

Bilingualism in Qur'an Learning at TPQ Darussalam Benjor Village, Tumpang District: Sociolinguistic Approach

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Abstract

This study aims to analyze the phenomenon of bilingualism in Qur'an learning at TPQ Darussalam, Benjor Village, Tumpang District, Malang Regency. This activity is part of a community service program employing the Asset-Based Community Development (ABCD) method. This approach focuses on developing the local potential and strengths of the community. Data were collected through observation and documentation of dialogues between student teachers and learners during the learning process. Based on the collected data, five dialogue excerpts were identified, illustrating interactions that occurred during teaching activities. From these data, three main forms of bilingual communication were found, namely language shift, code-switching, and code-mixing. The findings suggest that the use of bilingualism plays a crucial role in fostering effective communication and strengthening social bonds between teachers and students within the context of community-based religious education.

Keywords: *Bilingualism, Code-Switching, Code-Mixing, Sociolinguistics*

Introduction

The Student Work Lecture (KKM) is one of the community service programs in the area, carried out by 5th-semester students of Maulana Malik Ibrahim State Islamic University, Malang. Our Community Service Program this year welcomes the theme "Together We Build Villages by Increasing the Potential of the Community and Human Resources". From this theme, one of our forms of service involves carrying out KBM, specifically Qur'an Teaching and Learning Activities, at TPQ Darussalam, Benjor Village. In a learning activity, it will definitely not be far from the word communication. Communication is a means for achieving the learning goals. From this, one of the ways found at TPQ Darussalam in its learning is bilingualism. Bilingualism, as studied in sociolinguistics, is a phenomenon where a language speaker applies two or more languages in their interactions with others (Panjaitan et al., 2023). In this writing, sociolinguistic concepts will be used to discuss the use of bilingualism in the learning of TPQ Darussalam Benjor Village. The relationship between sociolinguistic studies and bilingualism lies in the understanding of how students of TPQ Darussalam Benjor Village use two languages, which can help them achieve comfort in learning the Qur'an.

Along with the dynamics of social and cultural change, language becomes a mirror that reflects the complexity of society (Sumilat et al., 2023). One form of language complexity that attracts attention is the phenomenon of bilingualism and its aspects in everyday conversation. One aspect of bilingualism in this writing is code-switching. Code-switching is the switching of more than one language in a conversation (Faidah, 2022). The purpose of this writing is to explore and analyze this phenomenon through a sociolinguistic approach. In this study, the researcher will focus on a primary aspect: the use of bilingualism in conversations between students and teachers during the learning of the Qur'an. In supporting the discussion of bilingualism and its aspects, it is essential to consider the findings of other relevant research. One study that can provide additional insights is a study conducted by Nurdiana et al. (2021), entitled "Bilingualism in Learning Interaction at Madrasah Tsanawiyah Pondok Pesantren Darussalam, Mempawah Hilir District," published in the Electronic Journal of the Faculty of Teacher Training and Education, Tanjungpura University. This study highlights the use of bilingualism, which involves the use of both formal and semi-formal

languages, in learning. Although the scope is similar, what sets this study apart from the other lies in the additional insights related to code-switching.

In engaging with the complexities of bilingualism, concepts such as code-switching are the subject of discussion. Sociolinguists, such as Hoffman (1991) and Mackey (1969), as cited in Adisaturrahimi & Hadi (2023), provide a careful examination of the phenomenon of bilingualism and code-switching. Hoffmann (1991) states that when a bilingual speaker communicates with another bilingual speaker, it typically results in a code-switching phenomenon during their conversation. While Mackey (1969) and Babatsouli & Ball (2020) state that the phenomenon of bilingualism is related to the use of language, the actual use of such language involves code-switching in practice. From the perspective of these concepts, the researcher will formulate an argument about which is most suitable for delving into the discussion that is the topic of this writing. From this, Hoffmann's (1991) approach, which emphasizes the emergence of code-switching due to the phenomenon of bilingualism, will provide deeper insight into the topic that researchers are currently writing about. Strengthening the results of previous research is also a crucial element in supporting the discussion. Previous studies, such as "The Phenomenon of Bilingualism (Code Switching) of Language in the Conversation of Students at the Al Manshur Islamic Boarding School Popongan Klaten" by Ning Tyas et al. (2020) and "Analysis of Bilingualism in Indonesian Language and Literature Education Students 6D at Universitas Singaperbangsa Karawang" by Sinta Wati & Rosalina (2023), provide a concrete view of the implementation of bilingualism and code-switching in the context of education. By referring to these findings, we can establish a logical basis for explaining the phenomenon under discussion.

In relating the results of this study to the discussion that will be presented, it can be emphasized that the phenomenon of bilingualism and code-switching is not limited to a single medium. Through this research, we can see that code-switching can occur in various forms of language expression, especially in everyday conversation. In engaging with the complexities of bilingualism and code-switching, concepts such as code-switching are the subject of interesting discussion in this study. By understanding and analyzing the use of bilingualism and code-switching in learning the Qur'an at TPQ Darussalam, Benjor Village, it is hoped that a deeper insight can be gained into the diversity of language.

Methods

The community service method is the practice of institutionally engaging with cultural arts, science, and technology in the community through scientific methodologies to accelerate growth and achieve national development goals (Ministry of Education, Culture, and Research, 2023). Community service activities include scopes such as the development of science, technology, and art into products that can be directly disseminated to the community, the dissemination of science, technology, and cultural arts into products that need to be known and utilized by the community, and the correct placement of science and technology (Directorate General of Higher Education, 2023). There are several methods of approach used in community service, namely community development, community organizing, community service, and community empowerment (Sulistiyani & Teguh, 2004).

The community service program implemented in Benjor village utilizes the Asset-Based Community Development (ABCD) method. ABCD is an approach method in the context of community development that aims to increase the potential and strength that already exist within a community. This method enables community development to utilize daily resources in conjunction with external assistance (Riyanti & Raharjo, 2021). This method seeks ways to utilize the village's assets, potential, and strengths. In the ABCD method, there are five stages: inculturation, discovery, design, define, and reflection (Nurdiyanah et al., 2016). This method involves students helping the community (Gede Benny Kurniawan, 2023).

The following are the stages of the research carried out:

1. Inculturation: Understanding local values and wisdom.
2. Discovery: Identify assets and potentials in Benjor Village.
3. Design: Formulating a development plan based on the potential found.
4. Define: Determine the role and responsibilities of the community in implementation.
5. Reflection: Evaluate and improve programs based on experience.

Community service activities by the KKM 104 group were conducted over 40 days, from December 20, 2023, to January 29, 2024, in Benjor Village, Tumpang District, Malang Regency. One form of this service activity focuses on TPQ Darussalam Benjor Village, where our group conducts research and assists with the learning process involving the use of bilingualism by students. The students at TPQ Darussalam are an integral part of this activity because

the bilingualism practices they employ reflect the dynamics of religious learning and communication within the village environment.

Results

Bilingualism is the use of two or more languages, a trend that is currently prevalent. The concept of bilingualism in this study focuses on the use of Javanese and Indonesian in communicating during the Qur'an learning process. The use of bilingualism in communicating during the learning of the Qur'an at TPQ Darussalam, Benjor Village, has a unique speech style. The use of these two languages was demonstrated by a student, one of the members of our KKM group who serves as a teacher at TPQ Darussalam, Benjor Village, namely Lola Laula Lutfia Rahma, a student majoring in PGMI from the 2021 class, as well as TPQ Darussalam students in Benjor Village. The bilingualism used by Kak Laula began when conditioning the class, opening greetings, during learning, and delivering closing greetings.



Figure 1 KKM Students and TPQ Darussalam Students of Benjor Village.

Based on the results of data collection, five dialogue snippets were obtained that described the interaction between students during the learning process. From the five data sets, three main forms of bilingual communication were identified, namely language shifting, code-switching, and code-mixing. The following is a detailed explanation of each form of communication:

1. Language Shift

Data (1)

(During the introduction, using Indonesian and Javanese because it adjusts the language used daily by students)

Student (B1): "Let's sit down and pray and then recite it one by one."

Student (B1): "Yes, sir, but I want to sit here."

Student (B2): "Sit down, sit down." (Yes, you can sit down.)

Student (B2): "Yes, brother, let's take a break." (yes, folks, let's get down to business)

From the data (1) above, there is communication between students, which suggests that during the conversation, there is an event of bilingualism. The bilingualism incident occurred, starting with a conversation between students who used Indonesian and then switched to Javanese at the beginning of learning. The emergence of changes in sentence structure from Indonesian to Javanese, such as in the sentence "iyo oleh, lungguh sek yo sing anteng" by students, had an impact on the subsequent conversation, namely "iyo kak, let's rek-rek ndang anteng". In the event of bilingualism, there is another event, namely a shift in language.



Figure 2 The use of Indonesian (B1) and Javanese (B2) in communicating during learning the Qur'an at TPQ Darussalan Benjor Village.

Data (2)

(Teaching to read Diba' properly and correctly using Javanese and Indonesian)

Student (B2): "Let's do this letter." (let's see what the letter is)

Student (B1): "read 'ba' kak"

Students (B1 and B2): "point e there are two mosok pronounced 'ba'" (the point is that there are 2 times when it is read 'ba')

Student (B1): "Oh diwoco 'ta' yo kak?" (Oh, and I read "O.K.")

Student (B2): "Yes, I am right." (yes, that's right, let's get to the bottom of it)

Similar to data (1), data (2) clearly shows that there is bilingualism and language shifts in the dialogue. The bilingualism event in this dialogue began with a conversation between students using Javanese, and then responses from students here using Indonesian. The emergence of the language shift in data (2) lies in the students' conversation in the sentence "read 'ba' kak" which was originally Indonesian, changed to Javanese in the sentence "oh diwoco 'ta' yo kak?", due to the student's response in the use of Javanese such as in the sentence "point e there are two mosok pronounced 'ba'". The students' responses to the dialogue have a significant impact on the language shift here. From this, one of the main factors for the language shift lies in the response of the interlocutor.



Figure 3 KKM Students Teaching Diba' Reading.

2. Code-Switching (Alih Kode)

Data (3)

(Listening to students reciting the Qur'an)

Student (B1): "This is "alif", what does it mean to be read?"

Pupils (B1 and B2): "Diwoco yokpo kak? I forgot." (I forgot to mention)

Students (B1 and B2): "Yesterday I taught you. Yokpo Let's get into it." (Yesterday, I taught you how to do it. Let's Forget It)

Pupils (B1 and B2): "Oh, it's been a long time, my dear." (Long read)

Students (B1 and B2): "Yes, that's right. Let's get back to the drawing board." (Yes, that's right. Let's try to repeat from here.)

From the data (3) above, there is communication between students, which suggests that during the conversation, there is an event of bilingualism. The bilingualism incident occurred, starting with a conversation between students who used Indonesian and then switched

to Javanese at the beginning of learning. The bilingualism event occurred repeatedly. In dialogue data 3, it can be seen that the use of Indonesian occurred 3 times, while Javanese was spoken 4 times, and this was pronounced repeatedly. The emergence of repeated use of language began with the use of Indonesian as Javanese, as in the sentence "this has 'alif", which means how should it be read?" by students had an impact on the next conversation, namely "diwoco yokpo kak? I forgot" by the student, then "Yesterday I was teaching you. Yokpo hayo mosok lali" by the students, and "ohh diwoco long ya kak" by the students.



Figure 4 TPQ Students Reading the Quran Listened to by KKM Students

Code-switching based on the data above is shown in the dialogue "diwoco yokpo kak? I forgot", "Yesterday I taught you. Yokpo hayo mosok forget", and "yes, that's right. Let's try to get back to the basics here". In the dialogue "Diwoco yokpo kak? I forgot," code-switching can be observed because it involves the use of two languages and sentences within a single dialogue. The sentence diwoco yokpo kak is a Javanese sentence that means 'read how to read' when it is in Indonesian. In contrast, the sentence 'I forget' is a standard Indonesian sentence form, so that in one dialogue, there is a collaboration between two languages (code-switching), namely Indonesian and Javanese. It is the same with the dialogue "yesterday I taught you. Yokpo hayo mosok lali", there is code-switching. The sentence 'yesterday it was my father's teaching' is a standard Indonesian sentence form. At the same time, 'Yokpo hayo mosok lali' is a form of Javanese sentence, which means 'how to forget the time of forgetting' when translated into Indonesian. In addition to the two dialogues that have been presented, the dialogue "yes, that's right.

Let's try it back here" is also a form of code-switching event. The sentence 'iya bener' is the standard Indonesian form of a sentence. In contrast, the sentence "Ayo jajal dibaleni tekok kene" is a form of Javanese, which means 'Let's try to repeat it from here' when translated into Indonesian.



Figure 5 Closing of Learning and Prayer Reading

Data (4)

(At the end of the study and the recitation of the prayer after the study)

Student (B2): "Brother Sheng, let's go to the Wes to get a Bachelor's degree?" (And if you're going to go back to your hometown, can you go home?)

Students (B1 and B2): "sek gaoleh! Sit down and continue to pray Then you can go home." (Still can't! Sit down first Pray before you can go home).

Pupils (B1 and B2): "Over time. I'm going to give it a go and maeng." (At some point. I'm done with the Smash Bros. That was it.)

Students (B1 and B2): "Yo sek sabar. Waiting for his friend not finished." (Yes, it is patient. Waiting for his friend not finished)

Student (B1): "Let's all sit neatly and don't have a voice. Keep praying and then go home."

All students (B1): "Ready!!"

Student (B2): "Let's pray together." (Pupils and students pray)

From the data (4) above, there is communication between students, which suggests that during the conversation, there is an event of bilingualism. The bilingualism incident occurred, starting with a conversation between students who initially used Javanese and then switched to Indonesian due to the students' responses at the beginning

of the learning process. The bilingualism incident occurred repeatedly. In dialogue data 4, it can be seen that the use of Indonesian occurred 5 times, while Javanese was spoken 4 times, and this was pronounced repeatedly. The emergence of repeated use of language begins with the use of Javanese as Indonesian and mixed as in the sentence "sek gaoleh! Sitting first and continuing to pray and then being allowed to go home" by the student had an impact on the next conversation, namely "over time. I'm going to go ahead and do it," and then "I'm going to be patient." Waiting for the unfinished friend" by the students.

Similar to the discussion in Data 3, Data 4 also features a code-switching event. Code-switching based on the data 4 above, shown in the dialog "sek gaoleh! Sit down and pray before you can go home", "over time, kak. I'm going to have to go back to the drawing board and say, "I'm going to be patient. Waiting for his unfinished friend". In the dialogue "sek gaoleh! Sit down and pray, and then you can go home," can be said to be code-switching because there is the use of two languages and sentences in one dialogue. The sentence 'sek gaoleh!' is a form of Javanese that translates to 'still gaboleh!' when changed to Indonesian, while 'Sit first and continue to pray before you can go home' is a standard form of Indonesian sentence. In addition, in the dialogue "over time. I uwes mari ngaji ket maeng" is also a form of code-switching event because, in the sentence 'kelamaan kak.' uses the standard Indonesian form, while 'Aku uwes mari ngaji ket maeng' is a form of Javanese sentence which means 'I've finished ngaji from earlier' when changed to Indonesian. In addition to the two dialogues above, the last dialogue that uses code-switching is in the dialogue "iyo sek sabar. Waiting for his unfinished friend". Because the sentence 'iyo sek sabar' is a Javanese form, which means 'iya sabar' when changed to Indonesian. At the same time, 'Nunggu temennya yang yang unfinished.' is a standard Indonesian form of sentence.

3. Code-Mixing (Campur Kode)

Data (5)

(Playing riddles about the prophet)

Students (B1 and B2): "Let Abraham have many miracles." (Come, how much did the Prophet Abraham have miracle?)

Student 1(B2): "Two, not one" (Not really, really)

Student 2 (B2): "Not Enough to Tell You About Your Sister" (Not to mention the fact that he was his brother.)

Students (B1 and B2): "Let's *Onok Piro Maeng* Who Doesn't Tell Stories" (Let's face it, there are a lot of things that I didn't want to talk about.)

Pupils 1 and 2 (B2): "forget you" (Sorry)



Figure 6 KKM Students and Students Play Charades About the Prophet

In addition to the discovery of language shift and code-switching events, such as those in data 1, 2, 3, and 4, the author also found other events, namely code-mixing in the data (5). Code-mixing based on the data above is illustrated in the dialogues "Let's have a lot of miracles" and "Let's onok piro maeng who doesn't tell stories." In the dialogue "let's have a bunch of miracles", there are two words that use other languages besides Indonesian, namely Javanese. These words are indicated in 'nduwe' and 'blon', which respectively mean 'have' and 'how much' when changed to Indonesian. Meanwhile, in the dialogue "let's onok piro maeng who doesn't tell the story", there are three words that use Javanese among other Indonesian word usages. These words are shown in 'onok', 'piro', and 'maeng', which, when interpreted as Indonesian, mean 'ada', 'how much', and 'earlier', respectively.

Discussion

The phenomenon of bilingualism observed in Qur'anic learning activities at TPQ Darussalam, Benjor Village, suggests that the interaction between teachers and students serves not only as a means of delivering religious materials but also as a form of social and cultural adaptation within the local community. The use of two languages, namely Indonesian and Javanese, reflects the flexibility of communication that is naturally formed in a

community-based learning environment. Language shifts occur when teachers adjust their teaching methods to accommodate students' language habits. This demonstrates the importance of linguistic awareness in fostering closeness and enhancing understanding. According to Amin & Suyanto (2017), language shift refers to a change in language use that is influenced by the social context and the interlocutor. In this context, language shifts serve as a communication strategy that helps students create a learning atmosphere that is familiar and easy for students to understand.

In addition to language shifting, the phenomenon of code-switching is also widely found during the learning process. The switch between Indonesian and Javanese often occurs within a single conversation, even within a single sentence. According to Malihatuz Zuhriyah Istianti et al. (2023), code-switching occurs due to social, situational, or to achieve clarity of meaning. At TPQ Darussalam, code-switching is a teacher's strategy to adjust the level of formality and emotional atmosphere in the class. Indonesian is used for academic explanations that require clarity, while Javanese is used to create a sense of closeness and a friendly, informal atmosphere. This demonstrates that the use of two languages alternately serves a dual function: as a pedagogical tool and simultaneously as a means to build social relations.

Meanwhile, code-mixing also appears in teaching interactions. In this context, students often insert Javanese words into the Indonesian sentence structure. As explained by Malihatuz Zuhriyah Istianti et al. (2023), mixed codes are typically used to smooth out expressions, add variety to speech, or adjust the speech style to match that of the other speaker. At TPQ Darussalam, the mixing of codes is proof that language is not just a means of communication, but also a reflection of identity and social familiarity. The use of words such as *nduwe*, *blonde*, *onok*, and *maeng* in the middle of Indonesian sentences demonstrates a linguistic openness that naturally brings together formal and local languages.

The results of this study align with those of Nurdiana et al. (2021) at Madrasah Tsanawiyah Pondok Pesantren Darussalam Mempawah Hilir, which also found that bilingualism enhances communication and facilitates the religious learning process. In addition, the research by Ning Tyas et al. (2020) on the conversations of students at the Al Manshur Islamic Boarding School, Popongan, Klaten, also demonstrates the use of code-switching and code-mixing in the context of religious learning. Both emphasized that

bilingualism in the Islamic education environment plays a crucial role in fostering harmonious interaction between teachers and students. However, the results of this study differ from those of Sinta Wati & Rosalina (2023), who researched PBSI students at the University of Singaperbangsa Karawang. The study found that the use of bilingualism tends to be formal and appears more in academic contexts, rather than in social interactions, such as in TPQ Darussalam. This difference shows that the social context and characteristics of educational institutions greatly influence the form of bilingualism. If in higher education bilingualism appears as a form of mastery of academic language, then in TPQ bilingualism is more communicative and adaptive to local culture.

Based on a comparison with previous studies, it can be concluded that the findings of this study expand the understanding of variation in bilingual practice within the context of non-formal Islamic education. Similarities to the research of Nurdiana et al. (2021) and Ning Tyas et al. (2020) strengthen the argument that bilingualism functions as an effective pedagogical tool. In contrast, the research by Sinta Wati and Rosalina (2023) highlights the existence of unique cultural and social aspects in basic religious institutions. Therefore, further research should focus on analyzing the social, cultural, and psychological factors that influence language selection in the context of Qur'anic teaching. In addition, it is also necessary to study how this kind of bilingualism practice can be integrated into local culture-based learning strategies so that the effectiveness of teaching in TPQ and similar institutions can be improved sustainably.

Conclusion and Suggestion

From our service program, specifically our teaching at TPQ Darussalam, it can be concluded that our research, entitled "Bilingualism in Qur'an Learning at TPQ Darussalam, Benjor Village, Tumpang District: Sociolinguistic Approach," provides a deeper understanding of the phenomenon of bilingualism. In addition to explaining the bilingualism that occurred during the learning of the Qur'an, other events, such as language shifting, code-switching, and code-mixing, were observed in the five dialogue data sets that we obtained.

The use of bilingualism is shown in data (1) and data (2); the language shift shown is a shift between Indonesian and Javanese and vice versa. Then, the dialogue data that refers to the language shift that we obtained includes as

many as four dialogues. The use of code-switching in learning the Qur'an bilingualism here is shown in data (3) and data (4); the code-switching shown is a switch of use between Indonesian and Javanese and vice versa. Then, the dialogue data that refers to the code-switching we have obtained consists of six dialogues. The use of code-mixing in learning the Qur'an demonstrates bilingualism in the data (5). The code-mixing presented shows that it involves the use of language units from one language (Indonesian) to another (Javanese) to expand the style or variety of languages. The code-mixing data we have obtained is from two dialogs.

In the future, similar service activities can be developed by expanding the focus of research on variations in other communication contexts, such as interactions between students or between students and ustaz, who remain at TPQ. The next research is also expected to examine the social, cultural, and pedagogical factors that influence language choices in Qur'an learning. In addition, the findings on bilingualism practices can serve as a basis for designing learning methods that are more adaptable to local languages, thereby making the religious teaching process more inclusive and contextual for the community.

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