When Morphology Indexes Prestige: Arabic-English Code-mixing as Linguistic and Social Practice in Saudi Arabia

Wafi Fhaid Alshammari[1]

[1] Department of English, College of Arts, University of Ha'il, Ha'il, Saudi Arabia

Correspondence: Wafi Fhaid Alshammari, Associate Professor, Department of English, College of Arts, University of Ha'il, Ha'il, Saudi Arabia

Received: January 12, 2026 Accepted: April 2, 2026 Online Published: July 7, 2026

doi:10.5430/wjel.v16n6p71 URL: https://doi.org/10.5430/wjel.v16n6p71

Abstract

This study explores the intersection of linguistic form and social meaning within Arabic-English code-mixing in relation to the morphological patterns that arise in mixed speech and their association with prestige and modern identity. Based on naturally occurring spoken and digital data and questionnaires from educated Arabic-English speakers in Saudi Arabia, the analysis reveals that morphological adaptation strategies include the introduction of English lexical items into Arabic morphological patterns, affixal incorporation, and the creation of hybrid lexical forms, whose recurrent patterns provide evidence of systematic linguistic innovation, rather than mere borrowing. These morphological adaptations are analyzed through the lens of indexicality and social meaning (Silverstein, 2003; Eckert, 2008) that correlate language choice with social aspiration, education, and symbolic capital. The occurrence of English insertions in the data is often related to prestige, global orientation and identification with a modern lifestyle, although these meanings are contextually inferred, and Arabic morphology is used as a sign of authenticity and local identity. The study argues that morphological choices in code-mixing are socially motivated, and they serve as a site for negotiating status, identity, and belonging. By drawing on morphological and sociolinguistic approaches, this study illustrates how form and meaning converge to shape prestige meanings in contemporary Arabic-English speech.

Keywords: Arabic-English, Code-mixing, Morphological Adaptation, Prestige and Indexicality, Saudi Arabic

1. Introduction

Globalization, the development of digital technologies, and changes in the educational systems of the Arab world have transformed the linguistic ecology in recent decades. Code-mixing is now prevalent in everyday verbal communication as well as in the digital realm of the Arab Gulf. In Saudi Arabia, English has acquired greater institutional weight in higher education, the job market, and the media, creating a complex hybrid repertoire that reflects both the identity-based functions of Arabic and the global prestige of English (Elyas & Al-Hoorie, 2024; Mahboob & Elyas, 2014). In the Arabic-speaking world, code-mixing occurs in a context of diglossia and the global spread of English. Ferguson's (1959) influential work on diglossia in Arabic categorized the relationship between *fuṣḥā* [High/Standard Arabic] and the regional vernaculars [Low/Colloquial Arabic]. This internal variability has contributed to greater exposure to English, particularly in globalized settings. Researchers point out that, with regard to the mixing of Arabic and English, such bilingualism differs from many contact situations as speakers already negotiate multiple intra-Arabic variants before engaging in cross-linguistic switching (Albirini, 2016; Bassiouney, 2020).

Morphological adaptation in bilingual speech is not mechanical, but innovative. English nouns are inflected with Arabic morphology, e.g., *project-āt* "projects, Fem. Pl.", and *manager-īn* "managers, Masc. Pl." and English verbs are integrated into Arabic templates, e.g., *y-block-ūn > ybal.lkuun* "they block, Pres. Masc. Pl.", taken from the Arabic template *yCaC.CCuun*. In such formations, speakers are not merely borrowing lexical items but recombining English elements to fit the Arabic templatic system (Al-Athwary, 2023; Gadelii, 2015). These forms are the result of adaptation and demonstrate that Arabic morphology is a highly productive system, capable of assimilating and nativizing foreign forms. Code-mixing carries symbolic value in that it allows speakers to retain their Arabic identity while projecting linguistic sophistication. In Saudi Arabia, English has become a marker of prestige, high social status, and cosmopolitan identity (Alhamdan et al., 2016; Elyas, 2018), while Arabic continues to symbolize cultural and religious identity as well as national solidarity. Within this diglossic and globalized setting, code-mixing serves as a means to navigate this dichotomy.

Arabic-English code-mixing has received relatively limited attention, and research on it remains fragmented across academic disciplines (Alshehri & Abdelhalim, 2025; Issa et al., 2025). Structuralist analysis, which is usually based on Myers-Scotton's (1993) Matrix Language Framework Model, tends to focus more on the morphosyntactic structure and constraints, whereas sociolinguistic approaches prioritize social meaning, and identity (Bassiouney, 2020; Wernberg-Møller, 2013). This study fills this gap by addressing the issue of incorporating English lexical items within Arabic morphological systems in the Saudi context.

2. Literature Review

2.1 English and Globalization in the Arab World

Global English as a lingua franca has challenged the linguistic hierarchies in the Arab world. Its use has since extended to education, business, digital communication, and it has become positively associated with the concepts of professionalism, modernity, and cosmopolitanism (Khawaji, 2022; Mahboob & Elyas, 2014). English is the language of science and technology in Saudi Arabia, the UAE, and Kuwait (Elyas & Picard, 2018). English is no longer perceived merely as a foreign language; it functions as symbolic capital, which educated speakers use to manifest class position and to project global modernity. Research also supports the frequent use of code-mixing in Arab nations because it is highly context-bound and socially constrained. In Egypt, Bassiouney (2017) has demonstrated the use of English insertions as a way for educated Cairenes to socially or professionally distance themselves. Analyzing speech communities in Jordan, Al-Khatib and Al-Ali (2019) illustrate how the younger generation of speakers Arabic-English in code-mixing as a way to reflect modernity and distance themselves from older monolingual speakers. Similar findings are reported by Mabrook (2014) who reports that Saudi university students integrate English jargon into Arabic discourse as a marker of education, while Alsulami (2019) points out that mixing indexes both humor and sophistication in social-media discourse.

2.2 Code-mixing in Arabic-Speaking Contexts

Code-switching has always been a key component of research on bilingualism. Previous work has traditionally described it as a manifestation of L1 interference or linguistic impoverishment (Alkhatib, 2003; Haugen, 1953). Since the introduction of the term code-switching in 1956 (Alenazi, 2006), several linguists have proposed various explanations. Syntactic models such as Generative Grammar, Null Theory as well as Third Syntax have tried to locate code-switching within universal constraints, but none has gained general acceptance. Boundaries between code-switching, code-mixing, and borrowing overlap (Dulm, 2007). For instance, Muysken (2000) treats code-switching and code-mixing as synonymous, whereas Singh considers code-switching a cover term encompassing all forms of language alternation. Code-switching refers to the alternation between languages within a single interaction or conversational turn (Kachru, 1983; Muysken, 2000; Myers-Scotton, 1993; Ramzan et al., 2021). In this study, *code-switching* refers to alternation between two languages, i.e., across clause or sentence boundaries; whereas *code-mixing* refers to lexical mixing in which foreign forms are morphologically embedded into the matrix language.

Although initial works viewed Arabic-English lexical mixing as shallow borrowing, more recent morphological works demonstrate that speakers integrate English items systematically into the Arabic grammatical system. Previous perspectives considered lexical mixing as superficial borrowing and passive transfer of vocabulary. Recent research, however, demonstrates instead that processes of incorporating foreign elements into another grammatical system are rule-governed (Boudelaa & Marslen-Wilson, 2015; Bueasa, 2015). The non-concatenative structure of Arabic allows such systematic mechanisms where speakers can combine English forms and modify them according to Arabic phonotactics (Hafez, 1996). For instance, *kombyuter-āt* "computers" demonstrates the application of the Arabic feminine plural marker *-āt* (Mushait & Al-Athwary, 2020) and the substitution of the /p/ with /b/ to conform to Arabic phonotactics. Verbs such as y-*cancel*-ūn "they cancel, PresMasc" are adapted to the Arabic template *yCaCCC+ūn* (Bashir, 2022; Kinaź & Zawrotna, 2021). Vowel epenthesis in *istart*, *iskan*, and *isku:ter* for *start*, *scan*, and *scooter*, respectively, shows that onset clusters in Arabic are resolved through epenthesis (Albirini, 2016; Almoayidi, 2023). Additionally, prosodic accommodation occurs in forms such as *drayverāt* for "drivers, Fem. Pl.", illustrating the systematic integration of English lexical items into Arabic (Huneety & Mashaqba, 2016). Most importantly, code-mixing demonstrates that Arabic can accommodate modern concepts easily by incorporating the foreign concept into the Arabic morphological structure. Kachru's (1981) concept of "nativization" or what is referred to as the local accommodation of global terms can be applied to such processes. In this sense, morphological innovation can be a site of cultural negotiation that resists linguistic domination while participating in global discourse. These forms are increasingly used in Gulf Arabic dialects (Al-Jarf, 2023). Other contact situations, such as Swahili-English mixing, exhibit similar patterns. Haugen's (1950) the model of borrowing-integration continuum exemplifies such processes.

2.3 Code-mixing: Prestige, Identity, and Social Indexing

Approaches inspired by Gumperz (1982) and Gardner-Chloros (2009), for example, frame code-mixing as an intentional style that is socially salient. Silverstein (2003) and Eckert (2008) offer an influential framework for understanding how linguistic forms acquire social meaning in relation to social identities and stance. These differences function across indexical orders, ranging from subtle associations to explicitly recognized social markers, which speakers may intentionally invoke in identity work. The indexicality framework (Silverstein, 2003; Eckert, 2008) supports the view that linguistic forms help construct social identity. This view was further developed within *third-wave sociolinguistics* (Bucholtz & Hall, 2004; Eckert, 2012). In Arabic-English code-mixing, speakers employ English to represent global prestige, modernity, and education, whereas Arabic indexes local identity, cultural affiliation, and membership.

Since Labov's (1972) seminal work on social stratification, linguistic prestige has been viewed as symbolic capital in multilingual settings (Roth, 2018). By using code-mixing, speakers can navigate power dynamics between two languages. The global dominance of English worldwide has supported its spread and facilitated its status as a lingua franca, thereby contributing to its symbolic association with high social status, modernity, and prestige. Kahane (1986) considers code-mixing a manifestation of covert prestige, supporting his argument through an examination of Greek influence on Italian. Heath (1989) contends that switching between languages is closely associated with

social aspirations and social advancement. Today, English occupies a dominant social position worldwide, leading some scholars to describe it as "the great laboratory of the modern sociolinguist" (p. 495).

Although Arabic is still used as a symbol of cultural belonging, the use of English in Saudi Arabia today is closely associated with higher education and career advancement (Al-Seghayer, 2023). This has led scholars to characterize code-mixing as "the so-called language of the elite" (Al-Enazi, 2002). Similarly, Jordanian Arabic speakers employ code-mixing to signal education and high status (Abu Mathkour, 2004). Arabic-English code-mixing allows speakers to negotiate multiple identities. Specifically, English functions as a symbol of overt prestige associated with globalization and modernity (Algryani & Syahrin, 2024), whereas Arabic functions as a symbol of covert prestige associated with authenticity and cultural identity (Bassiouney, 2017).

Perceptions of code-mixing are shaped by social distinctions across age and gender groups within the Arab Gulf region. Younger speakers not only demonstrate a higher propensity for code-mixing compared to older speakers (Hayat & AlBader, 2022), but they also view it as a contemporary mode of expressing modern life (Aburqaueq et al., 2025; Al Kaddour & Kaddoura, 2019; Mzeil, 2025). It is a reflection of a form of globalized multilingual interaction. In contrast, older speakers tend to express concern regarding the frequent use of code-mixing as they view it as contamination and a threat to Arabic. Gendered usage is not neutral. Salah (2021) observes that Jordanian female university students draw more extensively on English in Arabic contexts to signal linguistic competence. In contexts where women's roles are expanding in public domains, code-mixing has come to carry symbolic connotations of empowerment and modern femininity (Alawfi, 2023; Elyas & Picard, 2018). Female speakers' deliberate tendency to use mixed codes aligns with Cameron's (2020) concept of linguistic agency, whereby speakers utilize linguistic resources to perform different social identities in different contexts (Cameron, 2023). Arabic non-concatenative morphology hosts English lexical items, but with internal morphological modification, which aligns with Kachru's (1981) concept of nativization.

The motivations behind code-mixing vary across domains. In Arab Gulf universities, the dominance of English as a medium of instruction has enhanced its prestige (Aljehani, 2025; Belhiah & Elhami, 2015; Hopkyns & Gkonou, 2023). Code-mixing is employed by instructors to explain specialized jargon and enhance student rapport (Adriosh & Razi, 2019; Salah, 2021). Likewise, the utilization of code-mixing in professional environments mostly connotes authority and expertise (Elyas & Picard, 2018).

2.4 Attitudes, Digital Discourse, and Youth Identity

The motivations behind code-mixing vary across domains. While some speakers utilize it as a way to demonstrate sophistication and professional competence, others perceive it as a linguistic deterioration that threatens Arabic. In Arab Gulf universities, the dominance of English as a medium of instruction has enhanced its prestige (Aljehani, 2025; Belhiah & Elhami, 2015; Hopkyns & Gkonou, 2023). Concerns have been raised about the expansion of English and its potential dominance over Arabic and the dilution of Arabic linguistic and cultural identity (Al-Abed Al-Haq & Smadi, 1996). Recent research, however, indicates its functional value. According to Saeed (2019), young professionals include English words like *deadline, laptop, and presentation*, in Arabic conversation to mark expertise and skill in the workplace.

Online communication facilitates spontaneous multimodal interactions of language, and consequently, encourages hybrid use of language (Alshehri & Abdelhalim, 2025). Mixing is an identity performance related to lifestyle brands and youth culture on social media (Nisa et al., 2024). Observations among young adults in Saudi Arabia on X (Twitter, formerly), Instagram, and TikTok indicate that Arabic-English code-mixing is employed to indicate a sense of humor, irony, or belonging to a particular group (Alanazi, 2022). In line with Alaslaa (2018), Saudi X users code-mix to index prestige and seriousness, i.e., using both English and Arabic to demonstrate their identity and sophistication. Mixed writing systems, Latin transliteration of Arabic (so-called Arabizi) and Arabic writing of English words, reflect a dynamic, evolving language culture. Aburqayig et al. (2025) note that code-mixing on social media serves as an indication of digital prestige, with English signaling high levels of social rank, and being heavily intertwined with global technological or AI progressiveness and higher levels of education. Arabic-English code-mixing can also be used by social-media influencers, vloggers, and online educators as a branding aesthetic (Almoaily, 2023).

2.5 The Semiotics of Modernity

Arabic-English code-mixing allows speakers to hold on to Arabic as a marker of identity and, at the same time, take up English in order to affirm their participation in global modernity. Therefore, the phenomenon is more than a linguistic one; it enters into social and ideological practices within globalization. Modernization in Arab societies is often linguistically indicated (Leijnse, 2025). In the Arab Gulf, the history of modernization has created linguistic ideologies associating English with development and expertise (Algryani & Syahrin, 2024). English and the modern self are connected by educational practice, corporate branding, and digital media. Code-mixing is, then, a *semiotic practice*, namely the doing of modernity in daily speech (Silverstein, 2003). In the comparative analysis of Egyptian, Lebanese, and Saudi university students, Alawfi (2023) demonstrates the presence of English insertions in Arabic discourse as an indication that participants perceive agents with either "smart" or "updated" characters. This is similar to Eckert's (2012) notion of *stylistic practice* whereby language is used to index social identities. Speakers' proficiency in English enables them to draw on English as it carries social meaning, or what Irvine and Gal (2000) refer to as "the iconization of language." Similarly, this connects with Silverstein's (2003) concept of indexicality whereby a speech community associates linguistic forms with social evaluations and conventionalizes them.

3. Theoretical Framework

This study lays its theoretical foundation by integrating the structural and social-interpretive aspects of Arabic-English code-mixing. This model enables us to conceive of code-mixing not only as a grammatical phenomenon, but also as an indexical icon of social meaning within the contemporary Saudi society context.

3.1 The Matrix Language Frame (MLF) Model

The Matrix Language Frame (MLF) model indicates that grammatical morphemes and the complete morphosyntactic structure are provided by the matrix language, while the embedded language (EL) supplies all lexical items (Myers-Scotton, 1993, 2002). Within this framework, bilingual production is considered asymmetrical, as the ML provides the morphosyntactic structure and the EL adds specific content words.

Arabic functions as the Matrix Language (ML) in Arabic-English code-mixing, governing the morphosyntactic structure. The dominance of Arabic affixation of English lexical items originates from the ML, depending on the register being used. Recent research on bilingualism, however, expands the paradigm to include hybrid constructions with more permeable morphological boundaries. Kniaź & Zawrotna (2021) find that flexible, situation-specific morphological boundaries are sometimes utilized by bilinguals due to frequency of use and domain specificity. In the spontaneous register, however, Bassiouney (2020) argues that the prevalence of Arabic morphological integration entails deeper cognitive processes rather than surface-level borrowing. An example of Arabic being an ML is provided in (1).

(1) saww-eit ***apdeɪt*** la-nnidˤa:m
Did-1st update for-Def-system

- I did an update to the system.

The example in (1) fits the Arabic morphosyntactic structure, whereby Arabic is the ML and English is the EL, with English incorporated into Arabic grammar. Both the Morpheme Order Principle and the System Morpheme Principle show that Arabic provides the grammatical markers. The MLF model licenses the English word *update* to be inserted into the Arabic morphosyntactic structure.

3.2 Muysken's (2000) Typology of Code-Mixing

To explain the patterns of mixing, this work follows Muysken's (2000) typology, which relates how elements from two languages are mixed in bilingual speech and organizes them into a systematic framework. Muysken (2000) distinguishes three types of code-mixing: insertion, alternation, and congruent lexicalization. Structurally, Arabic-English code-mixing follows the Matrix Language Frame (Myers-Scotton, 1993), with Arabic supplying the morphosyntactic skeleton and English serving as the embedded language (EL) lexicon. Insertion refers to the incorporation of a single word or phrase from one language (the EL) into the grammar of another (the ML). Alternation occurs when speakers alternate between languages at both clausal and higher syntactic boundaries. Congruent lexicalization occurs when two languages share highly similar or congruent grammatical structures, allowing speakers to combine elements from both languages within that common structure.

3.3 Indexicality and Social Meaning

The structural models that explain language mixing fail to provide complete explanation of why speakers select specific forms of code choice. The current study uses indexicality theory (Eckert, 2008; Silverstein, 2003) to explain speakers' linguistic choices to index social identities, stances, and group membership. Through Arabic-English code-mixing, speakers tend to negotiate their global connections to local identities. This can be shown in example (2).

(2) hāða **prɑ:dʒekt** yaħtād͡ʒ **taɪmlaɪn** wādˤiħ
this project need.Pres timeline clear

- This project needs a clear timeline.

The example in (2) positions a proficient academic speaker, one who subscribes to global discourse but remains rooted in local identity through the Arabic syntactic structure employed. Code-mixing functions as a means of identity expression through which speakers construct and display their identities. The present study proposes a prestige-indexical dimension to complement existing structural models of code-mixing, particularly the Matrix Language Frame (MLF) model (Myers-Scotton, 1993). While the MLF model accounts for morphosyntactic asymmetry between matrix and embedded languages, it fails to elucidate the social meanings behind mixing. In this study, the prestige-indexical dimension is defined as the extent to which morphological choices in code-mixed speech are *interpretable as socially meaningful resources*. Crucially, fixed meanings are not assumed. Instead, it proposes context-dependent tendencies that speakers resort to in order to express specific social positions. This explains how speakers exploit code-mixing for socially meaningful purposes. While the MLF model looks at the morphosyntactic structure and constraints, the prestige-indexical dimension incorporates *sociolinguistic interpretation* into the analysis of morphological structure. It treats variation in morphological adaptation not as random alternation, but as *potentially meaningful stylistic selection* within a constrained grammatical system.

Morphological integration includes different processes. The first category includes uninflected English forms, e.g., *deadline, meeting*, which are often associated with formal or professional settings. The second category includes hybrid forms with Arabic morphology, e.g., *meeting-āt, project-āt*, which represent a mixed or cosmopolitan identity. The final category includes do-construction forms used with verbs

that cannot fit into the Arabic templatic structure or with verbs conventionally used in this way. These categories do not entail fixed social meanings, but represent *interpretive tendencies* observed across contexts in the data. The prestige-indexical dimension allows us to consider the linguistic and social components of Arabic–English code-mixing employed by Saudi-educated speakers.

4. The Current Study

The aims of this study are threefold:

- To identify and classify the emerging morphological patterns in Arabic-English code-mixed forms in both spoken and digital Saudi contexts.
- To investigate how people use these morphological choices to express prestige and identity.
- To interpret the results in a sociolinguistic framework that combines contact linguistics, prestige, and identity.

The study is directed by the following inquiries in order to achieve these objectives:

1. What are the morphological integration processes utilized by Saudi speakers in Arabic-English code-mixing?
2. How do speakers use morphological processes as a means of constructing social meanings?
3. How do contextual variables such as gender and education affect these patterns?

The study makes contributions in three areas. In relation to contact linguistics, it offers evidence of how an inflectional Semitic language adopts and nativizes English morphology. The sociolinguistic interpretation shows that Arabic-English code-mixing indexes social meanings in addition to linguistic performance. Additionally, the study shows how code-mixing demonstrates flexibility to accommodate the global linguistic marketplace that has expanded globally.

4.1 Methodology

4.1.1 Research Design

This study defines structural patterning and social meaning through its conceptual framework. It analyzes how morphological patterns of Arabic-English code-mixing are used and their social meanings. The research uses an interpretive design that follows social constructivism to study language as a process that people use to create meaning through social interactions. The research demonstrates that linguistic form cannot be separated from its social function. It should be noted that social meanings in this study are analytically inferred from usage patterns and participant responses, rather than experimentally tested, and are therefore treated as context-sensitive tendencies rather than fixed indexical values.

4.*2 Data Sources and Sampling*

To enhance the validity of the current study, we incorporated various data sources to capture different linguistic patterns with different registers. Two separate corpora were developed. The spoken corpus contains participant observation and semi-structured interviews with 17 Saudi Arabic-English speakers (9 males and 8 females). Participants were between 22 and 50 years old. Purposive sampling was used to select participants. The researcher participated as a participant observer in all interviews, which were recorded using audio-recording equipment. Additionally, detailed observational field notes were used to help document and interpret the paralinguistic implications of the observed contexts.

Participants came from a variety of occupational disciplines and different educational backgrounds. Participants worked as engineers, businessmen, faculty members, computer scientists, healthcare professionals, English teachers, government administrators, and in human resource managers, and students. Their levels of education ranged from bachelor's to doctoral degrees. They all showed functional proficiency in English as they all studied or were studying English. The semi-structured interviews lasted for around 18 to 30 minutes. Topics of the interviews included daily life routines, school/university activities, and the pros and cons of technology. The dataset contains around six hours of audio-recorded interviews and approximately 20,000 transcribed words.

The second dataset is a digital corpus compiled from publicly available posts on X (Twitter, formerly) and Instagram between 2023 and 2025, with hashtags such as: #SaudiLife, #University, #WorkMode, #Travel, #مشروع_التخرج، #حياة_الجامعة، #روتيني_اليومي، #يومي_العادي، #شغل_اليوم، and #ذكريات_السفر. The corpus consists of 250 posts produced by 60 users. The selected samples contain Arabic posts that include at least one instance of Arabic-English code-mixing. Social media discourse provides valuable insights into how individuals naturally construct and express their identities in public spaces (Androutsopoulos, 2015).

The third dataset comes from a questionnaire distributed to Saudi participants to investigate code patterns and attitudes associated with code-mixing**.** The questionnaire contained both closed- and open-ended questions, written in Arabic, with illustrative examples to ensure that the participants comprehended the intended meaning. The questionnaire was designed to assess the following: (1) the frequency and familiarity of English lexical items used in code-mixing among Saudis; (2) the extent to which participants use Arabic-English code-mixing in everyday interactions; (3) their attitudes towards code-mixing as a marker of prestige or modernity; (4) the interlocutors and contexts in which they code-mix, such as with close friends, new acquaintances, or in formal settings; and (5) the proficiency levels of the participants.

4.3 Data Collection Procedures

4.3.1 Interviews

The study objectives were explained to participants before they signed their informed consent. Interviews were conducted face-to-face between February and November 2024 in Riyadh and the Ha'il region. The researcher used semi-structured interviews to allow for topic shifts while encouraging spontaneous code-mixing. Participants were asked to describe topics and situations that were assumed to trigger code-mixing such as technology, travel, workplace, and higher education. The interviewer was a native speaker of Najdi Arabic and used it in the interviews to reduce formality and deliberately used code-mixed forms to encourage participants to use them. The study used ethnographic field notes to enhance the reliability of its interpretive results. All interviews were transcribed immediately after completion. Mixed tokens were systematically represented, however, using double transcription to capture both phonological adaptation and the source-language form, e.g., *y-format-ūn > y-farmit-ūn* "they format, Masc.Pl."

4.3.2 Social Media Corpus

The digital corpus was created manually, and advertising texts were removed. Some entries were documented in their Arabizi form (Latin transliteration of Arabic). Metadata such as dates, user identity, gender, and topic were also gathered and coded. English hashtags and hybrid forms, e.g., *like-āt* "likes", *post-āt* "posts," and bilingual captions, were used to select sentences for morphological analysis. Ethical standards were implemented in accordance with the British Psychological Society (2021) guidelines for social-media research, which require the use of publicly available posts and anonymized user data only.

4.3.3 Questionnaire

The study examined 280 completed questionnaires. The collected data facilitated the identification of perceived prestige associated with code-mixing patterns, sociolinguistic motivations, and prevailing usage patterns.

4.4 Coding Scheme

Table 1 illustrates the classification scheme that was developed and implemented on both datasets. The evaluation of the coded data was conducted by two independent undergraduate coders. The analysis obtained an inter-rater reliability score of 0.88, indicating a high level of agreement.

Table 1. Coding Scheme

Code Category	Definition	Example
INF-Pl	Inflectional pluralization of English nouns	project-**āt**, mall-**āt**
INF-Gen	Gender marking on English nouns	cashier-**ah** (fem.)
VERB-Temp	English lexical items fitted into Arabic verbal template	**y**-retweet-**ūn** > y-ratwit-ūn
DO-construction	*ʔiʕmal* / *sawwi* "do" + English verb	*ʔiʕmal laha **copy***

5. Findings and Discussion

This section presents the main findings of this study and their interpretations within the integrated morphological and sociolinguistic framework that was established in the previous section. The analysis is underpinned by two interrelated criteria: (i) the manner in which English lexical items are integrated into Arabic through specific morphological adaptation patterns, and (ii) the social meanings and prestige-related orientations that are contextually indexed by these choices in ordinary use. Code-mixing serves as both a grammatical system and a sociolinguistic resource. In contemporary Saudi discourse, modern identities are shaped and enacted through the intersection of linguistic form and social positioning.

5.1 Overview of the Corpus

The subsequent analysis utilizes Muysken's (2000) contact typology as a foundation for the integration of English lexical items into Arabic discourse. Table 2 illustrates this.

Table 2. Types of English incorporation into Arabic

Type	Definition	Example
Insertion	Inserting lexical items into ML structure	ʔarsil li ar-**rɪˈpɔːrt** bukra send me the report tomorrow
Alternation	Switching between languages at clause boundaries	xalasˤna, **wi kæn go**ː **naʊ** we are done, we can go now
Congruent Lexicalization	Both languages share grammatical structure	ˈas-**sɪstəm kræʃt** w ma giˈdɪrna **rɪˈkʌvər** al-malaffaːt The system crashed, and we couldn't recover the files

Table 2 demonstrates three distinct code-mixing strategies with different degrees of integration between Arabic and English. In the insertion example, an English noun, e.g., *report*, is embedded within an Arabic morphosyntactic frame and fully integrated through Arabic definiteness marking, e.g., *al-***,** yielding *ar-rɪˈpɔːrt* "the report." Argument structure and temporal reference are supplied entirely by Arabic, indicating strong matrix-language control. In alternation, the switch occurs at a clause boundary. In contrast, the congruent lexicalization example demonstrates the highest degree of structural convergence, where Arabic and English share a common syntactic frame that allows English lexical verbs, e.g., *crash***,** *recover*, to occupy Arabic verbal slots without English inflection, while Arabic provides tense,

negation, agreement, conjunction, and nominal morphology.

Extending this framework, new data-driven sub-types were developed inductively during the coding process. The emerging categories of code-mixed tokens inserted into Arabic discourse are shown in Table 3.

Table 3. Categories of code-mixed tokens inserted into Arabic

no	Type of Adaptation	Examples	n	%
1	Inflectional adaptation (plural, gender)	project-**āt**, driver-**īn**, cashier-**ah**	432	38%
2	templatic adaptation	**y-**cancel-**ūn** > *ykanslūn* **t-check-**ī > t-ʃ**ayyik-ī**	295	25.9%
3	Do-construction	**ʔiʕmal / sawwi + English verb** ʔiʕmal **copy**, sawwi **like**	187	16.5%
4	Unchanged English forms	**meeting**, **deadline**, **feedback**	171	15%
5	English forms with their marking	**meetings, reports**	51	4.5%

Total tokens analyzed: 1,136.

The total number of code-mixed tokens in the spoken and digital corpora reached 1136. Of these tokens, 432 tokens (38%) adapted Arabic inflectional morphology, while 295 tokens (25.9%) used the Arabic verbal template. This strong morphological tendency entails that Arabic sets the grammatical structure as the ML (see for example, Myers-Scotton, 1993; Myers-Scotton & Jake, 2021). The dominance of morphological forms indicates the productivity of Arabic morphology. This also reflects speakers' tendency to *Arabize* English forms, creating coherent linguistic hybrids that retain their social signaling power.

5.2 Inflectional Adaptation: Number and Gender Patterns

The morphological analysis drew on a descriptive approach to demonstrate patterns of adaptation of English lexical items. English insertions were first identified and tagged by grammatical category, including nouns, verbs, adjectives, and adverbs. They were further examined for the degree of morphological integration. This included (1) the use of inflectional rules to mark Arabic plural marking and gender agreement and (2) templatic processes which involved fitting English verbs into Arabic templates, e.g., t-share-īn > *t-ʃ*ayyr-*īn* "you share, fem"; and (3) mixed compounding which involved combining English lexical items with Arabic morphological forms, e.g., *al-mall-āt* "the malls." This analysis provided the basis for a structured categorization that yielded patterns of morphological productivity, and showed that this evidence could not be explained in terms of isolated lexical borrowing. Pluralization with the feminine singular *-ah*, the feminine plural *-āt*, and the masculine plural *īn* occurred across academic, workplace, and social media settings. Examples are shown in Table 4.

Table 4. Inflectional Adaptation of Arabic number and gender

no	Source word	Used form	Example
1	task	task-āt	indī **task-āt** kathīrah lazim akmilhā al-yōm I have a lot of tasks I need to finish today.
2	quiz	quizz-āt	al-mudarrisah ʿallant innu fī **quiz-āt** isbūʿ al-jāyy The teacher announced that there will be quizzes next week
3	menu	menu-wāt	al-maṭʿam ṭabʿū **menu-wāt** jadīdah lis-season The restaurant printed new menus for the season.
4	admin	admin-īn	al-qism yaʿtamid ʿalā **admin-īn** shāghleen bil-tashghīl The department relies on admins who handle the operations
5	cashier	cashier-ah	al-maḥall ʿindhum **cashier-ah** marra laṭīfah The shop has a really friendly cashier
6	driver	driver-ah	al-bint tsūg, sʿārat **driver-ah** l-ahlaha The girl is a driver. She became a driver for her family

Morphologically, these examples in Table 4 demonstrate the patterned integration of English nouns within Arabic nominal morphology, suggesting productive word-based adaptation rather than borrowing at the root level. English nouns such as *task, quiz, menu, admin, cashier*, and *driver* are phonologically retained, while only Arabic plural and gender morphology is employed to satisfy agreement requirements in Arabic. Pluralization is realized through several productive patterns, including the feminine plural suffix *-āt*, e.g., *task-āt, quizz-āt*, the extended plural *-wāt*, e.g., *menu-wāt*, and the masculine sound plural *-īn*, e.g., *admin-īn*, with selection conditioned by animacy and referential interpretation. Gender marking is also provided by Arabic morphology, e.g., *-ah*: *cashier-ah*, which participates

in agreement with adjectives and predicates. Additionally, English inflectional morphology is retained in some cases, e.g., *meetings*. The data support a construction-morphological analysis that assumes bilingual speakers can draw on the full set of Arabic plural and gender constructions as productive templates, which in turn allows English nouns to be morphologically nativized without being reanalyzed as Arabic roots.

Such patterns suggest that Arabic speakers perceive English lexical items to be morphologically integrable. Gender marking was less common, but sociolinguistically relevant, i.e., female participants often added the feminine singular marker *-ah* to English occupational nouns, e.g., *coach-ah* "coach, Fem.Sg", *engineer-ah* "engineer, Fem, Sg" to signal gender identity in male-dominated professions. This is consistent with Elyas & Picard (2018), who argue that women use linguistic innovation to convey empowerment. The gender marking thus functioned as both a grammatical and identity-affirming device.

5.3 Templatic Adaptation

A distinctive feature of the data is the integration of English verbs into Arabic verbal templates. Common patterns are shown in Table 5.

Table 5. Templatic adaptation

Arabic Template	Prefix+V+Suff	Example	Gloss
y-faʕʕl-ūn	**1- y**-save-**ūn**	ysayy.fūn	they (masc. Pl) save
	2- t-finish-**īn**	tfann.ʃīn	you (fem.) finish
	3- t-**snap**-i	tsan.nbi	to snap (fem.)
	4- y-**skip**	ysak.kib	he skips
	5- t-**caption**-īha	tkab-ʃin-īha	you (fem. Sg.) caption it
	6- m-**hang**	mhan.nig	it is hung

On the morphological level, then, the examples in Table 5 exemplify templatic hybridization processes whereby English verbal forms are mapped onto Arabic verbal templates, which supplies person and gender agreement, aspect, and a host of derivational morphology. Hence, the Arabic prefixes *y-* and *t-* mark imperfective agreement for masculine and feminine subjects, respectively; the suffixes *-ūn*, *-īn* (masculine plural & feminine plural), and *-īha* 'it-Fem.' encode agreement and argument structure features. Crucially, then, the English verbs *save, finish, snap, skip, caption, hang* themselves are not being employed as inflected English verbs: they are being phonologically adapted to insert themselves into Arabic prosodic and consonantal constraints, often through gemination or consonant redistribution, e.g., *ysayyfūn*, *tfannʃīn*, *ysakkib*, to conform at the surface level to Arabic root-and-pattern morphology alignment. Through this pattern of verbal inflection, English lexical material is used in the production of Arabic verb forms. The effective use of English words in Arabic verb patterns shows that speakers achieve two-way grammatical innovation. The patterns show how Arabic speakers treat English verbs as elements that can be modified through linguistic rules rather than as fixed forms. The system operates through established rules that remain stable across different contexts.

5.4 Do-construction (Light Verb)

Another type of verbal construction involves using verbs such as *ʔiʕmal* and *sawwi*, meaning "do" before the English verb, e.g., *ʔiʕmal laha download* "do download for it." A comparable linguistic phenomenon is illustrated by Japanese-English intra-sentential switching, in which Japanese speakers employ the verb *suru* "do" as a foundation to generate English verbal nouns (Alenazi, 2006). The Arabic do-construction verbs are predominantly used in technology-related contexts, such as phrases that involve *print* or *submit* functions, e.g., *sawwi laha download* "download it." These are not limited to verbs but also extend to nouns and technical terminology. This adaptation illustrates the manner in which speakers integrate English into their digital and academic environments, as they encounter English more frequently than Arabic equivalents in those contexts. Occasionally, possessive markers such as *laha* "for it" accompany the phrase, reinforcing syntactic integration. Examples are shown in Table 6.

Table 6. Examples of light verb construction

no	Arabicized Construction	Gloss	Meaning / Function	Context
1	ʔiʕmal download	do download	Download (it)	Tech/phones
2	sawwi upload	do upload	Upload (it)	Tech/work
3	ʔiʕmal print	do print	Print (it)	Office/academic
4	sawwi laha submit	do submit	Submit it	Academic portals
5	ʔiʕmal refresh	do refresh	Refresh (it)	Browsing / tech
6	ʔiʕmal lah backup	do backup	backup	IT/cloud storage
7	sawwi login	do login	Log in	Systems/platforms
8	sawwi scan	do scan	scan it	documentation

Morphologically, these examples in Table 6 illustrate a light-verb construction in which the Arabic verbs *ʔiʕmal* "do/make" and *sawwi* "do" function as fully inflected verbal heads, with English items such as *download, upload, print, submit, refresh, backup, login,* and *scan* serving as bare lexical complements. All inflectional morphology—tense, aspect, person, agreement—is carried by the Arabic light verb, while object reference is realized through Arabic pronominal clitics, i.e., *-lah* / *-laha* "for it, her, 3rd Sg. masc./fem. obj. pronoun". The English verbs carry no English inflection and are not subject to Arabic templatic morphology; rather, they contribute event semantics within an Arabic predicate schema. This constructional approach shows that speakers favor a productive Arabic (DO + V) construction

that licenses English verbal material with no need for root extraction or nonconcatenative derivation. This type of structure typologically falls under insertion within a light-verb frame, motivated by the needs of technical and institutional settings to expand the lexicon quickly.

5.5 Sociolinguistic Variables

The proportion of code-mixed tokens produced by female speakers reached 64% whereas male speakers produced 36%. Female speakers usually feminize English words to establish their presence in professional and social contexts, e.g., *professor+ah* > *brofesoor+ah*, *doctor-ah* > *doktoor-ah*. This is consistent with Elyas and Picard (2018), who demonstrate that Saudi women use English to achieve empowerment goals in both higher education and entrepreneurship. The younger participants between 22 and 30 years old, used English more frequently than older participants, reflecting greater exposure to English-medium instruction and digital globalization among the younger generation, which matches the findings of Alsalami (2021). The educated speakers, holding MA and PhD degrees, produced more morphologically adapted tokens, which showed their ability to use language in creative ways. Oral interactions enabled instant self-correction and repetition of the morphological negotiation, whereas written posts featured planned, stylized code-mixing. Social media participants expressed identity branding via morphology. These differences further illustrate the versatility of Arabic-English mixing.

Morphological analysis shows that the adaptive signal is symbolic prestige. The derived code-mixed tokens such as *project-āt* and *meeting-āt* function as stylistic elements that link local identity with global capital. The code-mixed forms with Arabic inflections demonstrate local ownership of culture; meanwhile, English semantics create a worldwide intellectual image. The uninflected forms such as *deadline* and *presentation* overtly establish prestige, yet this prestige creates a barrier for people who lack English proficiency. The speakers judiciously choose their morphological options to attune to identity and audience. This instance shows linguistic indexicality (Silverstein, 2003), as morphology is used to enact stance, authority, or playfulness. Example (3) from an interview illustrates this:

(3)	ana	ʕındi:	**θri**:	ˈ**mi**:**tɪŋ-a**:**t**	bukra,	wallaːh	maːni	ˈgaːdır
	I	have-1Sg.	three	meeting-FemPl	tomorrow,	by.God	Neg-1Sg	able

- have three meetings tomorrow, honestly I am unable (to handle it)!

- The speaker uses the plural marker *-āt*, conveying informality. The speaker code-switches to reflect modernity and demonstrate membership in global workplace.

The questionnaire results show interesting insights on what is perceived and what may actually be practiced by educated Saudis with respect to Arabic-English code-mixing. The research demonstrates that code-mixing is a nonarbitrary practice: it is an interactionally productive social norm that is meaningful and structured to convey pragmatic needs. Speakers exploit code-mixing to build rapport, meet interactional objectives, create prestige, and manage social relationships within the Saudi sociolinguistic space. These views reveal that the perception of code-mixing is a multi-faceted, intricate practice.

- Code-mixing as Communicative and Prestigious

- 72.22% of participants view code-mixing as a means of communication while 67.45% consider it to be a prestigious form of speech. The main purpose of code-mixing is to ease expression, clarity, or expressiveness and signal modernity and global identity.

- Prestige Is Contextual, Not Universal

- 53.33% believed that code-mixing was prestigious; 46.66% believe it wasn't. The division shows how social code-mixing per se is not necessarily prestigious—it depends on a particular social situation and supports the notion of prestige as something that is negotiated rather than fixed.

- Code-mixing Strengthens In-Group Bonds

- 70.78% of the respondents code-mix more with their Saudi friends than new-found friends. Code-mixing serves as a resource to create solidarity and intimacy, showing that speakers manipulate their language for social proximity.

- Prestige is Pragmatic, not Academic

75.55% of the respondents disagreed with code-mixing being an indicator of an educational level. As such, speakers do not associate code-mixing with an educational affiliation; rather, its prestige stems from how it is employed in everyday discourse.

5.6 Morphology and Identity Construction

Language contact studies show that interlocutors implement various accommodation strategies to negotiate identity. As noted in prior research (e.g., Eckert, 2012; Bucholtz & Hall, 2004), linguistic form is not only structural but also indexical of social personae. This study identifies three identity orientations: social personae, hybrid personae, and local personae. The social personae are typically associated with professional and academic or business contexts, where speakers tend to favor uninflected English nouns such as *deadline*, *report* and *meeting*. Speakers use their choice to avoid Arabic morphological marking as a method to express formality, authority, and alignment with international workplace standards. Kniaź (2017) finds that bilinguals insert fully inflected English lexical items in serious discussions, such as topics related academic work or professional work. On the other hand, the hybrid personae fuse Arabic morphology with English lexical items such as *project-āt* or *report-āt* to index a level of bilingual proficiency and cosmopolitan identity that shapes

contemporary Saudi society (Elyas et al., 2020). The local personae re-Arabizes English lexical items through the use of Arabic verbal template such as *yCaCCiC > y+ballik* "he blocks" derived from y+block in the pattern *yCaCCiC*. This strategy accommodates the Arabization of English verbs, reinforcing local cultural identity. Overall, these strategies allow speakers to negotiate their intended indexical force and position themselves within global linguistic influence. Speakers' ability to switch between different personae and utilize indexical linguistic resources dynamically helps to construct and project interactional discourse. This aligns with Gumperz's (1982) contextualization cues where interlocutors employ linguistic resources as semiotic cues to scaffold their interactional meaning. Moreover, such strategies exhibit an aesthetic dimension, largely unexplored in language contact research. In digital discourse, code-mixing may encompass visual and stylistic manipulation. This can be shown in the post below.

Coffee time with hubbi □ #relax #coffee-āt

"Coffee time with my love"

The aforementioned post illustrates that Arabic suffixation is creatively utilized with English as a playful morphological style to signal prestige, membership, and modernity. The Arabic suffix *-āt* is socially meaningful in that it is tied to in-group youth slang (Zibin, 2019). This reflects Gumperz's (1982) notion of *metaphorical switching*, wherein code selection functions as a contextual cue beyond semantic content.

It is clear from the findings that Arabic-English code-mixing is a sociolinguistic phenomenon that operates as a structured, rule-governed system driven by social norms. At the heart of this process is both the cognitive control of Arabic grammar and sociocultural awareness of prestige norms. The way in which Arabic manages the connection between modernity and local identity is accomplished by the incorporation of English lexical items within Arabic discourse. In general, the current study expands upon the *Matrix Language Frame Model* by incorporating a prestige-indexical dimension. The present study demonstrates that interlocutors utilize code-mixing to index social values, such as education, modernity, and professionalism. This contrasts with Myers-Scotton's (1993) focus on grammatical asymmetry. This is how form and structure are interconnected, both linguistically and socially.

6. Conclusion

This study investigates morphological adaptation in Arabic-English code-mixing and how it encodes social meaning. Drawing on both spoken and digital data from educated Saudi speakers, the findings challenge the view that such patterns are random; instead, they are rule-governed, socially motivated, and identity-related practices that are negotiated to mediate the interaction between social identities. The corpus consists of both nominal and verbal forms, exhibiting diverse patterns of morphological adaptations, including plural and gender marking, verbal template, and do-construction. The questionnaire results indicate that Saudi speakers use code-mixing for multiple functions which are shaped by their sociolinguistic circumstances. It operates as a communicative strategy used to express their social role within specific interactional contexts. Code-mixing is not tied to formal educational level; rather, its social value emerges through processes of interpretation, ingroup dynamics, and real-time indexical meaning-marking. Speakers create professional images through their use of morphologically adapted forms to represent modernity and formal social situations. Morphological adaptation thus functions as a semiotic resource through which speakers actively shape the social meanings of interaction. These observations support the notion that Arabic-English code-mixing in the Saudi context constitutes a form of linguistic innovation and ideological negotiation. Arabic shows structural flexibility, challenging narratives of language loss. On the other hand, it underscores the role of English as a resource for symbolic prestige and access to global domains.

This research expands the Matrix Language Frame Model (Myers-Scotton, 1993) by integrating a prestige-indexical dimension. While the MLF model accounts for grammatical asymmetry, the current study demonstrates that morphological adaptation also carries symbolic meaning. The findings support Eckert's (2012) third wave variation model where demographic factors influence the distribution of morphological integration and arguing that variation is deriven less by demographic factors and more by style. Speakers choose between different morphological options to show their modern and professional identity. While this study provides a detailed account of morphological adaptation and its sociocultural meanings, several limitations should be acknowledged. The sample consists mainly of educated speakers, which limits the generalizability of the results to rural or less educated populations. Future research would benefit from comparative dialectological studies including Najdi and Hijazi dialects to examine how localized linguistic variation interacts with globalized ideologies of prestige. Another promising direction is to examine quantitative frequencies of morphological adaptation on larger digital corpora. Perception-based studies of code-mixing attitudes could provide further insight into how social groups determine prestige. To sum up, Arabic-English code-mixing shows the intricate interplay between linguistic form and social meaning. Far from indicating linguistic deficiency, morphological adaptation constitutes a dynamic process of identity negotiation, whereby speakers combine the structural resources of Arabic with the global symbolic capital of English.

Acknowledgments

Not applicable

Author contributions

The sole author was responsible for the conceptualization, research design, data collection, data analysis, interpretation of results, and preparation and revision of the manuscript.

Funding

This research received no external funding.

Competing interests

The author declares that he has no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Informed consent

Obtained.

Ethics approval

The Publication Ethics Committee of the Sciedu Press.

The journal's policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

Provenance and peer review

Not commissioned; externally double-blind peer reviewed.

Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data sharing statement

No additional data are available.

Open access

Copyrights

References

Abu Mathkour, H. (2004). Arabic with English: Code-switching in Jordanian Arabic. *Social Sciences and Humanities, 3*, 1-12.

Aburqayiq, A., Altakhaineh, A. & Alsariera, A. (2025). Code-mixing between Arabic and English among Jordanians on social media. *Cogent Social Sciences, 11*(1), 1-15. https://doi.org/10.1080/23311886.2025.2491705

Adriosh, M., & Razi, Ö. (2019). Teachers' code-switching in EFL undergraduate classrooms in Libya: Functions and perceptions. *SAGE Open, 9*, 1-11. https://doi.org/10.1177/2158244019846214

Al Kaddour, N., & Kaddoura, R. (2019). The use of code-switching and code-mixing by speakers of Emirati Arabic (EA). *Journal of Literature, Languages and Linguistics, 52*, 59-63.

Al-Abed Al-Haq, F., & Smadi, O. (1996). The status of English in the Kingdom of Saudi Arabia (KSA) from 1940-1990. In J. A. Fishman, A. W. Conrad, & A. Rubel-Lopez (Eds.), *Postimperial English: Status change in former British and American colonies*, 1940-1990 (pp. 457-484). Berlin: Mouton de Gruyter. https://doi.org/10.1515/9783110872187.457

Alanazi, M. (2022). Saudi users of Arabizi on social media websites and applications: Uses, attitudes and beliefs. *Journal of Language and Linguistic Studies, 18*(1), 913-934.

Alaslaa, S. (2018). *A Sociolinguistic Study of Code Choice among Saudis on Twitter*. Doctoral dissertation. The University of Michigan, United States.

Al-Athwary, A. (2023). Verb borrowing: The integration of English loan verbs in Yemeni Arabic. *Jordan Journal of Modern Languages and Literatures, 15*(3), 1027-1047. https://doi.org/10.47012/jjmll.15.3.15

Alawfi, N. (2023). Exploring Bilinguals' Behaviour and attitudes at Tabuk university towards code-switching and mixing of Arabic and English in everyday conversations. *European Journal of English Language and Literature Studies, 11*(1), 1-9. https://doi.org/10.37745/ejells.2013/vol11n119

Albirini, A. (2016). Modern Arabic Sociolinguistics: Diglossia, variation, codeswitching, attitudes and identity (1st ed.). New York: Routledge. https://doi.org/10.4324/9781315683737

Alenazi, F. (2006). *Formal constraints on Arabic/English code-switching: A lexically-based approach* (Doctoral Dissertation). University of Kansas.

Al-Enazi, M. (2002). *The Syntactic Form and Social Functions of Saudi Arabic-English Code-switching among Bilingual Saudis in the United States.* PhD Dissertation. Indiana University of Pennsylvania.

Algryani, A., & Syahrin, S. (2024). Anglicism in Omani Arabic: A study on the use, status, and perception of English loanwords. *World*

Journal of English Language, 14(2), 505-512. https://doi.org/10.5430/wjel.v14n5p505

Alhamdan, B., Honan, E., & Hamid, M. O. (2016). The construction of the universality of English within Saudi Arabian education contexts. *Discourse: Studies in the Cultural Politics of Education, 38*(5), 626-641. https://doi.org/10.1080/01596306.2015.1126553

Al-Jarf, R. (2023). Lexical hybridization in Arabic: The case of word formation with borrowed affixes. *International Journal of Linguistics, Literature and Translation, 4*(1), 61-70. https://doi.org/10.32996/ijllt.2023.6.10.9

Aljehani, K. (2025). Navigating identity: The emotional impact of English Medium Instruction on Saudi undergraduate students in a rapidly modernizing society. *English Language Teaching, 18*(4), 37-48. https://doi.org/10.5539/elt.v18n4p37

Alkhatib, H. (2003). Language Alternation among Arabic and English Youth Bilinguals: Reflecting or Constructing Social Realities? *International Journal of Bilingual Education and Bilingualism, 6*(6), 409-422. https://doi.org/10.1080/13670050308667794

Al-Khatib, M., & Al-Ali, M. (2019). Language and modernity in Jordan. In R. Bassiouney (Ed.), Arabic and the Media: Linguistic Analyses (pp. 70-87). NY: Routledge.

Almoaily, M. (2023). Code-switching functions in online advertisements on Snapchat. *PLoS ONE, 18*(7), 1-12. https://doi.org/10.1371/journal.pone.0287478

Almoayidi, K. (2023). Phonological account of English loanwords adapted by Qunfudhah Arabic dialect. *Arab World English Journal for Translation & Literary Studies, 7*(2), 67-82. https://doi.org/10.2139/ssrn.4472910

Alsalami, A. (2021). Arabic English code switching among Saudi speakers. *Arab World English Journal, 12*(4), 118-131. https://doi.org/10.31235/osf.io/u8sjy

Al-Seghayer, K. (2023). The newfound status of English in 21st -century Saudi Arabia. *International Journal of Linguistics, 15*(4), 82-103. https://doi.org/10.5296/ijl.v15i4.21262

Alsheri, Y., & Abdelhalim, S. (2025). Generational shifts in bilingual communication: A comparative study of English-Arabic code-mixing in Saudi Arabia. *International Journal of English Language and Literature Studies, 14*(3), 276-288. https://doi.org/10.55493/5019.v14i3.5547

Alsulami, A. (2019). A sociolinguistic analysis of the use of Arabizi in social media among Saudi Arabians. *International Journal of English Linguistics, 9*(6), 257-270. https://doi.org/10.5539/ijel.v9n6p257

Androutsopoulos, J. (2015). Networked multilingualism: Some language practices on Facebook and their implications. *International Journal of Bilingualism, 19*(2), 185-205. https://doi.org/10.1177/1367006913489198

Bashir, T. (2022). Comparative analysis of Arabic and English verb: An overview". Sprin Journal of Arabic-English Studies, *1*(3), 170-176. https://doi.org/10.55559/sjaes.v1i03.16

Bassiouney, R. (2017). An alternative approach: Understanding diglossia/code switching through indexicality: The case of Egypt. In E. Benmamoun & R. Bassiouney (Eds.), *The Routledge Handbook of Arabic linguistics*, (pp. 345-358). New York: Routledge. https://doi.org/10.4324/9781315147062-19

Bassiouney, R. (2020). Arabic sociolinguistics (2nd ed.). Edinburgh: Edinburgh University Press. https://doi.org/10.2307/j.ctv10kmbxg

Belhiah, H., & Elhami, M. (2015). English as a medium of instruction in the Gulf: When students and teachers speak. *Language Policy, 14*, 3-23. https://doi.org/10.1007/s10993-014-9336-9

Boudelaa, S., & Marslen-Wilson, W. (2015). Structure, form, and meaning in the mental lexicon: evidence from Arabic. *Language, Cognition and Neuroscience, 30*(8), 955-992. https://doi.org/10.1080/23273798.2015.1048258

Bucholtz, M., & Hall, K. (2004). Theorizing Identity in Language and Sexuality Research. *Language in Society, 33*, 469-515. https://doi.org/10.1017/S0047404504334020

Bueasa, N. (2015). The adaptation of loanwords in Classical Arabic: The governing factors. MA Thesis. University of Kentucky, Kentucky, US.

Cameron, D. (2023). *Language, sexism and misogyny*. London: Routledge. https://doi.org/10.4324/9781003294115

Dulm, O. (2007). *The grammar of English-Afrikaans code-switching: A feature checking account.* Doctoral Dissertation. Radboud University, Nijmegen.

Eckert, P. (2008). Variation and the indexical field. *Journal of Sociolinguistics, 12*(4), 453-476. https://doi.org/10.1111/j.1467-9841.2008.00374.x

Eckert, P. (2012). Three waves of variation study: The emergence of meaning in the study of sociolinguistic variation. *Annual Review of Anthropology, 41*, 87-100. https://doi.org/10.1146/annurev-anthro-092611-145828

Elyas, T., & Al-Hoorie, A. (2024). English-medium instruction in higher education in Saudi Arabia. In K. Bolton, W. Botha and B. Lin (Eds.), *The Routledge Handbook of English-Medium Instruction in Higher Education*, (pp. 252-271). London: Routledge. https://doi.org/10.4324/9781003011644-22

Elyas, T., & Picard, M. (2018). A brief history of English and English teaching in Saudi Arabia**.** In C. Moskovsky & M. Picard (Eds.), *English as a foreign language in Saudi Arabia: New insights into teaching and learning English***,** (pp. 78-92). New York: Routledge. https://doi.org/10.4324/9781315688466-3

Elyas, T., Alzahrani, M., & Widodo, H. (2020). Translanguaging and 'culigion' features of Saudi English. *World Englishes, 39*(3), 424-441. https://doi.org/10.1111/weng.12509

Ferguson, C. (1959). Diglossia. *Word, 15*, 325-40. https://doi.org/10.1080/00437956.1959.11659702

Gadelii, N. (2015). The morphological integration of loanwords into Modern Standard Arabic. BA Thesis, Lund University.

Gardner-Chloros, P. (2009). *Code-switching*. Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9780511609787

Gumperz, J. (1982). *Discourse strategies*. Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9780511611834

Hafez, O. (1996). Phonological and Morphological Integration of Loanwords into Egyptian Arabic, Égypte/ Monde arabe, 383-410. https://doi.org/10.4000/ema.1958

Haugen, E. (1950). The analysis of linguistic borrowing. *Language, 26*(2). 211-231. https://doi.org/10.2307/410058

Haugen, E. (1953). *The Norwegian language in America: A study in bilingual behavior*. Philadelphia: University of Pennsylvania Press. https://doi.org/10.9783/9781512820522

Hayat, N., & AlBader, Y. (2022). The McChicken phenomenon: How has English become a prevalent language among Kuwaiti youth? *World Journal of English Language, 12*(6), 59-70. https://doi.org/10.5430/wjel.v12n6p59

Heath, J. (1989). *From code-switching to borrowing: A case study of Moroccan Arabic*. London: Kegan Paul International Limited.

Hopkyns, S., & Gkonou, C. (2023). Sites of belonging: Fluctuating and entangled emotions at a UAE English-medium university. *Linguistics and Education, 75*, 1-11. https://doi.org/10.1016/j.linged.2023.101148

Huneety, A., & Mashaqba, B. (2016). Stress rules in loan words in Bedouin Jordanian Arabic in the north of Jordan: a metrical account. *SKASE Journal of Theoretical Linguistics, 13*(3), 2013.

Irvine, J., & Gal, S. (2000). Language ideology and linguistic differentiation. In P. Kroskrity (Ed.), *Regimes of language* (pp. 35-83). Santa Fe, NM: School of American Research Press.

Issa, S., Aldakhil, F., BinJwair, A., & Kariem, N. (2025). Delving into bilingual dialogue: The realm of code switching and mixing in Arabic-English societies. *Journal of Language Teaching and Research, 16*(3), 768-779. https://doi.org/10.17507/jltr.1603.07

Kachru, B. (1981). The pragmatics of non-native varieties of English. In L. E. Smith (Ed.), *English for cross-cultural Communication* (pp. 15-39), London: Macmillan. https://doi.org/10.1007/978-1-349-16572-8_2

Kachru, B. (1983). *The Indianization of English: The English language in India*. New Delhi: Oxford University Press.

Kahane, H. (1986). A Typology of the Prestige Language. *Linguistic Society of America, 62*(3), 495-508. https://doi.org/10.2307/415474

Khawaji, A. (2022). Transition of English language teaching in Saudi Arabia: A critical evaluative study. *Arab World English Journal, 13*(4), 265-280. https://doi.org/10.31235/osf.io/e36tj

Kniaź, M. & Zawrotna, M. (2021). Embedded English verbs in Arabic-English code-switching in Egypt. *International Journal of Bilingualism, 25*(3), 622-639. https://doi.org/10.1177/1367006920976909

Labov, W. (1972). *Sociolinguistic patterns*. University of Pennsylvania Press.

Leijnse, T. (2025). The Arabic language, nationalism, and nation-building in the Mashriq and the Maghrib: the case of Iraq and Morocco. *National Identities, 27*, 393-412. https://doi.org/10.1080/14608944.2024.2442080

Mabrook, A. (2014). Investigating the reasons of using Arabic-English code switching during Saudi students' communication, Qassim Region, KSA. *Journal of Northern Europe Academy for Studies and Research***,** *4***(**22), 59-81.

Mahboob, A., & Elyas, T. (2014). English in the Kingdom of Saudi Arabia. *World Englishes, 33*(1), 128-142. https://doi.org/10.1111/weng.12073

Mushait, S., & Al-Athwary, A. (2020). Plural and gender inflection of English loanwords in colloquial Saudi Arabic. *Arab World English Journal, 11*(3), 276-293. https://doi.org/10.31235/osf.io/thwf3

Muysken, P. (2000). *Bilingual speech: A Typology of code mixing.* Cambridge: Cambridge University Press.

Myers-Scotton, C. (1993). *Duelling languages: Grammatical structure in code-swiching*. Oxford: Clarendon Press. https://doi.org/10.1093/oso/9780198240594.001.0001

Myers-Scotton, C. (2002). *Language contact: Bilingual encounters and grammatical outcomes.* Oxford: Oxford University Press.

Myers-Scotton, C., & Jake, J. (2021). A universal model of code-switching and bilingual language processing and production. In Barbara E. Bullock and Almeida Jacqueline Toribio (Eds.)**,** The Cambridge Handbook of Linguistic Code-switching, 336-357. Cambridge: Cambridge University Press.

Mzeil, A. (2025). The deleterious impacts of code-switching and code-mixing among teenagers and secondary school students in the UAE. *International Journal of Innovative Research and Scientific Studies, 8*(3), 1435-1441. https://doi.org/10.53894/ijirss.v8i3.6819

Nisa, L., Amelia, O., Adawiyah, N., & Marchella, Y. (2024). Analysis of the use of code-mixing in Instagram posts as a brand image strategy for local brands. *International Journal of Economic Literature, 2*(7), 2052-2070.

Phillipson, R. (2018). Linguistic Imperialism. In J. Liontas (Ed.), *The Encyclopedia of Applied Linguistics* (pp. 1-7). New York: Wiley-Blackwell. https://doi.org/10.1002/9781405198431.wbeal0718.pub2

Ramzan, M., Aziz, A., & Ghaffar, M. (2021). A study of code-mixing (Urdu and Punjabi) in children's early speech. *Journal of Language and Linguistic Studies, 17*(2), 869-881. https://doi.org/10.52462/jlls.60

Roth, S. (2018). Linguistic capital and inequality in aid relations. *Sociological Research Online, 24*(1), 38-54. https://doi.org/10.1177/1360780418803958

Saeed, A. (2019). Foreign terms in the daily Arabic discourse of Arab University students. *TranscuUlturAl: A Journal of Translation and Cultural Studies, 11*(1), 67-84. https://doi.org/10.21992/tc29454

Salah, R. (2021). Jordanian university students' use of English: Urban-rural dichotomy and university location. *Advances in Literary Studies, 9*, 105-113. https://doi.org/10.4236/als.2021.93012

Silverstein, M. (2003). Indexical order and the dialectics of sociolinguistic life. *Language & Communication, 23*(3-4), 193-229. https://doi.org/10.1016/S0271-5309(03)00013-2

Wernberg-Møller, A. (2013). Sociolinguistic meaning in code-switching: The case of Moroccans in Edinburgh. In Y. Suleiman (Ed.), Language and Society in the Middle East and North Africa: Studies in Variation and Identity (pp. 234-258). London: Routledge.

Zibin, A., & AL-Tkhayneh, K. (2019). A sociolinguistic analysis of the use of English loanwords inflected with Arabic morphemes as slang in Amman, Jordan. *International Journal of the Sociology of Language, 260*, 155-175. https://doi.org/10.1515/ijsl-2019-2052