

**EXPLORING INDONESIAN ISLAMIC BOARDING SCHOOL STUDENTS'  
PERCEPTION OF TRANSLANGUAGING PRACTICES**

**A Thesis**

**Presented to Department of English Language Education as Partial Fulfillment of  
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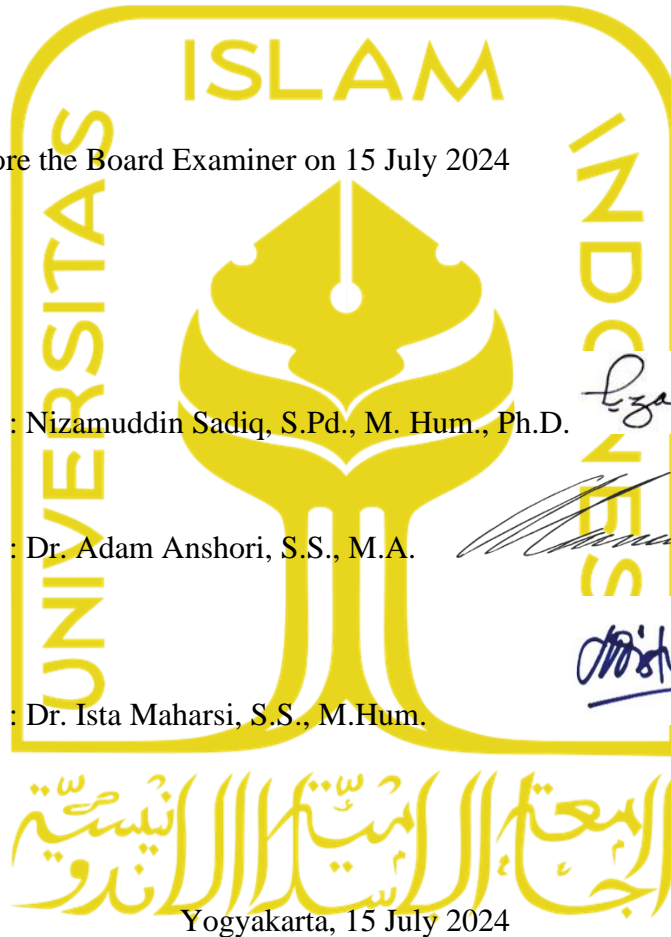
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## STATEMENT OF WORK'S ORIGINALITY

I declare that this thesis was written entirely by me. This thesis does not contain other content, except that cited with quotations and references as befits a scientific work.

Yogyakarta, 27 June 2024

The author,



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## **MOTTO**

‘Nil Volentibus Arduum’

لا شيء مستحيل لمن يريد

“Nothing is Impossible for Those Who Willing”

## **DEDICATION**

With great gratitude and thanks, I dedicate this thesis to My great and beloved parents, Mr. Dede Herli and Ms. Tini Sumartini who always provide encouragement, assistance, and love at every step of my life and academic journey. Your presence is a blessing and an immeasurable gift after Islam. Thank you for all the help, support, and prayers given. Hopefully, this thesis can be useful and be the first step towards a better future.

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Yogyakarta, 9 June 2024

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## TABLE OF CONTENT

<b>APPROVAL SHEET .....</b>	<b>ii</b>
<b>RATIFICATION SHEET .....</b>	<b>iii</b>
<b>STATEMENT OF WORK'S ORIGINALITY .....</b>	<b>iv</b>
<b>MOTTO.....</b>	<b>v</b>
<b>DEDICATION.....</b>	<b>vi</b>
<b>ACKNOWLEDGMENT .....</b>	<b>vii</b>
<b>TABLE OF CONTENT .....</b>	<b>ix</b>
<b>ABSTRACT .....</b>	<b>0</b>
<b>CHAPTER I .....</b>	<b>1</b>
<b>INTRODUCTION .....</b>	<b>1</b>
1.1 Background of Study .....	1
1.2 Identification of Problem .....	6
1.3 Limitations of Problem .....	8
1.4 Objective of Study .....	8
1.5 Problem Formulation .....	8
1.6 Significance of Study .....	9
<b>CHAPTER II .....</b>	<b>10</b>
<b>LITERATURE REVIEW .....</b>	<b>10</b>
2.1 Defining the Concept of Translanguaging .....	10
2.2 Translanguaging Practices in Secondary School .....	11
2.3 Previous Studies of Translanguaging .....	14
2.4 Flow of Reviewed Literature .....	20
<b>CHAPTER III .....</b>	<b>22</b>
<b>RESEARCH METHODOLOGY .....</b>	<b>22</b>
3.1 Research Designs .....	22
3.2 Research Settings and Participants .....	23
3.3 Data Collection Technique.....	24
3.4 Data Analysis .....	27
3.5 Trustworthiness .....	29
<b>CHAPTER IV .....</b>	<b>31</b>
<b>FINDINGS AND DISCUSSION .....</b>	<b>31</b>

4.1 Findings.....	31
4.1.1 Heterogeneity in Language is Celebrated.....	32
4.1.2 Collaboration among Teachers and Students.....	38
4.1.3 Learner-Centered Classroom.....	43
4.1.4 Language and Content Integration.....	44
4.1.5 Inclusive Plurilingual Use from Students.....	48
4.1.6 Experiential Learning.....	54
4.1.7 Local Autonomy and Responsibility.....	58
4.2 Discussion.....	60
<b>CHAPTER V.....</b>	<b>66</b>
<b>CONCLUSION AND RECOMMENDATION.....</b>	<b>66</b>
5.1 Conclusion.....	66
5.2 Limitation and Further Research.....	67
<b>REFERENCES.....</b>	<b>69</b>
<b>APPENDICES.....</b>	<b>72</b>

# **EXPLORING INDONESIAN ISLAMIC BOARDING SCHOOL STUDENTS' PERCEPTION OF TRANSLANGUAGING PRACTICES**

**Muhammad Reza Fauzan Adhima**  
**20322031**

## **ABSTRACT**

Translanguaging could be practiced in multilingual education settings, including in the Islamic boarding schools. Supported by Islamic tradition, the use of Arabic and other languages, including English, is commonly found in the Islamic boarding school in Indonesian contexts. Numerous studies have investigated the use of translanguaging and its benefits towards learning, and language development. Yet, little empirical research reports the translanguaging practices in Islamic boarding schools. A recent study attempts to explore and analyze the practice of translanguaging in Islamic boarding schools in Indonesia. Grounded in a descriptive qualitative using semi-structured interviews with students who have experienced living in the boarding school practicing English and multilingualism, the data were analyzed under six parameters as follows: (1) Heterogeneity in language is celebrated, (2) Collaboration among both teachers and students, (3) Learner-centered classrooms, (4) Language and content integration, (5) Inclusive plurilingual use from students, (6) Experiential learning, and (7) Local autonomy and responsibility. Employing qualitative data analysis, the findings of this study show that regulations that prioritize the use of Arabic and English gave a space or a room for students to practice translanguaging among themselves, making translanguaging a common practice both in the classroom and in everyday communication. Meanwhile, this study suggests that having no rule emphasizing the use of Arabic and English tends to make students use their local (Sundanese) and national language (Bahasa Indonesia) during their communication. These conditions imply the importance of making use of all linguistic resources for both Students and teachers in Islamic boarding schools, which would enrich their language skills and cultural identity. Therefore, teaching approaches must be adapted to support translanguaging, including providing training for educators to effectively manage multilingual classrooms. Further research is also needed to understand the long-term impact of language-in-education policies on students' learning and social interactions.

*Keywords: Islamic boarding school, Language practice, Multilingualism,*

*Translanguaging*

# CHAPTER I

## INTRODUCTION

### 1.1 Background of Study

In the current era of globalization and multilingualism, translanguaging has become a major concern in language studies and education (Creese & Blackledge, 2010; Fallas Escobar, 2019; Kwihangana, 2021; Lasagabaster & García, 2014). Increasing recognition of the intricacies and benefits of multilingualism in a globally interconnected world is leading to the development of translanguaging. Translanguaging acknowledges the linguistic diversity present in societies and challenges traditional monolingual approaches by promoting inclusive language practices (Fallas Escobar, 2019; Lasagabaster & García, 2014). Furthermore, translanguaging aims to break down language barriers, enhance communication, and empower individuals to authentically express their identity through their entire linguistic repertoire (Creese & Blackledge, 2010) and offers cognitive advantages for language learners, facilitating the transfer of knowledge and a deeper understanding of language structures (Kwihangana, 2021). In educational settings, this approach promotes a pedagogical shift towards leveraging students' diverse language resources for more effective and inclusive learning experiences (Creese & Blackledge, 2010). By embracing translanguaging, language studies, and education can better address the complex linguistic realities of the globalized society and promote the value of multilingualism.

Prior research into translanguaging practices has shown that it has been of great interest to linguistic scholars (Creese & Blackledge, 2010; Fallas Escobar, 2019; Kwihangana, 2021; Lasagabaster & García, 2014; Williamson & Clemons, 2022). These research studies have presented diverse findings regarding the outcomes of implementing translanguaging strategies within educational settings. For example, a study from Williamson and Clemons (2022) which takes place in 10th grade of English Language Art (ELA), aims to show how, when a teacher makes space for translanguaging practices in ELA. The result of the study shows that when the teacher allows the use or practice of translanguaging practices in classes, translanguaging can help students develop academic skills in writing. Meanwhile, the study from Kwihangana (2021), which was focused on exploring students' attitudes toward translanguaging in pre-sessional English classes in Rwanda shows a unique result. The result of the study showed that although students' mixed feelings about translanguaging appeared to come from a perception of the English language as more relevant professionally and internationally than other local languages that constituted their multilingualism, students still engaged in translanguaging and acknowledged its benefits in their group activities. They nevertheless expressed reservations about embracing translanguaging as a formal pedagogy in their L2 classes. They were willing to opt for English-only classes regardless of their level of English language abilities. In another case, a study by Lasagabaster and García (2014), conducted in Gregorio Luperón high school, this study is a response to the trend of using school languages separately and to prove that translanguaging is dynamic and integrative use of bilingual

students' languages to create a space in which the incorporation of both languages is seen as natural, and teachers accept it as a legitimate pedagogical practice. This study shows that the use of translanguaging in the learning process can strengthen the target language, and in this process, both languages nourish each other and are mutually reinforcing. Another study by Creese and Blackledge (2010), conducted in two complementary schools in the United Kingdom, aims to investigate how the linguistic practices of students and teachers in complementary schools are used to negotiate their multilingual and multicultural identities. This study shows that research shows that teachers utilize flexible bilingualism as a learning strategy to facilitate connections between students in a variety of social, cultural, community, and linguistic contexts. The pedagogical approach in these schools appears to prioritize language integration between students and teachers, rather than encouraging language isolation in the classroom. In addition, a study in an EFL class in Costa Rica by Fallas Escobar (2010) intended to challenge monolingual and language separation ideologies in EFL programs and disrupt the trend in EFL education to view students simply as learners, and not as emergent bilinguals with a complex linguistic repertoire and intricate language skills. This study shows that translanguaging by design activity allowed students to break boundaries between the school and the community and students started to discuss in class fluently, and smoothly. The most noteworthy is that students moved across languages without difficulty. These two studies show a similar result that translanguaging that produces effortlessly discussion with several languages and fully supports students with diverse language skills and utilizes this diversity as a resource

in developing language comprehension and skills, starts with an attempt at transforming translanguaging from a furtive to a purposefully planned practice (Creese & Blackledge, 2010; Fallas Escobar, 2019). The findings of this study demonstrated that there is a good impact from translanguaging for students' academic and language development. Most of these empirical studies are carried out within the framework of translanguaging in non-Asian countries.

The studies on translanguaging in Asian countries' EFL context have also been presented (Chan & Chou, 2022; Yitzhaki, Tannenbaum & Shohamy, 2020; Zhou, 2023). Focusing their study on investigating the use of translanguaging in a remedial class in high school in Macau, Chan and Chou (2022) found that all subjects constantly engage in translanguaging in interactive, co-learning activities, drawing upon semiotic resources from not only different languages (i.e., English, Cantonese, Japanese, Mandarin) but also non-academic registers (i.e., trendy expressions, internet slang) and non-verbal modes (e.g., body gestures, facial expression). Meanwhile, the study from Yitzhaki et al., (2020) primarily centers on investigating the possibilities of a joint educational initiative in Israel, where Jewish and Arab students study English together, both in terms of the languages used – English as a foreign language, the two mother tongues, and the language of the ‘other’ –and in terms of developing tolerance toward the other. The focus is on the languages employed, including English as a foreign language, the respective mother tongues of both groups and the language of the "other." They found that the shared education approach resulted in meaningful interactions

among the three languages, facilitating open encounters with individuals from different backgrounds. This approach also allowed for the implementation of diverse teaching methods. The study also uncovered an intricate pattern of translanguaging between the three languages, serving specific pedagogical objectives and reflecting expressions of unity as well as instances of unease and apprehension towards individuals from the other language groups. In addition to all previous studies, Zhou's (2023), conducted in high school EFL classroom in Shanghai, this study aims to explore the potential of translanguaging as a pedagogical resource in second/foreign language classes, provides recommendations for teachers of English as a second/foreign language to develop and flexibly utilize their linguistic resources in achieving learning objectives. The study indicates that translanguaging practices can be a valuable pedagogical resource in English as a second/foreign language class and shows the potential of translanguaging in the form of flexible shuttling between languages and dialects.

Reviewing empirical studies conducted in both non-Asian and Asian countries above, it becomes evident that there is a lack of research on the utilization of translanguaging within *pesantren* or Islamic boarding schools. Therefore, the present study explores students' perception of translanguaging practices in modern Islamic boarding schools in Indonesia. By exploring the students' perceptions of translanguaging practices in modern Islamic boarding schools, this study is expected to provide new practical contributions to the use of translanguaging in the context of *pesantren*, where Arabic is the main language of instruction in religious teaching,

English is an obligatory subject, Bahasa Indonesia is the official language and also an inseparable local language which is the mother tongue of students from various regions in Indonesia (Aribah & Pradita, 2022).

## **1.2 Identification of Problem**

The problems that could be identified in the translanguaging practices in the Islamic Boarding School are: 1) Students' Perceptions of translanguaging; 2) Importance of national & local languages; and 3) School authority policy. The first problem is students' perceptions of translanguaging. It is important to consider students' perspectives regarding translanguaging when assessing its efficacy and acceptability in Islamic boarding schools. This perspective offers insight into how students perceive the benefits and challenges of using multiple languages in everyday learning and communication. Positive perceptions may indicate increased motivation, improved communication skills and understanding of learning material, and a greater sense of appreciation for their linguistic diversity. Conversely, negative perceptions may indicate barriers such as language confusion or lack of support from educators and institutions. Understanding student perceptions is key to identifying successful practices and areas for improvement in the implementation of translanguaging in Islamic boarding schools, ultimately fostering a more inclusive and effective learning environment.

The second identified problem is the importance of national and local languages. The emphasis on teaching Arabic and English in Islamic boarding schools

may lead to a reduced focus on national and regional languages such as Sundanese. Regional languages are an integral part of students' cultural identity, and their neglect can have a negative impact on the preservation of local culture and values. Students may feel disconnected from their culture and community if national and local languages are not included in the curriculum. Additionally, proficiency in the national and local languages is essential for daily communication with families and local communities who may not speak Arabic or English. Therefore, Islamic boarding schools should strive to achieve balance in their language policies, ensuring that in addition to foreign language teaching, they also support and encourage the use of national and local languages. This will enable students to develop a strong multilingual identity and foster a deep appreciation for their cultural heritage.

The last problem is school authority policies. A clear and consistent language policy is essential. Ambiguous or inconsistent language guidelines can cause confusion among teachers and students regarding the appropriate use of different languages. Policies supporting translanguaging must be structured methodically to ensure that all languages used in Islamic boarding schools—Arabic, English, Indonesian, and regional languages—complement each other and are used effectively. Without clear policies and administrative support, translanguaging practices in Islamic boarding schools may lack structure and effectiveness, potentially hindering students' learning and linguistic development.

### **1.3 Limitations of Problem**

From the identification of problems in the previous section, this problem in this study is limited to students' perceptions of translanguaging. Their perceptions of translanguaging are the authors' major concern in this study because it greatly influences the effectiveness of its implementation in Islamic boarding schools. Positive perceptions can increase students' communication skills, involvement and understanding in the learning process, and create an inclusive learning environment. Conversely, negative perceptions can reduce motivation, hinder communication, and make students feel uncomfortable or unsupported. Therefore, understanding and addressing student perceptions is critical to creating a successful translanguaging environment in Islamic boarding schools, ensuring students feel valued and supported in the use of multiple languages.

### **1.4 Objective of Study**

The present study aims to explore the students' perceptions of translanguaging practices in an Islamic boarding school in Indonesia.

### **1.5 Problem Formulation**

The primary objective of this research appears to answer the emerging question: what are Indonesian Islamic boarding school students' perceptions of translanguaging practices?

## **1.6 Significance of Study**

This study could give a contribution to translanguaging practices in *Pesantren* which lies in shedding light on the language practices and dynamics within these educational institutions. It helps to uncover how students and teachers navigate multiple languages, including Arabic, the local language, and English, in their learning and communication processes. This study could provide valuable insights into how *Pesantren* respects and accommodates all students' language repertoires, developing language policies to benefit students' language development, and strategically integrating translanguaging to facilitate learning and interaction.

## **CHAPTER II**

### **LITERATURE REVIEW**

#### **2.1 Defining the Concept of Translanguaging**

Translanguaging is a relatively new and evolving term that originated as a Welsh expression in schools in Wales. In the 1980s, Cen Williams introduced the concept of "translanguaging," which involves the deliberate and structured utilization of two languages within the same educational session. An instance of this approach involves using one language during the introduction phase and switching to another during the production phase. Its wider adoption was influenced, among others, by two influential books: "Foundations of Bilingual Education and Bilingualism" by Baker (2001, 2006, 2011) and "Bilingual Education in the 21st Century" by Ofelia García (2009) (Lasagabaster & García, 2014; Lewis, Jones & Baker, 2012).

García (2009) defined translanguaging as a multifaceted approach employed by bilingual individuals to navigate and comprehend the bilingual environment they inhabit. It refers to the method through which bilingual students effectively utilize their complete linguistic and symbolic abilities, forming a space where they can integrate all their language resources. Over time, the definition of translanguaging has undergone continuous evolution and updates, adapting to the changing circumstances and developments. For example, Chan & Chou (2022) define translanguaging as a dynamic and flexible use of meaning-forming resources across the boundaries of 'languages with

heads' (e.g., Arabic, English, Bahasa, local languages, etc.) and modes (e.g., speaking, writing, etc.) in communicative activities. Considering the variety of translanguaging definitions with different goals, this study adopts Lasagabaster and García (2014) definition as a specific framework. Their definition emphasizes translanguaging as the strategic use of a bilingual individual's unique linguistic repertoire to enhance communication. As a pedagogical strategy, translanguaging enables bilingual students to access their diverse language resources, fostering a dynamic approach to bilingualism.

## **2.2 Translanguaging Practices in Secondary School**

Creese and Blackledge (2010) claim that there are two streams of bilingual education. The first is traditional bilingual education, which has often advocated for the separation of languages in the process of learning and teaching. This separation is rooted in the belief that it benefits the child's language development. However, this kind of bilingual education is not the only type of education because they realize there is a second bilingual education which is running through two-way bilingual immersion programs also well known as a 'period of instruction.' (p. 105). Although these programs are fundamentally different ways of learning, these two programs aim to provide a balanced approach to language acquisition by offering instruction in both the student's native language and the target language. Creese and Blackledge (2010) further comment that these programs are still under the influence of parallel monolingualism from a situation where bilingual individuals maintain two distinct linguistic identities.

Therefore, they argue that the rigid boundaries of separate bilingualism should be reevaluated because bilingual instructional strategies need to develop and explicitly foster two-way cross-language transfer, or nowadays it is called translanguaging.

Numerous nations such as Malaysia, Hong Kong, and Netherland have integrated the concept of translanguaging into their educational curricula. This development is closely intertwined with the growing impact of global Englishes, which is resonating across the globe. It has led to a heightened fluidity in linguistic demarcations and the emergence of a multicultural bilingual identity (Mazliyana, Nuryasarah & Zaki, 2023; Pun & Tai, 2021; Rosiers, 2020). In a secondary school context, a notable application of translanguaging practices can be found in Hong Kong, where English is the primary medium of instruction (Pun & Tai, 2021). Pun and Tai (2021) further report that despite the school's strict policy of exclusively using English, the students are allowed to practice translanguaging during the learning process. Having these practices, it is also reported that students could develop their linguistic and visual communication skills to collectively build their scientific knowledge and actively partake in scientific activities. Hence, translanguaging helps students comprehend intricate scientific concepts, fostering stronger collaboration among peers, and creating a positive and enjoyable learning atmosphere in the laboratory setting (Pun & Tai, 2021).

Meanwhile, Rosiers (2020) reported that translanguaging practices are done by the teachers and students in the selected English course, where two languages are

allowed in the course: the subject language English, and the school's language of instruction Dutch. In this throughout the selected English course, translanguaging practices including different named languages (i.e. French, Dutch, English, Arabic) unfold in teacher-pupil interaction. In this school, teachers used differentiated and interactive approaches to facilitate discussions around language translation with their students, thereby enabling them to use their mother tongue to aid classroom learning (Rosiers, 2020).

In the Asian context, more precisely in Malaysia, there is a unique case where teachers in both secondary educational settings were actively employing language translation as part of their teaching methods (Mazliyana et al., 2023). They observed the incorporation of language translation in teacher-student communication. The practices of language translation in this school adapt translanguaging in catering to diverse teaching and learning needs. Through this adaptability of translanguaging, the teachers apply several strategies. Firstly, they employ explanatory strategies to clarify academic concepts, terms, and instructions in English by drawing upon students' native languages, enhancing the comprehensibility of academic content. Secondly, managerial strategies involved employing students' native languages for classroom management, activity organization, and discipline maintenance, ensuring the efficient functioning of the learning environment. Lastly, interpersonal strategies were observed in both settings, using native languages to establish rapport, foster discussions, and

cultivate a sense of community, ultimately contributing to a positive and inclusive classroom atmosphere (Mazliyana et al., 2023).

These cases and examples indicate that the application of translanguaging practices can be advantageous within secondary school settings, enabling students to leverage their linguistic and non-verbal communication abilities for collaborative knowledge construction and bolster their learning. Also, it must be guided by educators who can manage and guide translanguaging practices with their students, employing relevant strategies to enhance the learning experience across various educational scenarios.

### **2.3 Previous Studies of Translanguaging**

Translanguaging has been extensively investigated through empirical studies in educational settings outside of Asian countries, including the United States, United Kingdom, Europe, and Africa, where its discovery and development took (Krause & Prinsloo, 2016; Lasagabaster & García, 2014; Rosiers, 2020; Ticheloven, Blom, Leseman & McMonagle, 2019). In their studies that focus on examining the language practices and ideologies in a state school in Khayelitsha, Cape Town, Krause and Prinsloo (2016) after having observed and recorded ten different lessons and deployed some interviews, they found that translanguaging is already a widespread practice in township classrooms. The research also uncovers prevailing folk-metapragmatics or indexical assumptions within educational circles regarding languages, their boundaries, and their perceived status. Unfortunately, translingual classroom practices are not

acknowledged as valuable resources but are instead held responsible for learners' poor academic performance. Meanwhile, a study from Lasagabaster and García (2014) which takes place in Gregorio Luperón High School is on a mission to prove that translanguaging is a dynamic and integrative use of bilingual students' languages to create a space in which the incorporation of both languages is seen as natural, and teachers accept it as a legitimate pedagogical practice. They found that by utilizing Spanish to support and guide the learning process, the academic language in English becomes more robust. This mutual support allows both languages to enrich each other and reinforce their respective strengths. Translanguaging not only enhances comprehension of the classroom material but also aids in strengthening the weaker language through the use of the stronger one.

At Saint-Martin's College, Rosiers (2020) examined how teacher-student translanguaging practices are managed in Dutch secondary schools in Brussels. This research uses discourse analysis to investigate the way a teacher handles translanguaging practices with his students. The findings revealed that teachers used differentiated and interactive approaches to facilitate discussions around translanguaging with their students, thereby enabling them to use their mother tongue to aid classroom learning.

In addition, Ticheloven et. al., (2019) realized that establishing meaningful translanguaging in multilingual classrooms is a challenging task that necessitates negotiation between different stakeholders. Such negotiation requires an investigation

of the contexts and ways in which translanguaging may be implemented as a suitable teaching strategy. After conducting several interviews, they found seven distinct pedagogical challenges concerning a translanguaging pedagogy emerged from the interview analysis: 1) Side effects; 2) Goal formulation; 3) Learning the language of schooling; 4) English and other semiotic resources; 5) Affective functions; 6) Effort; and 7) Confusion. An example of the sixth pedagogical issue concerns the effort of both teachers and students to structurally use translanguaging. From a teacher's point of view, when students are already proficient in the language of instruction, using translanguaging strategies might impede the pace of the lesson. Additionally, from the students' perspective, translanguaging may require more effort from those who do not feel entirely confident in their home languages.

With those empirical studies above in mind, it becomes clear that the general aim is to explore the practice of translanguaging and examine various efforts and challenges to make translanguaging an effective strategy to enhance students' linguistic and academic development. The findings are obvious that translanguaging was observed to be a common practice and could be a resourceful and useful strategy to enhance students' linguistic and academic development, despite prevailing negative assumptions regarding its effectiveness. Overall, these studies shed light on the potential benefits of translanguaging in education, as well as the need for a thoughtful and context-sensitive approach to its implementation.

Research focusing on translanguaging in Asian settings has experienced a substantial surge and remains a subject of interest for scholars. This increased attention can be attributed to the rise of the global Englishes campaign, which has gained popularity, emphasizing English as a lingua franca in various contexts (Aribah & Pradita, 2022; Chan & Chou, 2022; Lin & He, 2017; Mazliyana, Nuryasarah & Zaki, 2023; Pun & Tai, 2021). In the same vein as this study, Aribah and Pradita (2022) investigated the translanguaging practices within a multilingual classroom at an International Islamic Boarding School. They found that the teacher-student's interaction involved code-switching and code-mixing as translanguaging strategies. The use of translanguaging allowed the students to leverage their native language (Bahasa Indonesia) and their second language (Arabic) as valuable linguistic resources to facilitate their learning of a third language (English). Meanwhile, Chan and Chou (2022) center their study on investigating translanguaging in co-learning activities in an English remedial class. Despite the school promoting an English immersion policy in regular English classes, students often face challenges in comprehending and engaging with the teachers during these sessions. However, in the remedial class, the strict enforcement of the policy is relaxed, allowing students to freely draw upon their diverse linguistic repertoires and utilize various semiotic resources without limitations. Their study reveals that all participants constantly engage in translanguaging in interactive, co-learning activities, drawing upon semiotic resources from not only different languages (i.e., English, Cantonese, Japanese, Mandarin) but also non-

academic registers (i.e., trendy expressions, internet slang) and non-verbal modes (e.g., body gestures, facial expression).

Another study by Mazliyana et al., (2023) was on a mission to conduct a comparison of translingual practices and beliefs in secondary and tertiary education settings in Malaysia. This investigation centers on how teachers in intermediate and high-level English classes engage in translanguaging practices and how they perceive the role of translanguaging in different contexts. This study found that educators in both educational settings applied translanguaging in all three categories of language translation strategies as outlined by Romanowski (2019), which include explanatory, managerial, and interpersonal strategies. However, there was variation in the utilization of sub-strategies within each category when comparing secondary and tertiary ESL classrooms.

Furthermore, Lin and He's (2017) study on investigating how translanguaging functions as a pedagogical approach in content and language-integrated learning (CLIL) classrooms, specifically with South Asian ethnic minority students. The study aims to explore how translanguaging is utilized for content and language learning and its impact on language and content development in multilingual environments. The study revealed that South Asian students in the CLIL classroom naturally embraced translanguaging practices, utilizing their diverse language skills and multimodal resources to enhance understanding and affirm their identities. Translanguaging was evident in peer learning, the use of their native language expressions, and the

integration of cultural knowledge. These translanguaging practices not only supported language and content development but also provided a platform for the students to demonstrate their linguistic and cultural competencies. The research emphasizes the significance of acknowledging and appreciating translanguaging as an active and interconnected process within multilingual learning environments. They also suggest that translanguaging serves as an important pedagogical strategy in content and language-integrated learning (CLIL) classrooms, particularly with South Asian ethnic minority students.

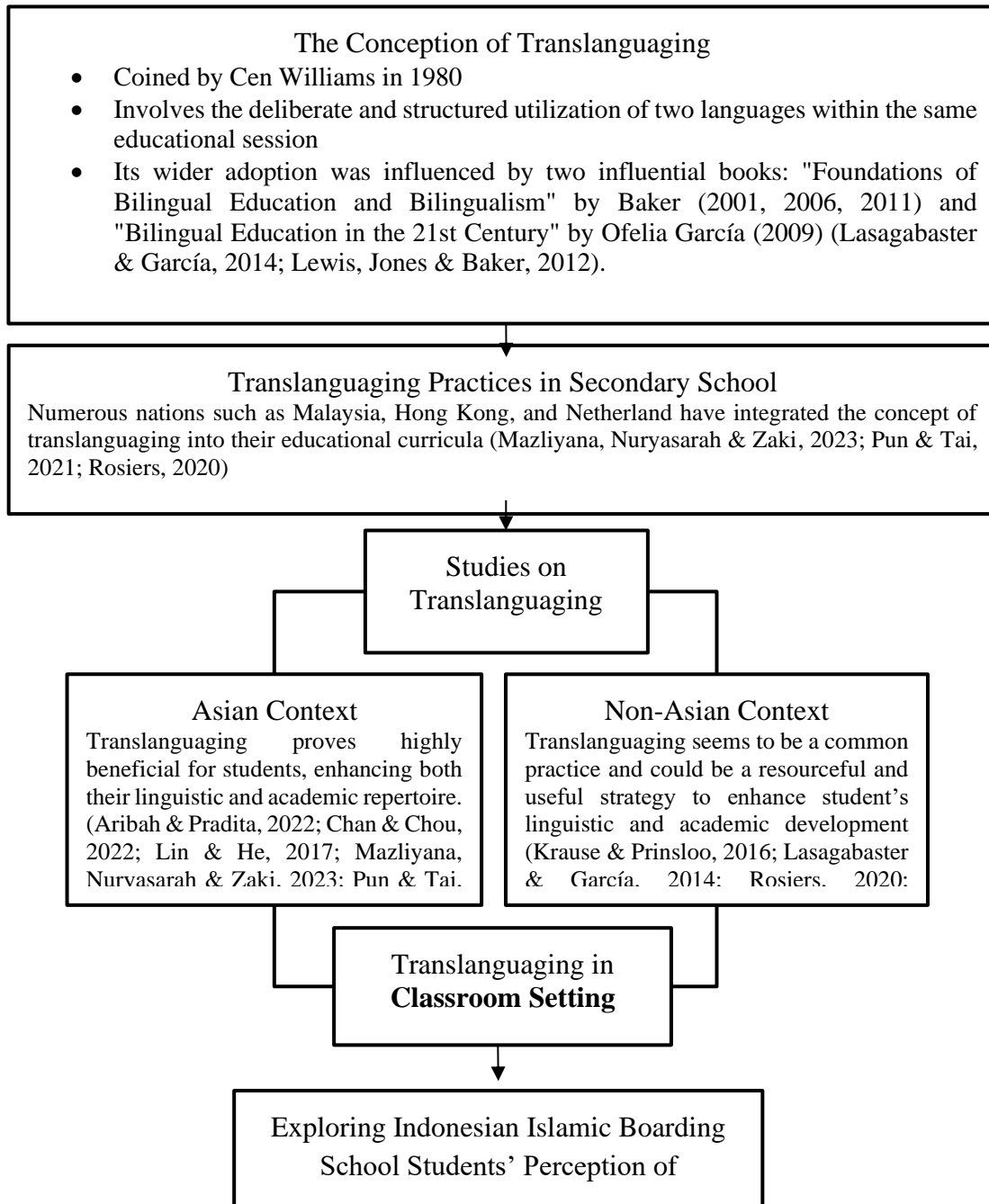
In a research study conducted by Pun and Tai (2021) in a secondary school in Hong Kong where English was the main language of instruction, we can observe the implementation of translanguaging practices. The primary goal of this research was to gain insight into how students collaborate and build their understanding of scientific concepts when engaged in laboratory work, utilizing diverse combinations of language and communication methods. The research results show that the use of translanguaging as a learning method can effectively support content-based learning in Hong Kong schools that use English as a medium of instruction.

Generally, the objectives of the above empirical studies are to examine the practice of translanguaging in an Asian EFL classroom context. The research findings indicate that translanguaging proves highly beneficial for students, enhancing both their linguistic and academic repertoire. Additionally, its implementation in the

classroom fosters a sense of ease among students when expressing non-academic language, leading to the affirmation of their identity and cultural background.

#### **2.4 Flow of Reviewed Literature**

Previous studies reviewed the benefits of translanguaging when it is implemented in different circumstances, especially in Asian and non-Asian contexts. In Asian contexts, translanguaging proves highly beneficial for students, enhancing both their linguistic and academic repertoire. Additionally, its implementation in the classroom fosters a sense of ease among students when expressing non-academic language, leading to the affirmation of their identity and cultural background. Meanwhile, in the non-Asian contexts, translanguaging seems to be a common practice and could be a resourceful and useful strategy to enhance student's linguistic and academic development, despite prevailing negative assumptions regarding its effectiveness. The flow of the reviewed literature is concluded in the flowchart below.



*Figure 2.1. The flow of reviewed literature*

## **CHAPTER III**

### **RESEARCH METHODOLOGY**

This chapter provides a comprehensive overview of the methodology employed in this study. It commences with an exploration of the research design, followed by a description of the settings and participants involved. Subsequently, it delves into the data collection process, and the techniques used for data analysis, and concludes with an examination of the study's trustworthiness.

#### **3.1 Research Designs**

As the ultimate aim of this study is to explore the students' perception of translanguaging practices in Indonesian Islamic Boarding School, this study employs a descriptive qualitative study. According to Creswell and Creswell (2018), descriptive qualitative study is a method whose main focus is to provide an in-depth and detailed description of a particular phenomenon or context. This approach is used to understand the characteristics, patterns, and attributes of a phenomenon. Through a descriptive qualitative study, this research explores the students' perception of translanguaging within the *Pesantren* environment by conducting individual interviews with students to gather their perspectives, experiences, and beliefs about translanguaging, its role in their language use, and its impact on their learning process. This method is done by collecting and analyzing non-numerical data, through interviews, observations, and documents (Creswell & Creswell, 2018). In this study, semi-structured interviews were employed. Miller, Kumar, Pearce, and Baldock (2022) confirmed that utilizing the

descriptive qualitative methods enables them to get rich descriptions of insights, perspectives, and practical applications of studied groups.

### **3.2 Research Settings and Participants**

The setting of this study is a modern Islamic boarding school, is a secondary school, which provides learning for students with an age range of 13 years to 18 years, equivalent to middle school to high school, which is in the Regency of Tasikmalaya, West Java. This modern Islamic boarding school employs at least three languages during the learning and teaching process in or out of the classrooms. These languages are both international languages, including Arabic and English, the national language - Bahasa Indonesia, and the local language - Sundanese. Therefore, the setting of this study is appropriate for investigating the practice of translanguaging.

Participants in this research were students of class XII consisting of 40 male students. Of 40 male students, 4 students who fit the criteria were recruited. The criteria for recruiting these participants are described in the next section. To gain access, the author met the principal and explained the purposes of the study and therefore asked for permission to conduct the study in this Islamic Boarding School. After the principal's permission was obtained, the author was allowed to meet with the teachers, and dormitory mentors to discuss the objectives of this study and how this study would be conducted. Both teachers and dormitory mentors advised the author to meet the students who were available through the criteria.

### **3.3 Data Collection Technique**

To obtain meaningful and in-depth data, the author employed interviews with the participants to elicit a verbal response (Pole & Morrison, 2003). This is primarily achieved through semi-structured, open-ended interviews based on extensive preliminary participant selection. The semi-structured interview has become a powerful tool in the qualitative researcher's kit, not surprisingly because it adheres closely to qualitative main claims to explore the educational worlds from their perspectives (Pole, & Morrison, 2003). Therefore, an interview protocol was also prepared. This interview protocol is related to the atmosphere of boarding school-based schools, for example, their identity as students, the policy of using various languages, and their attitudes regarding this policy. The complete interview protocol can be seen in table 3.3 & Appendix 2. The author would offer the interview session to students by considering the following criteria: 1) High school students who continue their studies from junior high school at the same modern Islamic boarding school, 2) Those who have been using Arabic, English, Bahasa Indonesia or Sundanese in communication, and 3) Those who have different socio-cultural background. Students who are eligible for this study are invited to have briefings about the research that will be carried out. If they agree to take part in this study, they need to sign the consent form. They are also allowed to withdraw from this study whenever they want to.

After looking for students who met the criteria above, the author gathered these 4 students. Then, the author explained the interview process, the purpose of the

interview, and their willingness to take part in this interview. After explaining and negotiating, these students expressed their willingness to be interviewed. Interviews were conducted for 15-20 minutes over 2 days in the school laboratory, where one participant was interviewed on the first day and the rest of the participants were interviewed on the next day. During the interview process, the author prepared an audio recording. The interview uses Bahasa Indonesia particularly to allow the participants to express their opinions more relaxed and flexible. Their names would be written pseudonyms. The author designed several questions as a guide to interview the participants. Then the definition from García and Sylvan (2011) was employed as this definition could be further elaborated and expanded. These questions can be expanded during the interview session by considering the participants' answers and responses. The interview questions are listed in Table 3.3 below.

**Table 3.1** Interview Questions

Construct	Concept	Components/Parameter	Questions
Translanguaging	García and Sylvan (2011) suggests that translanguaging best operates in a context where seven principles are engaged: heterogeneity in language is celebrated, collaboration among	heterogeneity in language is celebrated	<ol style="list-style-type: none"> <li>How do students and teachers communicate at this boarding school? Are they allowed to use any languages, or do they have to use a certain language? Please elaborate your answer!</li> <li>How do you feel</li> </ol>

<p>both teachers and students, learner-centered classrooms, language and content integration, inclusive plurilingual use from students, experiential learning, and local autonomy and responsibility.</p>	<p>on being allowed or disallowed in using all the languages you master?</p>
<p>collaboration among both teachers and students</p>	<p>3. How do students and teachers collaborate in daily activities? 4. In relation to language use, are there any collaboration forms between teacher and student? Please give a brief explanation!</p>
<p>learner-centered classrooms</p>	<p>5. What types of learning approaches does the teacher use during the teaching-learning process?</p>
<p>language and content integration</p>	<p>6. Is language knowledge taught alongside core material in the teaching-learning process, and how?</p>

inclusive plurilingual use from students	7. Can you freely use all the languages you know when communicating with friends and teachers, and how?
experiential learning	8. What kind of learning experience did you have while studying at this boarding school in relation to the use of all languages in communicating?
local autonomy and responsibility	9. What is the school policy in general regarding the language use for communication at this boarding school?

### 3.4 Data Analysis

The data are analyzed through qualitative data analysis (Miles, Huberman, & Saldaña, 1994), which involves systematic and thorough methods for answering questions about the characteristics of an object, people's viewpoints or emotions regarding an object, and the reasons why something happened. This process requires an examination of words or text, which may include images, and includes a variety of philosophical foundations and methodological strategies. This analysis is used because

of its flexibility in analyzing the data, which can potentially provide a rich and detailed, yet complex account of data. In this study, four procedures of qualitative data analysis by Miles, Huberman, and Saldaña (1994) are employed. The procedures include: 1) Data collection; 2) Data reduction (transcribing, eliminating, and coding the data); 3) Data Display (making a table of the matrix to arrange the data); 4) Conclusion drawing and verification (Interpreting, and concluding the data)

**Table 3.2** Adapted Interview Parameters

García & Sylvan (2011) adapted parameter in translanguaging studies

<b>No.</b>	<b>Parameter</b>	<b>Sym.</b>	<b>Functional Definition</b>
1	Heterogeneity in language is celebrated	HLIC	Valuing and encouraging use of diverse languages in the classroom.
2	Collaboration among both teachers and students	CATS	Close cooperation between teachers and students.
3	Learner-centered classrooms	LCC	Teaching focused on students' needs and interests.
4	Language and content integration	LCI	Teaching language alongside academic content.

5	Inclusive plurilingual use from students	IPUS	Encouraging use of all known languages by students.
6	Experiential learning	EL	Learning through direct, practical experience.
7	Local autonomy and responsibility	LAR	Local control over educational policies and practices.

### 3.5 Trustworthiness

According to Lincoln and Guba (1985) (cited in Stahl and King, 2020) there are 4 types of trustworthiness: credibility, transferability, dependability, and confirmability.

#### a. Credibility

Credibility is a way to make the results in the findings credible. The credibility in this study is done through member checking. In this activity, the author asks participants to review and provide feedback on initial research findings to ensure accurate interpretation. Through members checking, there was some additional data given by the participant when they read the findings of this study.

#### b. Transferability

Transferability is only possible when a thorough description provides a detailed enough picture of a situation that can be applied to similar

circumstances, usually with the input or consent of the people directly involved. The transferability of this study is that the author provides a detailed description of the research context, including Islamic boarding school profiles, participant characteristics, and learning settings. This allows readers to assess whether the findings of this research can be applied to other similar contexts, for example in Islamic boarding schools in other areas or other multilingual educational institutions. This approach allows for a more nuanced understanding of how the findings may or may not apply to different contexts, which is a key aspect of transferability in qualitative research.

c. Dependability

To gain dependability of this study, all data analyzed is done through peer review. In this study, data collected, and data analyzed were discussed with and reviewed by the supervisor to ensure that all processes and appraisals are appropriately done.

d. Confirmability

This approach is often referred to as the attempt to come as close to an objective view of reality as possible within the realm of qualitative research. In this study, all the findings are based on data from participants, and all procedures carried out are under qualitative research procedures and these procedures are explained in detail in this chapter so that their suitability can be checked. If there are less relevant things, then the irrelevance can be checked through data analysis procedures and procedural steps.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

This chapter explores the presentation and analysis of the findings. The findings section explains the transcribed data, incorporates various representations, and culminates in a comprehensive discussion of the results.

#### **4.1 Findings**

After analyzing the data, several insights regarding students' perceptions of the translanguaging practices in this Islamic boarding school were revealed. Then the findings of this research are composed of the following parameters: (1) Heterogeneity in language is celebrated, (2) Collaboration among both teachers and students, (3) Learner-centered classrooms, (4) Language and content integration, (5) Inclusive plurilingual use from students, (6) Experiential learning, and (7) Local autonomy and responsibility. The findings of this study are summarized in figure 2 below, with more detailed findings for each parameter provided in the following subsections.

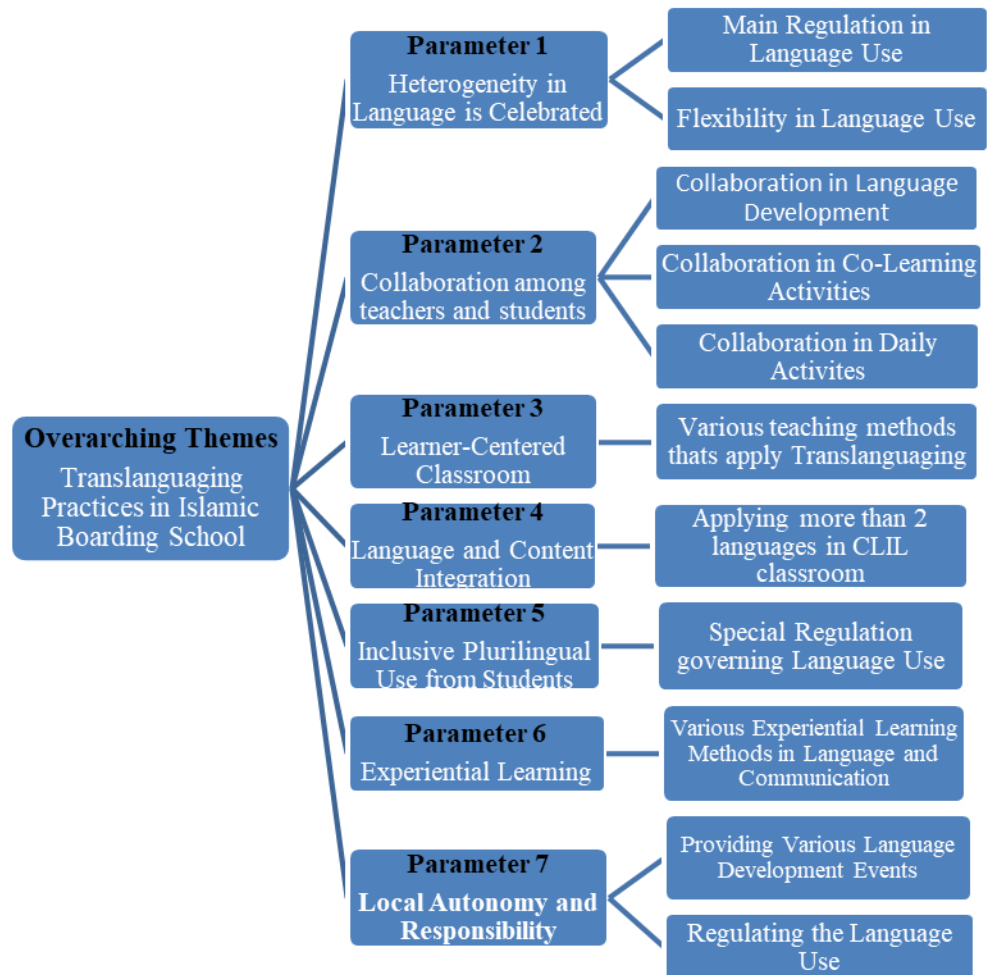


Figure 4.1 Findings Summary

#### 4.1.1 Heterogeneity in Language is Celebrated

Celebrating heterogeneity in language in this Islamic boarding school has its uniqueness. Where students are emphasized to be able to use Arabic and English, these two languages are actively used to communicate with fellow students and teachers, English is even required to be used in the classroom when English lessons take place. Besides these two main languages, students are also using Bahasa and Sundanese in some conditions. This idea was described by participants in the following data.

## Data 1

*At this Islamic boarding school there are no special rules for communicating with teachers. However, teachers encourage students to practice speaking Arabic and English in class. When discussing Islamic studies, students are encouraged to chat with teachers in Arabic to become more familiar with the language. This helps them learn and use Arabic and English. If students have questions and need to speak in a language other than Arabic or English, it is allowed. Although there are no strict rules regarding language use by teachers, the use of Bahasa is preferred because it is more widely understood compared to regional languages such as Sundanese. Although Sundanese is still used in everyday communication (HLIC-F3-P2)*

The data above shows that there is heterogeneity in language with no regulations specifically governing language use with teachers and principals, but there is a special emphasis on Arabic and English. In certain contexts, Indonesian is also accepted because it is considered understandable by most people. However, Sundanese is not recommended because it is only understood by certain groups. In general, international languages and national languages receive attention, as do local languages which are still considered usable in Islamic boarding schools or school environments. Nonetheless, this statement reflects an acknowledgment of the heterogeneity of languages being celebrated.

Celebrating heterogeneity in this Islamic boarding school includes flexibility in language use when teaching and learning activities take place in the classroom, where students use language according to needs and conditions. This was conveyed by participants in the following data.

## Data 2

*For that case, for example, in Arabic, sometimes we must be in that position. We must do Arabic correctly. When we want to ask the teacher, we can use Arabic directly or we can also use Bahasa. In addition, for example, if you must speak English during some lesson, sometimes teachers also tell you to use one subject completely in English. Then when it comes to mandatory questions, it is not that mandatory, but it is recommended, but it is better to use Arabic and English. (HLIC-F4-P3)*

The above data shows that in the context of language use inside the classroom, especially Arabic and English, habits vary depending on the situation. When conditions require using Arabic, students must be in a position where they use Arabic, especially when they want to ask questions to the teacher or in Islamic subjects. This shows that there is flexibility in language use in Islamic boarding schools, where students can use any language adapting to needs. Meanwhile, in learning English, there is a tendency for students to use English completely in certain subjects. Teachers encourage intensive use of English during lessons, creating an atmosphere where students become accustomed to using the language. The use of Arabic and English is preferred and considered better in the Islamic boarding school environment; therefore, students are encouraged to use both languages more often.

In addition, the use of Arabic and English for daily communication is highly recommended and even mandatory in this Islamic boarding school, where high frequency use of other than these two languages can lead to consequences for students. Even so, participants saw it as a means of developing language skills. This is conveyed in the following data.

### **Data 3**

*So, in Arabic and English, there are penalties if you are caught speaking something other than that language, so the punishment is very useful for developing the language itself. It is true that Arabic and English in this Islamic boarding school are for self-development, self-development in these languages is possible. (HLIC-F7-P1)*

The data above shows that there are consequences or punishments for those who violate the rules of language use, especially in the context of Arabic and English. Although the punishment could be considered a form of discipline, participants saw it as a very useful tool for developing language skills, especially in Arabic and English. The use of these languages in Islamic boarding schools is considered a means for self-development, and the consequences of breaking language rules are seen as an effective form of learning.

Even though this Islamic boarding school prioritizes Arabic and English, the students' linguistic diversity and diverse language abilities are still respected, and various shortcomings are tolerated by the teachers.

Teachers have various reactions to the language diversity of students. This is expressed by participants in the following data.

### **Data 4**

*So, if there are ustadz who hear us speak Sundanese, that's okay, but sometimes there are ustadz, especially ustadz in the language section, if they hear us speak Sundanese, they like to speak 'hei watch your language', or sometimes they like to say 'takallam Arabiyyah', they say it in Arabic like that. But sometimes they don't force or remind me of things like that. (HLIC-F9-P2)*

This data reflects the heterogeneity of approaches and attitudes among teachers (ustadz) regarding the use of language in this Islamic boarding school. Some are more flexible and accept linguistic heterogeneity and diversity, while others emphasize the use of official languages or Arabic to maintain the specificity of the Islamic boarding school context. Even though there are variations in approach, the participant data indicates tolerance and flexibility in responding to language heterogeneity, which basically reflects respect for the linguistic richness that exists in the Islamic boarding school environment.

From this tolerance also comes a suggestion or perception about mixing languages. Despite this Islamic boarding school gives the impression that there is more emphasis on Arabic and English. In practice, teachers and student authorities (*OSIS*) have a high tolerance for language heterogeneity and respect the various languages that students have. This is important because this certainly gives students space and flexibility to celebrate language heterogeneity and express all their linguistic abilities. When the participant was asked about mixing and using different languages, he answered as in the following data.

**Data 5**

*That's okay, in fact it is better to be advised to mix languages by the teacher or by the language department. (HLIC-F32-P4)*

From what he explains in the data above, despite there being an obligation to use Arabic and English, by mixing between languages heterogeneity in language is celebrated by students. Both the teacher and the language department see this as not a

problem and even recommend it. This shows that in the context of language learning in Islamic boarding schools, students feel free to mix the Arabic and English with language they are most comfortable with and that this approach is accepted or even suggested by teachers or staff related to language.

Overall, this Islamic boarding school places great emphasis on proficiency in Arabic and English, which are actively used for communication. Although Indonesian and Sundanese are permitted in certain situations, Arabic and English are preferred. In class, students demonstrate flexibility in their use of language, adapting as needed. Arabic is considered important for Islamic subjects, while English is widely spoken, and teachers encourage intensive use of the language. Excessive use of non-Arabic and non-English languages can have consequences but is ultimately seen to improve language skills. Participants in the school viewed language rules as beneficial for language development, especially in Arabic and English, and viewed them as a tool for self-development. Apart from that, this Islamic boarding school celebrates language heterogeneity, so that students can express themselves in various languages. Although some teachers emphasize the importance of official languages, others celebrate linguistic diversity, reflecting the richness of languages in schools. Students are free to mix Arabic and English with other languages, which is not only accepted but also recommended.

All of the above requires collaboration between teachers and students to be realized. This will be explained in the next parameter below.

#### **4.1.2 Collaboration among Teachers and Students**

As a result of data analysis, it was found that collaboration in student language development was held with teachers who had more skills in the field of language. This effort is carried out outside of class or extracurricular study time. This is as conveyed by the participant below.

##### **Data 6**

*for collaboration, perhaps especially in developing language skills, we certainly don't choose but focus on, for example, ustadz or teachers who are qualified in specific language, for example for learning English outside of extracurricular time or if there is a request for special learning to discuss one thing, I have done it and several other friends too, whether in a program or their own initiatives. (CATS-F13-P1)*

In the data above it can be seen that there is collaboration between teachers and students in developing language skills. However, this collaboration requires students to carry out various independent initiatives to trigger collaboration with the teacher. This indicates that there are active initiatives and special programs carried out by students. This student initiative results in active collaboration between teachers and students in developing language skills.

Apart from the independent initiative of students to stimulate collaboration with teachers in language development, this Islamic boarding school also facilitates collaboration in language development with programs that are structured in the form of extracurriculars such as the Arabic Club or English Club. This is as expressed by participants below.

### **Data 7**

*To be more specific, perhaps what has been programmed is extracurricular activities or the ustadz who is the language section supervisor used to give us some language motivation and continue to provide special material in this language. In extracurricular activities we are usually free to express various languages, even if it is in a particular extracurricular language. (CATS-F18-P4)*

### **Data 8**

*For example, there might be an Arabic Club and an English club. So, for example, in the English club, the teacher and students collaborate to organize English language activities outside of class, the teacher gives input or ideas for interesting activities, sometimes we make English magazines, write English writing, and also watch English films. (CATS-F19-P1)*

Data above clearly shows that collaboration in language education is fostered through activities such as extracurriculars and mentoring. Teachers guide students to improve their language skills through special materials and motivational support, and students can express their language abilities freely. From the data above, English clubs are a clear example of a great platform for organizing and implementing language activities outside the classroom, extending language learning beyond the traditional environment.

At this Islamic boarding school, collaboration between students and teachers is not just about developing language skills. Participants claim that it extends to various major Islamic boarding school events and even daily activities. This collaboration is essential to the overall growth and development of students, and it is encouraged at every opportunity, as he stated below.

### **Data 9**

*Well, maybe for collaboration, oh yes, there are activities such as language fairs, Ramadan festivals, qurban, and so on. So at that event we created the event from start to finish, from raising funds, designing the event, to making billboards, there was a lot. Well, usually every event has a division, and each division also has a teacher or supervisor, and the teacher never lets us go and continues to monitor us. (CATS-F14-P4)*

Data 9 above indicates that collaboration involves students in various stages, from planning, and organizing, to implementing events. Each event has its division, and each division is hosted by a teacher. The Teacher not only provides direction but also continues to supervise and support students in carrying out their respective tasks. This reflects strong collaboration between teachers and students in planning and implementing these activities. Teachers not only act as instructors in the classroom but also as mentors and facilitators in projects outside the formal curriculum. This creates a collaborative atmosphere where students are actively involved in decision-making and carrying out their assignments, while teachers provide the necessary guidance and support.

The same collaboration also occurred at major language events. This is as stated by the participant below.

### **Data 10**

*In terms of language collaboration, usually when there is a language festival, the concept is that in the language section there is an ustadz who guides, then there is an Arabic language club, so there the students and ustadz work together to create language activities. Like that (CATS-P21-P3)*

The data above shows that the Language Festival and Arabic Language Club are excellent examples of strong collaboration between teachers and students at this Islamic boarding school. From the initial concept and planning stages to the actual implementation, both parties worked closely together to ensure the success of this event. While teachers provide valuable guidance and ideas, it is the students' active involvement that truly makes the difference. This collaborative approach fosters an atmosphere where everyone can contribute to the development of interesting and beneficial language activities for our entire community.

Collaboration should not only be limited to formal activities, but there must also be collaboration in daily activities. The purpose of collaboration in daily activities is to create a bond and collaborative partners. As stated in the data below.

**Data 11**

*Student-teacher collaboration is possible, if in daily activities there is collaboration, for example, if the teacher needs help checking test results or homework results, we usually like to be called, then if there are big activities, events like that, the ustadz and students look after each other. coordination. Also, sometimes when there are competitions, I like to train with the teacher. (CATS-F16-P2)*

**Data 12**

*There is a lot of collaboration in daily activities, for example, when we are reciting halaqah, we, the senior students, also become the ustad's assistants, like that, and when there are big events, the students and the ustad coordinate with each other like that. (CATS-F17-P3)*

In the context of translanguaging this in Islamic boarding school, teachers and students not only interact in formal language for learning, but also use various languages to facilitate understanding and implementation of daily activities and

religious events. This creates an environment where the knowledge and culture of various languages can be used effectively to achieve common goals in the context of religious education.

Additionally, cultivating a culture of mutual feedback and support is key to building a collaborative community where students and teachers can work together toward academic excellence. Participants mentioned the roles of teachers and students in this Islamic boarding school below

### **Data 13**

*For collaboration, perhaps the teacher only acts as a facilitator. So, for those who implement the system in the field, it is up to us. Well, usually this is done by language classes. So later in the field, those who teach students, those who impose language will come directly from us as students. (CATS-F15-P2)*

The data above shows that teachers provide resources and assistance, while students are responsible for implementing and activating language-related systems. This collaboration gives students practical experience and responsibility, while the teacher acts as a facilitator.

The core of this boarding school experience lies in a strong emphasis on collaboration. This comprehensive approach includes language development, various events, religious activities, and daily responsibilities. The fundamental reason behind such comprehensive collaboration is clear: every individual in the school is aware of their role in achieving common goals. With such collective goals, schools foster an environment where students and teachers collaborate to achieve common goals.

Students' independent initiative to collaborate actively begins with triggering carried out in class. Especially because learning is student-centered. Below is a form of student-centered learning presented by the participants.

#### **4.1.3 Learner-Centered Classroom**

This Islamic boarding school incorporates a Learner-Centered classroom that goes beyond traditional learning. These methods encourage active participation from students, ensuring they remain engaged and stimulated throughout the learning process. The teachers at this school utilize diverse approaches to education, fostering an enriching and enjoyable learning experience for all.

#### **Data 14**

*It may vary, depending on the learning material. What I feel is not always the same, it doesn't always take the form of a lecture or just a monologue, but sometimes there are discussions or assignments in the form of projects, such as making a drama, making written works from objects or natural objects around the Islamic boarding school. And use other supporting media, perhaps to listen to or watch language films and so on. And of course, in this learning project we can express ourselves in various languages, many of us prefer to use a mixture of the 4 languages that we master. If we think back, our speaking ability was also influenced by projects that required us to discuss things. (LCC-F22-P1)*

The data above provides an example of a learner-centered classroom, where learning is facilitated through various methods such as discussions, hands-on projects, and the use of additional media such as language films. Engaging in project-based activities, such as producing dramas or written works from objects found around the Islamic boarding school, empowers students to actively participate and apply their

knowledge in real-life situations. Additionally, encouraging students to express themselves in a language they are fluent in fosters an inclusive approach that recognizes individual abilities and develops language and communication skills. The emphasis on discussion and collaboration in the learning process is in line with the principles of collaborative learning, and reflecting on their learning experiences will increase students' understanding and appreciation of the learning process itself

In sum, unlike the traditional approach where teachers solely impart knowledge, this approach encourages students to engage in discussions, complete projects, and use supporting media to enhance their understanding. By taking an active role in the learning process, students can gain a deeper understanding and relevance to their needs and interests. Moreover, the project supports and develops students' language and communication skills. This approach fosters interactive and responsive learning, allowing students to control their own learning and increase their motivation and involvement in the process. Ultimately, student-centered learning empowers students to improve their skills and build a stronger foundation for future success.

#### **4.1.4 Language and Content Integration**

Language and content integration was more natural during learning with native speaker teachers, as he stated below.

##### **Data 15**

*Because there are also teachers here who are native speakers, the learning feels very different, like it is more organic or natural, not only discussing, for example, material about the purpose of human creation, but also not only discussing material from the text in the*

*book, We will discuss how the language is used or what other forms it takes, so that it will be further deepened, especially if there is Sheikh Nazir with the native speakers, and the good thing about studying with Sheikh Nazir is that he can teach in Arabic and Indonesian, so he mixes the two languages, makes me able to understand the learning material more quickly. (LCI-F23-P1)*

Data 15 above shows that the native speaker teacher applying language and content integration in his teaching by goes beyond simply covering the textbook material and delves into language, language style, and other related topics, making the learning experience more comprehensive, also this native speaker teacher can mix between Arabic and Bahasa in his teaching, making the learning material is easier to understand by students and establishing translanguaging as something that students can find in the classroom. This approach emphasizes crucial aspects of the language that may not be covered in traditional learning styles. Collaborating with native speakers like Sheikh Nazir offers an opportunity for language and content to merge naturally.

By learning in this way, students not only acquire knowledge of the subject matter, but also deepen their comprehension of the language used in that particular context. This fosters a more natural and effective learning experience, as the language is used authentically in relevant contexts. Additionally incorporating translanguaging into the classroom is a promising teaching approach that involves the use of two languages, English and Arabic, to facilitate the learning process. Ultimately, this approach promotes the integration of language and content, which is a key principle in successful language acquisition.

In addition to the benefits of in-class education, the learning experience encompasses not only the fundamental concepts of a given subject, but also extends to the linguistic nuances and interpretations that are conveyed by the teacher. This suggests that classroom instruction goes beyond the mere transmission of information and plays a crucial role in facilitating a more comprehensive and nuanced understanding of a subject. This is expressed by data below.

#### **Data 16**

*So sometimes the language material is where the ustad likes to explain the knowledge of the nahwu, the shorof, for example, if there is a difficult word, he usually likes to explain the root of the word like what it is, also why is it read like this, the nahwu is explained like that, so it is not just the core material. From this we can easily learn the language and apply it on our daily communication. (LCI-F24a-P1)*

The data above shows that Teachers or Ustadz utilize language and content integration by often providing linguistic explanations such as *nahwu* and *shorof* to help students who have difficulty with certain words. These explanations delve beyond the core material to explore the roots of words and how to read and pronounce them correctly. This learning approach integrates linguistic aspects with subject matter to encourage more comprehensive understanding. Apart from explaining the content, the ustadz or teacher also helps students understand the structure and language of certain words or concepts. By combining subject matter and language, students can understand the meaning while mastering the linguistic aspects of the material. This also led to ease of application in daily communication activities.

Islamic boarding schools in Indonesia have been known to rely on a translation-based approach to learning, where the primary focus is on translating original texts into Indonesian. However, it is noteworthy that some teachers in these institutions do not limit themselves to this method and actively pursue linguistic material beyond the core curriculum. This approach to learning can lead to a more comprehensive understanding of the subject matter and may have a positive impact on students' academic development, as a participant conveyed below.

**Data 17**

*So, for example, if we are studying Islamic jurisprudence (Fiqh), the text is Arabic, usually teachers like to translate it, but not just translate it. Sometimes there are difficult words and then the teacher or ustadz explains how the grammar(nahwu) is, and then they also explain why you must read it 'i', not 'a'. (LCI-F24b-P2)*

Language and content integration is commonly utilized in the learning process by teachers in this Islamic boarding school. The learning process commences with the original Arabic text, which the teacher or ustadz translates. However, this process is not limited to mere translation. The instructor also delves into the grammar (nahwu) of the text, providing students with a comprehensive understanding of sentence structure and word usage. By emphasizing grammatical explanations, such as why the letter 'i' must be used instead of 'a' for pronunciation, the teacher or ustadz aims to impart not just the meaning of the text but also a deeper understanding of the Arabic language's structure. The integration of language and content enables students to gain a more profound knowledge of fiqh material, including the linguistic aspects of the text. This

approach fosters a holistic learning experience, where students not only grasp fiqh concepts but also enhance their Arabic language skills.

In sum, having native speaker teachers has a significant impact on the effectiveness of language integration with content during the learning process. This results in students feeling more at ease when learning. Additionally, at this Islamic boarding school, each teacher imparts linguistic knowledge in addition to the core learning material. This approach empowers students to comprehend not only the meaning of the learning material but also the linguistic aspects that are being applied.

#### **4.1.5 Inclusive Plurilingual Use from Students**

This Islamic boarding school has a unique approach to fostering inclusive plurilingual use within its environment. Specifically, it implements regulations that require the use of both Arabic and English in communication. This approach is considered to be one of the primary methods for promoting inclusive plurilingual use, as indicated by the data provided by participants.

#### **Data 18**

*So Arabic and English are active because there are regulations. If there were no regulations requiring the use of these languages then it wouldn't be active, it would only be limited to Indonesia or Sundanese. (IPUS-F25-P4)*

Data 18 above shows the importance of language regulations and their effect on inclusive plurilingual use. This indicates that inclusive plurilingual use emerged from language regulation that requires Arabic and English as official language of this Islamic boarding school. This approach effectively balances the need for linguistic

variety with adhering to establishing language guidelines within the Islamic boarding school environment.

Additionally, this Islamic boarding schools typically allocate an equal amount of time to the study of Arabic and English. This indicates that both languages are given equal importance and weightage in the curriculum of this institution, as stated below.

#### **Data 19**

*Here you are required to speak two languages, namely Arabic and English, and there are also times to speak these languages. For example, the first two weeks are in Arabic and the second two weeks are in English. (IPUS-F29-P4)*

According to the data presented, there is a clear division of time where the first two weeks are required to use Arabic, while the second two weeks are required to use English. This approach integrates the two routinely, leaving room for equal use of both languages. Thus, learners engage in consistent practice using both languages over a period of time, increasing their proficiency in Arabic and English equally.

In this Islamic boarding school, language usage is regulated. Students are required to adhere to specific guidelines when communicating with friends, while communication with teachers is more flexible. According to the participant's statement, these regulations are followed closely.

#### **Data 20**

*So here you must speak Arabic and English. But there are no special rules for talking to ustadz or teachers like that. But it is better to speak Indonesian or Arabic and English to the ustadz too, but there are no special rules when it comes to teachers but if you're talking to fellow students you must speak Arabic and English. Oh, for example, at a monthly event, a monthly visiting event, that's the*

*language where you are free to say whatever you want for one whole day. Sometimes, when you're playing football or volleyball, you can also speak any language. Yes, because here the boarding school has a language program, so the mandatory program is Arabic and English, so other languages are minimized, so you can speak Arabic and English more quickly. If you don't minimize it, it will become a habit to talk about Sundanese and Indonesian all the time. (IPUS-F28-P2)*

The data above shows that Arabic and English are usually required, but there are exceptions that allow the use of Indonesian or regional languages when communicating with ustadz or teachers. During certain events such as monthly meetings or sports activities, language restrictions are lifted, and students are free to use whatever language they prefer. This approach accommodates students' diverse linguistic backgrounds and allows for inclusive plurilingual use based on context. Although there are efforts to limit the use of Sundanese or Bahasa, it is recognized that certain situations require language freedom to increase student interaction and comfort.

This Islamic boarding schools have a unique approach in promoting inclusive plurilingual use by implementing regulations that require the use of Arabic and English in communication. The school allocates the same time to study both languages, with a clear division of time where the first two weeks must use Arabic, while the second two weeks must use English. Language use is regulated but there are exceptions that allow the use of Indonesian or regional languages. Language restrictions are lifted on certain occasions to accommodate students' diverse language backgrounds and increase student interaction and comfort.

The language regulations and multilingualism in this Islamic boarding school are implemented with utmost confidence, leading to an inclusive plurilingual use and flexible approach towards language.

Inclusive plurilingual use and flexible use of language in this Islamic boarding school is closely related to the regulations discussed in the previous above. This is as expressed by the participants below.

**Data 21**

*For example, if there is no system for recording violations, we will end up speaking Sundanese only without speaking Arabic or English. Then maybe, because of the regulations, we are also encouraged to try to speak using Arabic, English or a mixture of Arabic or English, and so on, the good thing is that it will also make us more fluent in language, even though sometimes we like to mix between Arabic, English, Indonesian or Sundanese. (IPUS-F26-P1)*

From the data above it is clear that language violation recording systems play a vital role in encouraging the inclusive plurilingual use of language in this Islamic boarding school. The lack of regulations may cause students to choose a more comfortable language such as Sundanese. However, the system encourages the use of Arabic, English, or a mixture of both, reflecting a pluralistic and inclusive plurilingual approach that respects linguistic diversity. School regulations ensure that students use language according to the provisions, but still allow a mixture of languages in daily conversation. This regulation has a positive impact on the development of students' language skills in Arabic, English, Indonesian and Sundanese. This language violation recording system will be explained later.

Although there is an obligation to require Arabic and English in communication. Flexibility in language use in the classroom is still applied. This is as stated by the participant below.

**Data 22**

*...So, at school, when you are studying, you are free to use any language but politely. If anything, outside of class, Arabic and English are mandatory, but we still use or mix between the 4 languages. (IPUS-F30-P3)*

In the classroom, students have the freedom to express themselves in the language of their choice, either Bahasa or Sundanese, without any restrictions. However, when outside the school environment, communication in Arabic or English is still expected, although students may still use and mix between languages in the practice. This approach ensures a conducive learning atmosphere, while prioritizing the use of official languages to foster consistency and increase proficiency in Arabic and English.

This Islamic boarding school encourages the use of regulated languages such as Arabic, English, or a mixture of both, but still allows a mixture of languages in daily conversation to respect inclusive plurilingual. Language violation recording systems play an important role in encouraging the use of regulated languages. Flexibility in language use in the classroom is still applied, but when outside the school environment, communication in Arabic or English is still expected. This approach ensures a conducive learning atmosphere while still prioritizing the use of official languages to foster consistency and increase proficiency in Arabic and English. All of the above will

give rise to various experiences and perceptions from students, this will be explained below.

Various things from the previous findings above will certainly lead students to various experiences and varied perspectives. With examples, participants said that the purpose of the consequences of language violation regulations was to stimulate students' active Arabic and English language skills, as he conveyed below.

### **Data 23**

*I, who used to be a language administrator, agree. Because our intention is to make this regulation to encourage students from speaking Arabic and English. Sometimes there are also students who don't really speak Indonesian, so they continue to speak in the regional language so that at least they can speak Indonesian well, then they can speak Arabic and English. (IPUS-F45-P2)*

Regulation and implementation of language policies in this Islamic boarding schools play an important role in encouraging the active use of translanguaging among Islamic boarding school students. As language administrators, participants expressed agreement with this approach, as it serves to empower students to engage confidently and effectively between languages. In addition, recognition of the importance of Indonesian and Sundanese, especially for those who may be less proficient in Arabic and English, is also emphasized.

In the context of translanguaging in this Islamic boarding school, the 'fixing language' approach can be seen as a form of support for students in developing their abilities in various languages. This process not only corrects language errors, but also

integrates the use of different languages as part of daily life at the Islamic boarding school, facilitating cross-cultural understanding and effective cross-language learning.

#### **Data 24**

*For fixing language, there is usually also a lughah court, which is a language punishment place for language violators. There, the punishment is not physical, but instead it increases our knowledge of the language by explaining how we should say it, usually like being corrected, why we should say it like this? What's the pronunciation of these? This is all done every day, right after afternoon prayer. (IPUS-F36-P4)*

The data above shows that this positive correction or punishment can lead to additional insight as conveyed by participants. Providing this punishment can help students to be more careful and increase awareness of the correct use of language.

In summary, Establishing and implementing language policies in Islamic boarding schools is important in encouraging the active use of Arabic and English. Punishment for language violations in the form of language correction is an effective way to help students become more careful and aware of the correct use of language. In addition, recognition of the importance of Indonesian and Sundanese is also emphasized.

#### **4.1.6 Experiential Learning**

Experiential learning has a part in the use of translanguaging in this Islamic boarding school. Experiential learning helps students improve their ability to communicate in various languages, this was echoed by the participants below.

**Data 25**

*... when learning at school we use a variety of languages, there are also many lesson materials that use Arabic, English and Bahasa, which is an influence that can improve our language skills in communication, for example adding vocabulary, creating free conversations between languages, and other methods. The rules given and practice accompanied by the teacher are a special improvement for my communication skills in many languages. (EL-F33-P4)*

The data 25 above shows that in this Islamic boarding school, the use of experiential learning in various languages, especially Arabic, English, and Bahasa in learning materials can improve the students' translanguaging skills. This can be done by increasing vocabulary, creating free conversation between languages, and other means. This data also emphasizes the importance of the rules and practices provided by teachers in improving students' language skills. All this emphasizes the importance of hands-on experience in the learning process. In this context, the use of various languages and practices provided by teachers is a form of direct experience that can improve students' translanguaging skills through understanding and active practice.

The application of experiential learning in the classroom ultimately becomes a provision for students to practice it outside the classroom in their daily activities, as stated by the participants below.

**Data 26**

*... for learning methods that are related to communication, there may be methods such as muhadatsah or conversation, so there are teachers who, when learning Arabic or English vocabulary, we are told to make it into free conversation and we make it or sometimes the teacher makes it, so at first, we memorize it and then practice it*

*in class, so on and on. Sometimes I like to use it when I'm outside of class or wherever the situation suits me. (EL-F34-P1)*

The data above highlights how experiential learning, particularly through activities such as '*muhadatsah*' or conversational practice, relates to translanguaging in educational contexts. Translanguaging refers to the practice of using multiple languages fluently to enhance learning and communication. In this case, students engage in practical experiences where they transform vocabulary into free conversation, using both Arabic and English. This approach not only facilitates language learning but also encourages the integration and application of language skills in real-life situations. By participating in experiential learning activities, students effectively apply their language knowledge in different contexts, thereby reinforcing the principles of translanguaging.

Following the exploration of various forms of experiential learning and the positive effects for translanguaging discussed previously, the following data will once again highlight the beneficial impacts felt by students by previous methods, particularly in terms of communication and language, as reported by participants below.

**Data 27**

*The effect is that firstly I can speak various languages, then there are mantiq lessons so I can choose various choices of words before speaking according to the conditions. Then we are also trained to be good at explaining things, so we can speak in public in many languages. (EL-F38-P2)*

The data 27 above highlights the positive effects of experiential learning perceived by participants, including multilingual abilities, the ability to choose words

carefully from *mantiq* science, and explanation skills and the ability to speak in public in various languages. The data above shows that the perceived effect not only increases knowledge, but also provides practical opportunities to apply skills in everyday life.

Another participant also added that he felt he understood the learning material more quickly and was able to have the courage to speak in public. This is as stated below.

**Data 28**

*The effect is that I can more quickly understand various lessons whose material is in Arabic and English, because I know the meaning and what the purpose is. Also, I have become more courageous in speaking in public and become more fluent, so yeah, maybe that's what I feel. (EL-F40-P3)*

The above data shows a clear connection between experiential learning and translanguaging. Experiential learning, which involves active use of Arabic and English through activities such as free conversation and practical exercises, improves students' understanding and fluency in both languages. Translanguaging, as a concept, encourages the fluent use of multiple languages to deepen understanding and communication skills. By engaging in experiential learning practices in which students apply language skills in authentic contexts, they not only improve their linguistic abilities but also develop confidence and proficiency in using the language effectively in a variety of situations. Therefore, experiential learning is in line with the principles of translanguaging by promoting holistic language learning experiences that integrate various linguistic resources to improve educational outcomes.

#### **4.1.7 Local Autonomy and Responsibility**

Participants expressed that the autonomous authority at this Islamic boarding school is concerned with its students' language skills, despite the facilities not yet fully available, the Islamic boarding school replaces them with various language activities at this Islamic boarding school, as stated by participants below.

##### **Data 29**

*In terms of facilities, there might be computers for searching, but there are no language labs yet, and as a form of Islamic boarding school responsibility, because language facilities don't exist yet, they are replaced with more various language activities, as I mentioned earlier. (LAR-F42-P1)*

The data above shows that there are situations where certain facilities may not be available in this Islamic boarding school environment, such as language laboratories. However, as a form of responsibility for the Islamic boarding school itself, they replaced the existing facilities with more varied language activities. This shows that Islamic boarding schools have a responsibility to create beneficial learning experiences for students even with limited physical facilities available. In this context, Islamic boarding schools demonstrate the ability to make decisions and be responsible for the learning approach taken, even though resources are limited. They adapt and replace non-existing facilities in ways that benefit students, demonstrating the ability to adapt and act according to their local needs.

Another participant also mentioned that this Islamic boarding school is concerned and obligated to educate its students in language by including it in the objectives of this Islamic boarding school, as he stated in his account below.

### **Data 30**

*As a language administrator, I know very well that this Islamic boarding school really pays attention to our language skills. The Islamic boarding school always supports various language activities and funds them. Of course, it is not just limited to Arabic and English but all languages. All regulations were initially made by teachers and collaborated with students to provide the most appropriate rules and decisions to support students' language development. In fact, being good at languages is a big concern for teachers for their students, to the point that it is included in the goals and advantages of this Islamic boarding school. (LAR-F45-P2)*

The data 30 above shows the strong commitment from local autonomy of this Islamic boarding school in improving the language skills of students. This Islamic boarding school supports various language activities and provides funds for these activities, not only limited to Arabic and English, but all languages, leading to create a translanguaging environment in this institution. The existing rules are made by teachers and collaborate with students to provide the most appropriate rules and decisions to support a multilingual translanguaging environment and students' language development. Good language skills are the main concern for teachers, in fact they are one of the goals and advantages of this Islamic boarding school.

When participants were asked about the sentiment 'whether only Arabic and English were supported at this Islamic boarding school?' He answered that although this Islamic boarding school emphasizes Arabic and English, all languages are still respected and used in various activities, as he conveyed below.

### **Data 31**

*Not really. all languages are accepted here, but maybe because Arabic and English are mandatory here, so there is more emphasis in these two languages, but Bahasa is also supported, because when we translate, we must translate into correct Bahasa, so before translating we are also taught the correct Indonesian language. Sundanese may not be taught formally but is still used in everyday activities too. (LAR-F48-P3)*

The data above shows that in this environment, although Arabic and English are prioritized and taught formally, Indonesian also receives important support. When translating, it is important to use Indonesian correctly, so that students are also given proper learning about Indonesian before translating. In addition, although Sundanese is not taught formally, it is still used in daily activities. This reflects the practice of translanguaging, where various languages are used flexibly and integrated in everyday learning and communication processes. Although the main focus is on Arabic and English, support for Indonesian and the use of Sundanese shows that translanguaging can occur naturally and effectively in supporting cross-language and cultural understanding in educational contexts.

### **4.2 Discussion**

The focus of this research is to answer the research question ‘what are Indonesian Islamic boarding school students’ perceptions of translanguaging practices?’. Therefore, the main aim of this research is to explore the students' perceptions of translanguaging practices in an Islamic boarding school in Indonesia. Once the parameters are established and the findings are obtained, the following

discussion will compare with relevant literature and related research as presented in chapter 2.

The first parameter on this research is how students in this Islamic boarding school's ways of celebrating heterogeneity in language. The findings revealed that students in this Islamic boarding school has unique way to celebrating heterogeneity in language by utilizing all of their linguistic abilities adapting in their needs namely their daily communication and in learning process, despite there is an emphasis on the use of Arabic and English, teachers and language staff in this institution have tolerance and respect for students' diverse language abilities causing both international and local languages received same attention and use. This finding is in line with the study by Pun and Tai (2021) that despite the school's strict policy of exclusively using English, the students are allowed to practice translanguaging during the learning process. Rosiers (2020) also reported that allowing two languages or translanguaging in the classroom and using mother tongue can lead to aid classroom learning. According to Mazliyana et al. (2023), employing translanguaging can lead to comprehensibility of academic content, ensuring the efficient functioning of the learning environment, and ultimately contributing to a positive and inclusive classroom atmosphere.

The collaboration among both teachers and students also helps shape the translanguaging environment in this Islamic boarding school. The collaborations consist of developing language skills, doing extracurricular activities, designing and running various events, and even collaborating on daily activities, where in these collaborations students freely expressed their linguistic abilities. In general, these

findings synchronize with Chan and Chou's (2022) investigation on translanguaging in co-learning activities, where students constantly engage in translanguaging in interactive, co-learning activities, drawing upon semiotic resources from not only different languages, but also non-academic registers, and non-verbal modes. In the present research, students and teachers collaborate with each other in building a translanguaging environment in this Islamic boarding school, by designing language-specific curricula, creating events, and carrying out language development programs. Moreover, Creese & Blackledge (2010) and Fallas Escobar (2019) added that translanguaging that produces effortlessly discussion with several languages and fully supports students with diverse language skills and utilizes this diversity as a resource in developing language comprehension and skills, starts with an attempt at transforming translanguaging from a furtive to a purposefully planned practice. This can be achieved through collaborative initiatives by everyone at this Islamic boarding school.

The teachers at this Islamic boarding school apply a learner-centered teaching approach, involving students in a variety of activities such as discussions for providing students with the opportunity to freely use translanguaging, demonstrating their various linguistic abilities, which can aid classroom learning (Rosiers, 2020), watching movies which offers an interesting and friendly environment for learning languages. Indeed, movies often reflects everyday scenarios, which are becoming increasingly multicultural and, as a result, increasingly multilingual (Aparicio & Bairstow, 2016), and drama which reported by Stavrou, Charalambous, & Macleroy (2021) has a

potential to empower students in language learning and digital storytelling is clear when looking at drama as a transformative pedagogy in practice.

The aspects that shape the translanguaging environment in this Islamic boarding school do not stop at implementing student-centered classroom methods but continue with the integration of language and content. Participant expressed that teacher in this Islamic boarding school imparts linguistic knowledge in addition to the core learning material, using more than two languages, results in students feeling more at ease when learning and empowers students to comprehend not only the meaning of the learning material but also the linguistic aspects that are being applied. Establishing this aspect is aligned with study by Aribah & Pradita (2022) That the use of translanguaging allowed the students to leverage their native language (Bahasa Indonesia) and their second language (Arabic) as valuable linguistic resources to facilitate their learning of a third language (English). Lasagabaster and García (2014) also added that in the learning process, the use of translanguaging is proven to perfect the target language, and the two languages support and strengthen each other. Furthermore, the use of translanguaging acts as a catalyst for students to utilize their multiple language abilities and multimodal resources to enhance understanding and validate their identities. This not only helps language and content growth but also offers students the opportunity to demonstrate their linguistic and cultural proficiency (Lin and He, 2017).

For inclusive plurilingual use in this Islamic boarding school there are notable findings where there are specific regulations that guide students to use their language

abilities. These regulations contain more emphasis on Arabic and English and special guidelines for language use in this institution, but these regulations can create a translanguaging and inclusive plurilingual environment in this Islamic boarding school. This finding is in line with study by Chan and Chou (2022), despite the school promoting an English immersion policy, when the restriction is lifted, students are encouraged to utilize their different language abilities and expressive resources without any restrictions. In addition, creating a significant form of translanguaging in multilingual classrooms is a complex endeavor that requires negotiation between various parties (students and stakeholders). This Islamic boarding school, through these special regulations, has succeeded in emerging translanguaging while continuing to use the language recommended in the Islamic boarding school.

The use of learning methods that form a translanguaging environment in this Islamic boarding school is not only limited to student-centered classrooms and integration between language and content but is enhanced by experiential learning. Experiential learning that is employed in these institutions involved multilingual conversation and adding vocabulary. Based on the findings, students feel that these methods have positive effects on their public speaking skills, communication skills, and their understanding of the subject material. Conversation as reported by Clark (2018) is where students learn to use language patterns, they recognize in spoken language. Additionally, vocabulary enhancement has advantages for bilingual students in the development of their English vocabulary and results in almost 50% improvement compared to native English speakers (Patrick C. Manyak & Ellen M. Kappus, 2021).

All the above is enhanced by the presence of local autonomy and their responsibility in forming a translanguaging environment in this Islamic boarding school. The autonomous authority in this Islamic boarding school really pays attention to students' language skills, responsible for creating various events, and makes language rules in collaboration with students which ultimately gives rise to translanguaging. This is in line with the study by Sah & Li (2022) they reveal that linguistics in institutions can be socially shaped by stakeholders. Furthermore, Ticheloven et. al., (2019) stated that implementing meaningful translanguaging in multilingual classrooms poses a major challenge, requiring careful negotiation and collaboration among diverse stakeholders. This kind of collaboration requires a thorough examination of the context and methods of implementing translanguaging as an appropriate pedagogical strategy, which can take an example from the policies of the stakeholders in this Islamic boarding school. Those findings above indicate that translanguaging shows benefits for students, in improving multilingual, communication and academic skills (Mazliyana, Nuryasarah & Zaki, 2023; Pun & Tai, 2021; Rosiers, 2020).

## **CHAPTER V**

### **CONCLUSION AND RECOMMENDATION**

This chapter is divided into two parts, conclusions and recommendations. This chapter summarizes the findings of the previous chapter and suggests areas for future research in the relevant field.

#### **5.1 Conclusion**

The findings of this research have been reflected in several parameters. From the first parameter, namely heterogeneity in language is celebrated, the finding shows that this Islamic boarding school emphasizes the active use of Arabic and English, while recognizing the importance of Bahasa and Sundanese in certain contexts. Such multilingualism is not only accepted but actively promoted to improve students' language skills. Second is collaboration among both teachers and students. This study shows that both teachers and students are collaborating in daily activities, and in language development that shapes the translanguaging environment. The next parameters are Learner-centered classrooms, Language and content integration, and Experiential learning. Based on the findings, these approaches strengthen translanguaging skills, enabling students to understand and utilize language in practical situations. Inclusive plurilingual use from students influenced by the language policy implemented, including the use of language correction as a form of discipline, is considered effective in increasing awareness and appropriateness of language use. Lastly, Local autonomy and responsibility, which shows the responsibility and policies

by this Islamic boarding school autonomous authorities that shape translanguaging environment in this Islamic boarding school. Based on the findings where despite limited resources, such as language laboratories, this Islamic boarding school compensates by offering a wide range of language activities, demonstrating a strong commitment to improving students' language proficiency.

## **5.2 Limitation and Further Research**

This research has several limitations. The methodology used is only interviews, so it may not cover all aspects of translanguaging comprehensively. The research participants were only students, so the perspectives of teachers, staff and Islamic boarding school management were not included. Conducted in modern Islamic boarding schools, the results may not be generalizable to all types of Islamic boarding schools or other educational institutions. Focusing solely on student perceptions could lead to data bias because students' views may differ from those of teachers or administrators. This research also does not consider social and cultural variations in other Islamic boarding schools that could influence the way translanguaging is implemented. Future research needs to expand the methodology by utilizing observation, involve a variety of participants, and cover a variety of Islamic boarding school contexts for a more comprehensive understanding.

As this research focuses on modern Islamic boarding school, future research might be able to complement this research by examining the use of translanguaging in traditional Islamic boarding schools in Indonesia. Where traditional Islamic boarding

schools have distinct class components, student characteristics, and policies from modern Islamic boarding schools. This research topic can be further explored, because Islamic boarding schools remain to produce bilinguals and multilinguals in Indonesia.

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## APPENDICES

### Appendix 1. Permit Letter



FAKULTAS  
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Kampus Terpadu Universitas Islam Indonesia  
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Tanggal : 13 November 2023  
Nomor : 1997/DEK/70/DAA/XI/2023  
Hal : Permohonan Izin Pengambilan Data Skripsi

Yth. Mudir Ma'had Ummul Quro,  
KH. Aa Muhammad Al- Amin, Al-Hafidz.

*Assalamualaikum Wr. Wb*

Dalam rangka mempersiapkan mahasiswa untuk menempuh ujian, bagi setiap mahasiswa diwajibkan membuat skripsi/tugas akhir.

Sehubungan dengan hal tersebut diperlukan data, baik dari Instansi Pemerintah maupun Swasta. Selanjutnya kami mohon izin penelitian/pengambilan data mahasiswa Fakultas Psikologi dan Ilmu Sosial Budaya Universitas Islam Indonesia tersebut dibawah ini :

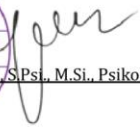
Nama Mahasiswa : Muhammad Reza Fauzan Adhima  
Nomor Induk Mahasiswa : 20322031  
Program Studi : Pendidikan Bahasa Inggris  
Pembimbing : Nizamuddin Sadiq, S. Pd., M. Hum, P. hD.  
Judul Skripsi :

**"Exploring Translanguaging Practices among Students in Islamic Boarding School: A Case from Indonesia "**

Demikian permohonan kami, atas perhatian dan bantuan Bapak/Ibu/Saudara/i kami ucapkan terimakasih.

*Wassalamualaikum Wr. Wb*

Dekan Fakultas Psikologi dan Ilmu Sosial Budaya  
Universitas Islam Indonesia

  
Dr. Phil. Qurotul Uyun, S.Psi., M.Si., Psikolog  
NIR: 963200102

## Appendix 2. Interview Guidelines

### PEDOMAN WAWANCARA

#### Pembuka

1. Apa kesanmu sekolah disini?
2. Berapa bahasa yang kamu kuasai?
3. Apakah kamu nyaman bersekolah disini?

#### Inti

1. Dengan cara bagaimana siswa dan guru berkomunikasi di boarding school ini, diperbolehkan menggunakan semua bahasa yang mereka miliki, atau harus menggunakan bahasa tertentu?
2. Bagaimana perasaanmu dengan diperbolehkannya atau tidak diperbolehkannya menggunakan semua bahasa yang kamu kuasai?
3. Apakah dalam kegiatan sehari-hari ada kolaborasi antara siswa dengan guru? Dalam hal apa kolaborasi tersebut? Bisa dijelaskan?
4. Dalam hal yang berkaitan dengan bahasa, apakah ada kolaborasi? Kalau ada, jelaskan seperti apa?
5. Pendekatan belajar seperti apa yang dilakukan guru ketika mengajar?
6. Dalam proses belajar mengajar, selain diajarkan materinya, apakah pengetahuan bahasanya juga diajarkan? Kalau iya, bisa diceritakan bagaimana caranya?
7. Apakah kamu bebas menggunakan semua bahasa yang kamu bisa ketika berkomunikasi dengan teman dan guru? Kalau iya, jelaskan bagaimana kamu menggunakan bahasa-bahasa tersebut?
8. Pengalaman belajar seperti apa yang kamu rasakan selama belajar di boarding school ini kaitannya dengan penggunaan semua bahasa dalam berkomunikasi?
9. Bagaimana kebijakan sekolah secara umum tentang penggunaan bahasa dalam berkomunikasi di boarding school ini?

#### Penutup

1. Apakah ada hal lain yang ingin anda sampaikan terkait penggunaan bahasa di pesantren ini?

### Appendix 3. Samples of Interview Data Coding and Interpretation

No	Parameter	Pertanyaan	Data Partisipan	Coding	Interpretasi
1	heterogeneity in language is celebrated	<p>Dengan cara bagaimana siswa dan guru berkomunikasi di boarding school ini, diperbolehkan menggunakan semua bahasa yang mereka miliki, atau harus menggunakan bahasa tertentu?</p> <p>(P1) Arman dulu kan pernah bilang kalau berbicara dengan guru di pesantren ini tidak ada peraturan khusus. Nah pertanyaannya, berarti semua termasuk bahasa daerah dan Indonesia boleh digunakan ketika berbicara dengan ustadz disini?</p> <p>(P3)Oke jafar kita langsung ke pertanyaan ya. Dulu kan saya pernah nanya kalo di sekolah ini para siswanya bicara menggunakan bahasa apa saja, nah dulu kata jafar lebih di baiknya menggunakan bahasa arab dan inggris lalu kalo bahasa indonesia sama daerahnya kapan dilaksanakan?</p>	<p>Terkhususnya untuk dengan ustadz dan guru mungkin tidak ada peraturan yang menghususkan untuk berbicara dengan bahasa resmi untuk guru tapi ada beberapa guru yang memang mumpuni dia di bidang bahasa itu dominan untuk terkhususnya ketika mengajar ataupun berinteraksi bercengkrama sama santrinya itu pakai bahasa bahasa Arab banyak itu.</p>	P1-P1-Int-Des 2023	<p>Tidak ada peraturan khusus yang mengharuskan penggunaan bahasa resmi. Artinya, bahasa apa saja diperbolehkan untuk digunakan. Hal ini menunjukkan setiap ragam bahasa diizinkan untuk digunakan, menciptakan sebuah lingkungan yang merayakan keberagaman dalam ekspresi linguistik.</p> <p>Guru dengan keahlian khusus dalam bidang bahasa tertentu, terutama bahasa Arab, cenderung menggunakan bahasa Arab secara dominan ketika mengajar atau berinteraksi dengan para santri, maupun dalam percakapan sehari-hari dengan santri. Guru seperti ini masih dipengaruhi oleh monolingual perspektif. Guru-guru yang cenderung menggunakan bahasa Arab secara dominan masih dapat dilihat terpengaruh oleh sudut pandang monolingual. Dalam hal ini, fokus pada satu bahasa, yaitu</p>

					<p>bahasa Arab, dapat mencerminkan pandangan yang mungkin kurang mendukung atau menghargai keberagaman bahasa. Sementara itu, dalam konteks yang merayakan keberagaman bahasa, mungkin akan lebih dihargai jika guru-guru membuka diri terhadap penggunaan dan pengajaran lebih dari satu bahasa.</p>
			<p>Oh iya, jadi kalau di sini mungkin ke ustadz atau guru bebas menggunakan berbagai macam bahasa, namun kami lebih mengedepankan menggunakan bahasa indo, <b>ada juga sih ustadz yang nyaman berbicara dengan sunda atau pun bahasa arab dan inggris, tapi kami saya khususnya lebih enak pakai bahasa indonesia.</b></p>	<p><b>P2-P1-Int-Des 2023</b></p>	<p>Ketika berkomunikasi dengan ustadz atau guru, siswa cenderung menggunakan bahasa Indonesia meskipun ada beberapa ustadz yang merasa nyaman berbicara dalam bahasa Sunda, Arab, atau Inggris. Dalam hal ini siswa tidak memanfaatkan sumber linguistiknya untuk digunakan ketika berkomunikasi dengan ustadz atau guru. Dalam situasi ini, terlihat bahwa siswa tidak sepenuhnya memanfaatkan keberagaman sumber linguistiknya ketika berinteraksi dengan ustadz atau guru. Mereka mungkin tidak merayakan keberagaman bahasa yang dimiliki dan lebih cenderung menghindari</p>

				<p>penggunaan bahasa-bahasa selain bahasa Indonesia. Dalam lingkungan yang merayakan keberagaman bahasa, diharapkan siswa dapat lebih aktif dan percaya diri dalam memanfaatkan sumber linguistik yang beragam saat berkomunikasi dengan para pengajar.</p>
		<p>Jadi gimana ketika ngomong sama guru siswa ini disini Jadi sebenarnya di pesantren ini <b>tidak ada aturan khusus</b> Tapi guru-guru disini tuh kita Mengajarkan kita untuk <b>Dibiasakan untuk berbicara bahasa Arab dan Inggris dalam kelas</b> Jadi ketika kita belajar tentang pelajaran kepesantrenan Kita diajak ngobrol oleh gurunya menggunakan bahasa Arab Jadi Kita itu jadi terbiasa gitu Untuk berbicara bahasa Arab Belajar menggunakan bahasa Arab Juga menggunakan bahasa Inggris Serta kalau misalkan nanti pertanyaannya <b>Boleh gak di sana Kita ngomong pakai bahasa selain bahasa Arab dan Inggris</b> Tentunya boleh karena Di</p>	<p><b>P3-P2-Int-Des 2023</b></p>	<p>Meskipun tidak ada peraturan yang secara khusus mengatur penggunaan bahasa, terdapat penekanan khusus pada Bahasa Arab dan Inggris. Dalam konteks tertentu, Bahasa Indonesia juga diterima karena dianggap dapat dipahami oleh sebagian besar orang. Namun, Bahasa Sunda tidak disarankan karena hanya dipahami oleh kelompok tertentu. Secara umum, bahasa internasional dan bahasa nasional mendapatkan perhatian, tetapi tidak demikian halnya dengan bahasa lokal yang masih dianggap dapat digunakan di lingkungan pesantren atau sekolah. Meskipun demikian, kesimpulan dari pernyataan ini mencerminkan pengakuan terhadap keragaman bahasa yang diterima dan diakui, meskipun dengan beberapa batasan terkait dengan preferensi dan pemahaman lingkungan.</p>

			<p>pesantren ini Kalau untuk ke pengajar Kita gak ada Kita gak ada Aturan khusus Tapi Lebih baik kita menggunakan bahasa Indonesia Karena kalau bahasa Sunda Mungkin Itu mah lebih Mengkhususkan mungkin ya Tapi kalau misalkan bahasa Indonesia kan lebih umum gitu Jadi untuk semua orang bisa.</p>		
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#### Appendix 4. Samples of Interview Data Interpretation and Synthesis

NO	PARAMETER	KODE	INTERPRETASI	KATA KUNCI	SINTESIS
1	Heterogeneity in language is celebrated	P1-P1-Int-Des 2023	<p>Tidak ada peraturan khusus yang mengharuskan penggunaan bahasa resmi. Artinya, bahasa apa saja diperbolehkan untuk digunakan. Hal ini menunjukkan setiap ragam bahasa diizinkan untuk digunakan, menciptakan sebuah lingkungan yang merayakan keberagaman dalam ekspresi linguistik.</p> <p>Guru dengan keahlian khusus dalam bidang bahasa tertentu, terutama bahasa Arab, cenderung menggunakan bahasa Arab secara dominan ketika mengajar atau berinteraksi dengan para santri, maupun dalam percakapan sehari-hari dengan santri. Guru seperti ini masih dipengaruhi oleh monolingual</p>	<p>embracing linguistic diversity and multilingualism.</p> <p>Tidak ada peraturan khusus</p> <p>Bahasa apa saja diperbolehkan</p> <p>Bahasa Arab dominan</p>	<p>Tidak ada peraturan khusus terkait dengan penggunaan bahasa di pesantren ini, sehingga memungkinkan penggunaan beragam bahasa. Meskipun beberapa guru cenderung menggunakan bahasa Arab secara dominan, hal ini tidak diatur oleh aturan resmi. Siswa cenderung menggunakan Bahasa Indonesia ketika berkomunikasi dengan guru, meskipun beberapa ustadz merasa nyaman dengan bahasa Sunda, Arab, atau Inggris. Meskipun ada dorongan untuk membiasakan diri dengan bahasa Arab dan Inggris selama KBM, tidak ada kewajiban tegas terkait bahasa yang harus digunakan. Namun, ada penekanan khusus pada penggunaan bahasa Arab dan Inggris, sementara Bahasa Sunda tidak dianjurkan karena hanya dimengerti oleh kelompok tertentu. Meskipun tidak wajib, penggunaan bahasa Arab dan Inggris lebih diutamakan dalam</p>

			<p>perspektif. Guru-guru yang cenderung menggunakan bahasa Arab secara dominan masih dapat dilihat terpengaruh oleh sudut pandang monolingual. Dalam hal ini, fokus pada satu bahasa, yaitu bahasa Arab, dapat mencerminkan pandangan yang mungkin kurang mendukung atau menghargai keberagaman bahasa. Sementara itu, dalam konteks yang merayakan keberagaman bahasa, mungkin akan lebih dihargai jika guru-guru membuka diri terhadap penggunaan dan pengajaran lebih dari satu bahasa.</p>		<p>lingkungan pesantren. Ada kebijakan yang membatasi penggunaan bahasa tertentu, seperti bahasa Arab dan Inggris, dan pelanggaran terhadap aturan tersebut dapat mengakibatkan konsekuensi atau hukuman. Meskipun ada pembatasan, beberapa partisipan melihatnya sebagai peluang untuk belajar dan memperdalam pemahaman terhadap Bahasa Arab dan Inggris. Reaksi terhadap penggunaan bahasa selain Arab dan Inggris oleh ustadz bervariasi, tergantung pada kemampuan bahasa Arab mereka. Ada sistem pengawasan yang ketat terhadap penggunaan bahasa selain Arab dan Inggris, meskipun penggunaan Bahasa Indonesia dan Sunda tetap ditoleransi di tengah kewajiban menggunakan Bahasa Arab dan Inggris. Dalam keseluruhan, pesantren ini mencerminkan keragaman bahasa yang ada, meskipun ada upaya untuk memfokuskan penggunaan pada bahasa resmi tertentu.</p>
		<p><b>P2-P1-Int-Des 2023</b></p>	<p>Ketika berkomunikasi dengan ustadz atau guru, <b>siswa cenderung</b></p>	<p>diversity in language acceptance.</p>	<p>Tidak ada peraturan khusus</p> <p>Pengawasan dan pemantauan penggunaan</p>

		<p><b>menggunakan bahasa Indonesia</b> meskipun ada beberapa ustadz yang merasa nyaman berbicara dalam bahasa Sunda, Arab, atau Inggris. Dalam hal ini siswa tidak memanfaatkan sumber linguistiknya untuk digunakan ketika berkomunikasi dengan ustadz atau guru. Dalam situasi ini, terlihat bahwa siswa tidak sepenuhnya memanfaatkan keberagaman sumber linguistiknya ketika berinteraksi dengan ustadz atau guru. Mereka mungkin tidak merayakan keberagaman bahasa yang dimiliki dan lebih cenderung menghindari penggunaan bahasa-bahasa selain bahasa Indonesia. Dalam lingkungan yang merayakan</p>	<p>Pembiasaan Bahasa Arab dan Inggris dalam KBM</p> <p>Bahasa apapun bebas digunakan</p> <p>Bahasa Sunda kelompok tertentu</p>	<p>bahasa selain Arab dan Inggris</p> <p>Pembatasan penggunaan bahasa selain Arab dan Inggris</p> <p>Hukuman bagi pelanggar kebijakan penggunaan Bahasa Arab dan Inggris</p> <p>Bahasa apa saja diperbolehkan</p> <p>Bahasa apapun bebas digunakan</p> <p>Bahasa Arab dominan</p> <p>Pembiasaan Bahasa Arab dan Inggris dalam KBM</p> <p>Bahasa Arab dan Inggris di ditekankan</p> <p>Bahasa Arab dan Inggris tidak wajib tapi diutamakan dan lebih baik</p> <p>Bahasa Inggris intensif di kelas</p> <p>Kecenderungan penggunaan Bahasa Indonesia oleh siswa</p> <p>Penggunaan Bahasa Arab dan Bahasa Indonesia</p>
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			keberagaman bahasa, diharapkan siswa dapat lebih aktif dan percaya diri dalam memanfaatkan sumber linguistik yang beragam saat berkomunikasi dengan para pengajar.		berinteraksi dengan guru  Penggunaan Bahasa Indonesia di kelas dan even tertentu  Penggunaan Bahasa Indonesia dan Sunda ditoleransi di tengah kewajiban menggunakan Bahasa Arab dan Inggris
		<b>P3-P2-Int-Des 2023</b>	di pesantren ini sebenarnya tidak ada aturan khusus terkait bahasa yang digunakan saat berbicara dengan guru. Namun, guru-guru di pesantren ini mendorong siswa untuk membiasakan diri berbicara dalam bahasa Arab dan Inggris selama KBM. Saat siswa diajak berbincang oleh guru, bahasa yang digunakan biasanya adalah bahasa Arab. Meskipun demikian, tidak ada aturan tegas yang melarang penggunaan bahasa lain selain bahasa Arab dan Inggris, sehingga siswa bebas menggunakan bahasa apa pun yang mereka pilih. Meskipun lebih baik menggunakan bahasa Indonesia,	diversity in language acceptance.  Pembiasaan Bahasa Arab dan Inggris dalam KBM  Bahasa apapun bebas digunakan  Bahasa Sunda kelompok tertentu	Bahasa Sunda kelompok tertentu  Bahasa Sunda tidak dianjurkan  Kenyamanan penutur dengan kebijakan penggunaan Bahasa Arab dan Inggris  Keuntungan pembatasan penggunaan Bahasa Arab dan Inggris  Perbedaan reaksi penggunaan bahasa selain Arab para ustadz ditentukan oleh kemampuan bahasa Arab ustadz

			<p>tidak ada aturan khusus terkait hal ini, dan penggunaan bahasa Sunda mungkin terkait dengan kekhususan tertentu, sementara bahasa Indonesia dianggap lebih umum dan dapat dipahami oleh semua orang. Kesimpulannya, tidak ada peraturan khusus terkait bahasa yang digunakan ketika berbicara dengan guru di pesantren ini. Meskipun tidak ada peraturan yang secara khusus mengatur penggunaan bahasa, terdapat penekanan khusus pada Bahasa Arab dan Inggris. Dalam konteks tertentu, Bahasa Indonesia juga diterima karena dianggap dapat dipahami oleh sebagian besar orang. Namun, Bahasa Sunda tidak disarankan karena hanya dipahami oleh kelompok tertentu. Secara umum, bahasa internasional dan bahasa nasional mendapatkan perhatian, sama halnya dengan bahasa lokal yang masih dianggap dapat digunakan di</p>		
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			<p>lingkungan pesantren atau sekolah. Meskipun demikian, kesimpulan dari pernyataan ini mencerminkan pengakuan terhadap keragaman bahasa yang diterima dan diakui, meskipun dengan beberapa batasan terkait dengan preferensi dan pemahaman lingkungan.</p>	
		<p><b>P4-P3-Int-Des 2023</b></p>	<p>Dalam konteks penggunaan bahasa di pesantren, terutama bahasa Arab dan Inggris, kebiasaannya bervariasi tergantung pada situasi. Saat menggunakan bahasa Arab, terkadang siswa harus berada dalam posisi di mana mereka menggunakan bahasa Arab, terutama ketika ingin mengajukan pertanyaan kepada guru. Hal ini menunjukkan adanya fleksibilitas dalam penggunaan bahasa di pesantren, di mana</p>	<p>flexible language usage with emphasis on Arabic and English.</p> <p>Penggunaan Bahasa Arab dan Bahasa Indonesia berinteraksi dengan guru</p> <p>Bahasa Inggris intensif di kelas</p> <p>Bahasa Arab dan Inggris tidak wajib tapi diutamakan</p>

		<p>siswa bisa menggunakan baik bahasa Arab maupun bahasa Indonesia saat berinteraksi dengan guru. Sementara itu, dalam pembelajaran bahasa Inggris, terdapat kecenderungan agar siswa menggunakan bahasa Inggris sepenuhnya dalam beberapa mata pelajaran tertentu. Guru-guru mendorong penggunaan bahasa Inggris secara intensif selama pelajaran, menciptakan suasana di mana siswa terbiasa menggunakan bahasa tersebut. Meskipun tidak ada kewajiban yang sangat ketat terkait penggunaan bahasa Arab dan Inggris, siswa dianjurkan untuk lebih sering menggunakan kedua bahasa tersebut. Dengan demikian,</p>	<p>dan lebih baik</p>	
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			meskipun tidak wajib, penggunaan bahasa Arab dan Inggris lebih diutamakan dan dianggap lebih baik dalam lingkungan pesantren tersebut.		
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