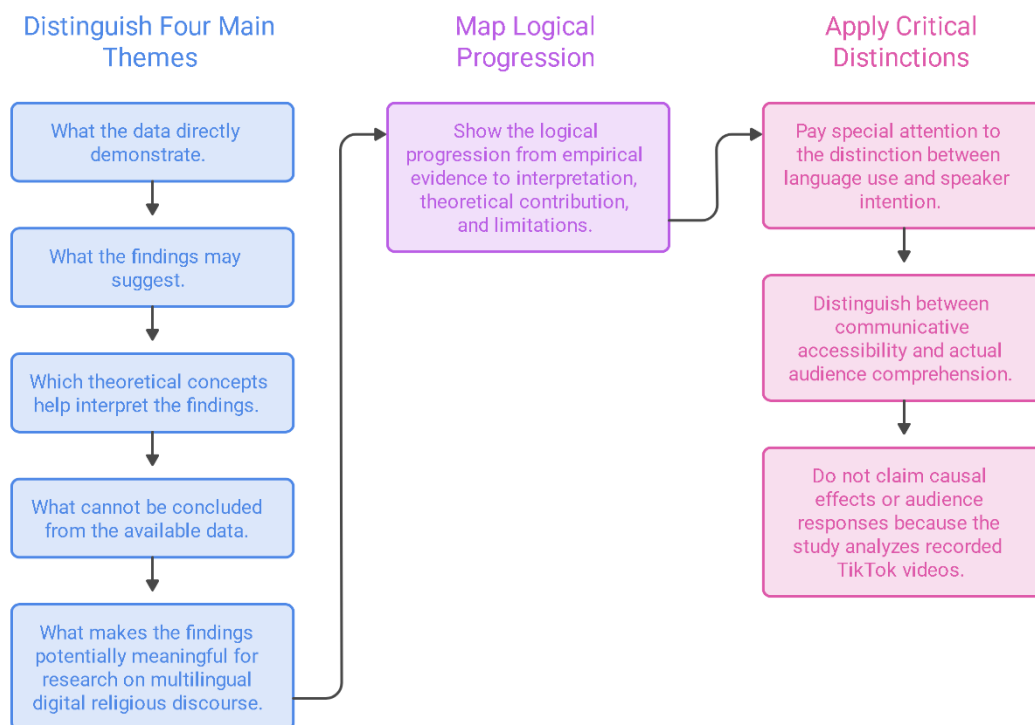


Figure 1. Analytical Framework for Developing a Critical Discussion of the Findings

As illustrated in Figure 1, the discussion begins by identifying what the empirical data directly demonstrate before exploring the possible meanings of the findings. The next step is to connect these interpretations with relevant theoretical concepts and explain their potential contributions to research on multilingual digital religious discourse. The framework also emphasizes the importance of identifying alternative explanations and acknowledging what cannot be concluded from the available evidence. In particular, the analysis distinguishes observable language choices from inferred speaker intentions and communicative accessibility from actual audience comprehension. This progression helps ensure that the discussion remains analytically rigorous, avoids unsupported causal claims, and provides a balanced interpretation of the study's findings and limitations.

1. Patterns of Code-Mixing and the Structural Integration of Multilingual Resources

The findings of this study reveal that code-mixing in Indonesian–Arabic–English TikTok da'wah videos is characterized by the dominance of insertion, which accounts for 67.7% of the 192 identified units, followed by alternation at 32.3%, while no instances of congruent lexicalization were identified. This distribution indicates that speakers predominantly incorporate linguistic elements from Arabic and English into Indonesian discourse rather than consistently switching between languages across larger stretches of

speech. Ochs et al. (1996) explains that insertion involves the incorporation of lexical or constituent elements from one language into the grammatical structure of another, making it a useful framework for interpreting the integration of multilingual resources in digital religious communication. In the context of TikTok da'wah, this pattern allows speakers to maintain Indonesian as the principal medium of communication while introducing Arabic religious expressions and English terms to convey particular meanings (Hikmah 2026; Mahmudah et al. 2026). Consequently, the dominance of insertion suggests that multilingual practices in the selected videos are primarily organized around the integration of foreign-language elements into an Indonesian linguistic framework.

The presence of alternation, accounting for 32.3% of the identified units, further demonstrates that speakers also move between languages or linguistic structures to accommodate different communicative purposes. Poplack (1980) examines code-switching through structural patterns that involve the alternation of linguistic elements, providing a relevant perspective for understanding transitions between Indonesian and other languages in spoken discourse. In digital da'wah, alternation may enable speakers to emphasize religious expressions, introduce particular concepts, or shift the tone of their messages according to the immediate communicative context. The absence of congruent lexicalization suggests that the analyzed data do not provide identifiable examples of the extensive sharing of grammatical structures and lexical elements associated with this pattern in (Ochs et al. 1996). Overall, these findings demonstrate that insertion and alternation play complementary roles in the structural organization of multilingual da'wah discourse, with insertion serving as the predominant pattern and alternation providing an additional resource for expressing religious ideas and engaging digital audiences.

2. Communicative Functions of Arabic and English in Digital Da'wah

The findings demonstrate that Arabic and English serve distinct communicative functions in Indonesian-language da'wah videos on TikTok, reflecting the relationship between language choice, contextual meaning, and social interaction. Arabic expressions were predominantly identified as quotations, accounting for 28.4% of the observed functional categories, indicating their importance in presenting religious references and maintaining connections with Islamic teachings and traditions. This finding can be understood through Gumperz (1982) perspective on contextualization, which explains how linguistic choices contribute to the interpretation of meaning within particular

communicative contexts. In digital da'wah, Arabic quotations may strengthen the religious significance of a message while helping speakers communicate concepts associated with Islamic beliefs, practices, and values. Thus, the use of Arabic represents not merely the inclusion of a foreign language but also a communicative resource through which religious meaning and cultural continuity are maintained.

In contrast, English expressions were primarily associated with identity markers, accounting for 28.6%, and topic markers, accounting for 26.4% of the identified functions. Their use as identity markers suggests that English may help speakers express particular social orientations and establish connections with contemporary digital culture, while its function as a topic marker can help introduce, emphasize, or organize specific subjects. Mtshweni and Silinda (2025)'s model provides a relevant theoretical perspective for examining how language choices can signal social identities, interpersonal relationships, and communicative intentions within particular contexts. Beyond these dominant functions, the analysis also identified prayers, honorifics, closings, and discourse markers that did not fit neatly into the established functional categories, demonstrating the diversity of pragmatic purposes served by code-mixing. Overall, these findings suggest that Arabic and English contribute differently to digital da'wah discourse, with Arabic primarily supporting religious references and English contributing to identity expression and topic organization, while other linguistic forms support interpersonal communication and the development of coherent messages.

3. The Complementary Roles of Indonesian, Arabic, and English in Religious Communication

The findings indicate that Indonesian, Arabic, and English perform complementary linguistic roles in shaping religious communication within TikTok da'wah videos. Indonesian serves as the primary communicative framework, enabling speakers to convey religious teachings, explanations, and advice in a language that is accessible to a broad audience (Andini 2026; Husin 2026; Syukran, Roza, and Syafitri 2026). Its dominant position helps maintain the clarity and coherence of the discourse while allowing Arabic and English expressions to be incorporated according to specific communicative needs. Blommaert (2010) emphasizes the importance of understanding language practices in relation to broader social and cultural contexts, providing a relevant perspective for examining multilingual communication in digital environments. From this perspective, the use of Indonesian as the main language reflects the need to make religious messages understandable while

accommodating diverse linguistic resources that contribute to the meaning and delivery of da'wah.

Arabic plays an important role in preserving religious references, Islamic terminology, and expressions of religious etiquette, whereas English contributes to identity expression, audience familiarity, and discourse organization, as expressed by Dhayef and Kareem (2025). The incorporation of Arabic allows speakers to maintain connections with Islamic traditions through quotations, prayers, and honorific expressions, while English can help introduce contemporary topics and establish a communication style familiar to digitally connected audiences. Huang et al. (2024) highlights how multilingual practices are connected to social identities, cultural relations, and the negotiation of meaning in particular contexts. The interaction of these three languages therefore illustrates how speakers combine linguistic resources to balance religious authenticity, communicative accessibility, and contemporary forms of expression. Overall, Indonesian-Arabic-English code-mixing in digital da'wah can be understood as a complementary multilingual practice in which each language contributes distinct resources to the communication of religious messages and the construction of relationships with online audiences.

4. Communication Accommodation and Audience Adaptation in Digital Da'wah

The findings of this study can be interpreted through Communication Accommodation Theory (CAT), which explains how speakers adjust or maintain their communicative behaviors in response to social and interactional contexts. The analysis of 20 selected code-mixing units identified 10 instances of convergence, 2 instances of maintenance, and 8 instances combining both orientations. According to Giles, Coupland, and Coupland (1991), convergence refers to communicative adjustments through which speakers move their language use closer to that of their interlocutors, whereas maintenance involves retaining distinctive communicative patterns rather than adapting them substantially. In the context of TikTok da'wah, convergence may be reflected in the use of accessible Indonesian expressions or familiar English terms that help audiences understand religious messages and relate to the speakers' communication styles. These findings suggest that convergence serves as a potential strategy for increasing communicative accessibility and establishing a connection with audiences from diverse linguistic and social backgrounds.

Meanwhile, the two instances of maintenance indicate that speakers may retain particular linguistic expressions to preserve their communicative identity, especially when

using Arabic terminology associated with Islamic teachings and religious etiquette. The eight instances combining convergence and maintenance further demonstrate that audience adaptation and identity preservation can occur simultaneously within the same communicative context. Giles (2016) explains that accommodation is a dynamic process influenced by interpersonal relationships, social identities, and speakers' perceptions of their communication partners. In digital da'wah, this perspective helps explain how speakers may adjust their language to improve audience comprehension while maintaining religious expressions that carry specific cultural and spiritual significance. Overall, the findings illustrate the usefulness of Communication Accommodation Theory for examining how code-mixing in digital da'wah potentially balances audience accessibility, linguistic adaptation, and the preservation of religious identity, although the numerical distribution alone cannot establish speakers' intentions without further contextual evidence.

CONCLUSION

This study examined Indonesian-Arabic-English code-mixing in 29 TikTok da'wah videos, identifying 192 code-mixing units and revealing distinct patterns in the integration of multilingual resources. Insertion emerged as the dominant pattern, accounting for 67.7% of the identified units, followed by alternation at 32.3%, while no instances of congruent lexicalization were identified. These findings indicate that speakers predominantly incorporate Arabic and English elements into Indonesian discourse while maintaining Indonesian as the primary medium for communicating religious messages. The structural patterns demonstrate how multilingual resources are integrated into digital da'wah to support the expression of religious concepts and the delivery of messages to diverse audiences.

The findings also demonstrate that Arabic and English serve different but complementary communicative functions in digital religious communication. Arabic expressions were primarily associated with religious quotations (28.4%), whereas English expressions were frequently used as identity markers (28.6%) and topic markers (26.4%). Indonesian provides the principal framework for conveying messages, Arabic maintains religious references and etiquette, and English contributes to identity expression, audience familiarity, and discourse organization. In addition, prayers, honorifics, closings, and discourse markers illustrate the diversity of communicative purposes that extend beyond the established functional categories. These findings suggest that code-mixing in TikTok da'wah

is not merely a linguistic phenomenon but also a communicative practice through which speakers combine religious significance, social identity, and contemporary digital expression.

Furthermore, the analysis of 20 selected code-mixing units through Communication Accommodation Theory identified 10 instances of convergence, 2 instances of maintenance, and 8 instances combining both orientations. This distribution illustrates how linguistic adaptation and the retention of distinctive expressions may coexist as speakers communicate religious messages to online audiences. Convergence can support audience accessibility, while maintenance may help preserve religious terminology and linguistic identity, although these interpretations require contextual evidence to establish speakers' specific intentions. Overall, this study contributes to understanding multilingual communication in digital da'wah by integrating structural patterns, communicative functions, and audience accommodation into a unified analysis. Future research could examine a broader range of digital religious content, compare different social media platforms, and investigate audience responses to determine how code-mixing influences religious message comprehension, engagement, and perceptions of speaker identity.

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