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AMBIVALENT STANCES OF TRANSLANGUAGING PEDAGOGY IN INDONESIA: A NEXUS CASE STUDY

Yohanes Kurniawan Winardi[1]; *Eka Fadilah[2], Yulius Kurniawan[3]
[1,2,3] *English Department, Universitas Widya Kartika, English Department Surabaya, Indonesia*
yohaneswin@widyakartika.ac.id; *ekafadilah@widyakartika.ac.id; yulius@widyakartika.ac.id
(*) Corresponding Author

Abstract: The primary objective of this research article is twofold: First, it examines the perspectives of Indonesian higher school students regarding the use of translanguaging both within and outside the classroom. Second, it analyzes the potential implications of translanguaging practices on their future careers. Adapting a nexus case-study framework, the study purposively selected five participants among 38 students who were pursuing a degree in economics at a private institution in Surabaya, Indonesia. The data were collected through classroom observations, participant reflections, and focus group discussions, then analyzed thematically to trace connections among historical bodies, interactional orders, and discourses in place. The findings reveal that the participants hold loose and gain viewpoints toward

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translanguaging. While the participants recognize the learning value of small group debates, they prefer to use only English during classroom lectures, reflected by the interplay between their linguistic histories, real-time classroom interactions, and broader societal ideologies monolingual space emerges when individuals conform to the ideals espoused by their social groupings. The participants' alignment with monolingual norms is shaped by institutional expectations and imagined futures where English accuracy and fluency signals professionalism. Although translanguaging supports learning, they fear its overuse may constrain career advancement. The consequences of these findings are further discussed in the closing portion of this work.

Keywords: *fixity and fluidity, monolingual space, multilingualism, translanguaging*

INTRODUCTION

In the dynamic field of postmodern sociolinguistics, scholars engage in a vibrant discussion, questioning established paradigms within applied linguistics to defend social justice by challenging outdated ideas of language fixity and monolingual prejudice. Instead, those scholars advocate for a paradigm change, embracing full linguistic repertoires and fluidity, known as translanguaging (Garcia, 2009; Otheguy et al., 2015; Sugiharto, 2019). The paradigm shift aligns with the perspective that discrete or named languages uphold a linguistic ideology that is subject to dismissal (Otsuji & Pennycook, 2010) or confronts norms necessitating scrutiny (Sugiharto, 2019). Hence, translanguaging arises as a counter to linguistically fixed-named languages, permitting unfettered usage of the speaker's full linguistic repertoire and fluid languages, and crossing socially and politically established language limits (Otheguy et al., 2015). Recognized as a significant upgrade in both methodological and theoretical perspectives, this change is deemed a radical update in English language teaching (ELT) techniques (Wagner, 2018). Translanguaging advocates (e.g., Garcia, 2009; Garcia and Wei, 2014)

oppose fixed-named and standard languages, asserting their exacerbation of social inequality. They promote fluid and hybrid languages, rejecting fixed or standard language identities enforced by nation-states, contending that such languages defy accurate descriptions in terms of grammar or structure. However, the teaching of Standard English remains significant in English Language Teaching (ELT), with ongoing assessment of learners' linguistic development and expectations placed on teachers and teacher education programs by various stakeholders (Wei, 2022; Won-Lee, 2016).

Translanguaging, coined by Williams (1994), first attempted to foster multilingual acquisition through the alternating use of Welsh and English in input and output. Over time, the notion grew to incorporate the flexible language practices of bilinguals negotiating multiple communicative contexts (García, 2009; García & Li, 2014). García reconceptualized translanguaging as the strategic use of a full linguistic repertoire, enabling bilingual learners to express identities and boost academic achievement. Pedagogically, it manifests in teacher-directed approaches—based on student proficiency—and pupil-directed practices that encourage spontaneous language use (Lewis et al., 2012).

Theoretical debates highlight tensions between fluid language practices and the ideology of fixed, named languages. Deconstructivism researchers challenge the colonial origins of standardized languages (Makoni & Pennycook, 2007), whereas MacSwan (2017, 2020) proposes a multilingual paradigm that respects individual linguistic proficiency without discarding empirical understandings of bilingualism. Although García's paradigm challenges monolingual conventions, opponents claim that excessive fluidity may hide sociolinguistic reality and hinder English language education (Jaspers & Madsen, 2019; Kubota, 2016; Ruuska, 2019).

For instance, in the Indonesian context, *Bahasa Indonesia* serves as both a unifying national language and a vehicle for postcolonial identity (Errington, 2000; Sneddon, 2003). Despite the country's vast linguistic diversity, standard Indonesian works as a lingua franca among ethnic groups, supported by constitutional and educational

policy. At the same time, regional languages protect ethnic identities, while foreign languages fulfil global demands (Fadilah, 2018; Tamtomo, 2019). Rejecting the notion of speech communities, as some poststructuralists advocate, risks compromising language rights and marginalizing minority voices (Habermas, 1984; MacSwan, 2020). Furthermore, a balanced vision embracing both linguistic fluidity and fixity is crucial for equitable language policy and pedagogy, particularly in multilingual societies balancing national identity, global integration, and educational inclusion.

Multiple ethnographic studies conducted in varied settings such as families, schools, workplaces, and metropolitan regions offer extensive insights into the phenomenon of translanguaging (Callaghan et al., 2018; Creese et al., 2010). These studies demonstrate how bilingual people successfully and creatively exploit their linguistic resources to communicate in multilingual situations. Rasman (2018) proposes promoting translanguaging in Indonesian English as a Foreign Language (EFL) schools for greater linguistic flexibility. Despite Zein et al.'s (2020) support, the dearth of comprehensive data limits the active use of full semiotic repertoires, sometimes leading to a code-switching concept instead, a concept not fully acknowledged by proponents of translanguaging (Jasper & Madsen, 2019 for a review).

While translanguaging pedagogy garners tremendous support, obstacles persist in its successful implementation, as evidenced by research from current studies. Charalambous et al.'s (2016) elementary school analysis shows barriers deriving from essentialist notions and linkages between Turkish identity and imagined an enemy group. In a Canadian English for Academic Purpose (EAP) classroom, Galante (2020) observes an overreliance on students' local languages, hindering translanguaging usage. Wang (2019) highlights diverse teacher attitudes, with some favoring translanguaging while others reject it, resulting in ongoing monolingual practices in Chinese courses. Deroo and Ponzio (2019) identify problems spanning preconceived beliefs, institutional regulations, insufficient assistance, conceptual inconsistencies, and individual language preferences, all of which hinder the mainstream implementation of translanguaging in schools.

Additionally, the challenges originate from educators' emphasis on grammatical standards, causing a contradiction between the purpose of translanguaging and the reality of English teaching. This mismatch correlates with Jaspers (2018) and MacSwan's (2017) multilingual competency model, revealing translanguaging as a metalinguistic tool, underscoring a contradiction between linguistic fluidity promotion and linguistic fixity in normal classes (Fadilah et al., 2021).

The study aims to fill a gap in the existing literature by examining learners' perspectives on translanguaging in the classroom and beyond. It aims to understand how learners perceive and engage with translanguaging methods based on their personal histories and future goals. By incorporating past experiences, current classroom interactions, and future linguistic aspirations, the research aims to provide a nuanced understanding of translanguaging's role in language development and identity building. The research aims to answer specific questions.

1. How do students experientially connect with fixed and fluid languages, both within and outside the classroom, concerning their language practices?
2. To what extent does the employment of fixed and fluid languages by students coincide with their envisioned future careers?

METHOD

This research was carried out at a higher school of economic study in Surabaya, Indonesia. Employing a nexus case study, this research explored how the students' monolingual dan multilingual practices reflect and shape their identities across past, present, and imagined future contexts. As Lane (2009) argued that language use is treated not merely as a communicative tool but as mediated social action through which the students construct and negotiate their identities. Building on Ou and Gu's (2023) nexus case study, the analysis focused on three interconnected dimensions: historical bodies (past language experiences), discourses in place (institutional norms and ideologies), and interaction orders (real-time classroom and peer interactions). Repeated language practices were treated as crystallized

identity acts, shaped by personal histories and sociocultural structures (Scollon & Scollon, 2004; Mariapesch, 2021), offering a holistic view of students' dynamic multilingual journeys.

Participants

Five participants were purposively selected from a total of thirty-eight-third-semester undergraduate students enrolled in the international business economics program to take part in a 100-minute weekly Business English Laboratory class. The rationales of the participants' selection were based on the need to capture a diverse range of language competencies, academic performance, and sociolinguistic backgrounds within the group. These five students were purposefully chosen to reflect diverse degrees of English competence, as indicated by their English course grades from the first and second semesters and their TOEFL ITP scores, which are a condition for participation in the international class. Moreover, the participants exhibited linguistic diversity: while all spoke Indonesian as the national language, their mother languages comprised Javanese and Madurese. This planned sample aims to ensure that insights gathered from the study would represent the heterogeneous nature of the student population in terms of language ability and cultural-linguistic background. As part of the international (English laboratory) class, they were compelled to utilize English in all classroom interactions; however, instructors occasionally employed Indonesian or local languages to clarify complex economic ideas.

Data Collection

Despite the institution's rigorous policy promoting the use of only English in classrooms, this research nonetheless offered participants the opportunity to utilize other languages when confronting problems in contact and communication during task-based activities. It follows Lewis et al. (2012) differentiation between teacher-directed and pupil-directed translanguaging, in which the students were released to use several languages during, e.g., small group discussions while keeping to English-only usage during

classroom presentations. The numerous techniques presented were discussed and mutually approved of by the students. The first was aimed at encouraging students to manage linguistic fluidity, while the latter was developed to push students to apply their English skills following the institution's policy. The research featured a total of 300 minutes (100 minutes each week) of sequential task activities, comprising communicative gap-filling, jigsaw, and discussion activities modified from Fadilah et al. (2021). For practical purposes, the focus was on a group conversation comprising five individuals (Table 1), and audio recordings were used to gather the data. The data were acquired from two sources: a checklist developed to assess the use of translanguaging in student-to-student interactions during group discussions (e.g., requests, clarifications, explanations, scaffolding, negotiation) as provided by the lecturer during the task activities.

Table 1.
The participants' English level and multilingual uses

Students (Pseudonyms)	English Level of Proficiency	(Local) Languages
Sanie	High	Chinese Javanese (Surabaya dialect)
Billy	Moderate-high	Javanese (Surabaya)
Hana	Moderate	Javanese, Madurese
Tora	Moderate	Chinese, Javanese, and Batak languages
Rina	Low	Javanese, Madurese

Furthermore, the data were also gathered through a series of focus group discussions (FGDs) involving five participants. These discussions took place after each session and lasted between 30 and 45 minutes. Audio recordings were utilized to capture the content of the discussions, which focused on the participants' perspectives regarding language use and their experiences during the learning process. The specific questions posed to each group of participants varied, with one example being: "What factors influenced your decision to use either mixed languages or English only during the task activities?" Additionally, hypothetical questions were asked to explore the potential implications of their language practices for their future

careers. The formulation of other questions emerged based on the responses provided by each group. All students' responses were back-translated into English.

Data Analysis

Following the thematic analysis guidelines proposed by Braun and Clarke (2006), the analysis of interview data involved four main stages: (1) becoming familiar with the data; (2) identifying themes; (3) reviewing themes; and (4) defining and naming themes guided by a nexus analysis lens that views language practice as socially and historically embedded. The thematic analysis was part of a bigger idea about how people create their identities through language, based on Lane's (2009) view that identity comes from actions involving media and Ou and Gu's (2023) focus on three key areas: historical backgrounds, the way language is used in specific contexts, and how people interact.

During the familiarization phase, participants' language learning experiences, classroom interactions, and future aspirations were closely examined through interview transcripts and Focus Group Discussion (FGD) data. This stage traced their historical bodies, capturing the sociolinguistic and personal trajectories that shaped their interpretations and uses of language. From these narratives, initial codes were generated, with attention to how students positioned themselves within multilingual or monolingual frameworks.

In the theme identification stage, these codes were organized into broader thematic categories, such as *identity negotiation through multilingualism*, *English as a tool for future advancement*, and *language use in collaborative tasks*. These themes reflected the discourses in place, shaped by institutional ideologies and normative beliefs governing classroom language practices.

The theme review phase involved analyzing real-time classroom discourse data from FGDs to evaluate the relevance and coherence of the emerging themes. This phase highlighted interaction orders by focusing on participants' language choices, code-switching behaviors, and responses to social cues during academic collaboration.

Lastly, in the theme definition and naming stage, each theme was clearly articulated to represent its role in identity construction through language. These refined themes were applied to categorize language use across different contexts, illustrating the dynamic interplay among students' past experiences, institutional structures, immediate interactions, and imagined linguistic futures.

FINDINGS

This study explores students' engagement with fluid and fixed language practices across the classroom and beyond classroom contexts tracing based on the past experiences, current practices, and imagined professional identities. The findings reveal an unequal distribution of translanguaging practices, where classrooms serve as key interaction orders that privilege home languages in collaborative tasks. While translanguaging emerges during group discussions and presentations, students exhibit a preference for English-only use in formal speaking tasks, signalling resistance rooted in dominant discourses of language prestige and educational ideologies.

Social, cultural, and religious norms embedded in the students' historical bodies significantly shape monolingual language ideologies outside the classroom. These practices affect interaction orders within familial and social hierarchies, resulting in reinforced ethnolinguistic identities and constrained translanguaging behavior. The participants' forward-looking stance toward professional spaces reflects their positioning within larger discourses in place that associate English monolingualism with global capital.. The study provides detailed transcripts and viewpoints from participants.

Transcript 1: Communication gap-filling task

> Rina: *Iki* **didirikan** *opo* bahasa *inggrise*? (*What* is '**built**' in English?)
> Billy: built **at or** established... verb **tiga kan...** passive **ya**? (built or established... it is verb 3. passive, isn't it?)
> Sanie: mmm… is built, ehh..was built..**past kan ya**? **atau** was established... *Ono* tobe *ne* **kan**? (is built… was built in the simple past, right? Or was established... there should be "to be," right?

Billy: **Oh, Iya. Berarti** Asta Tinggi was established by Panembahan Somala in 1750. (correct..it means... isn't it?)
Sanie: Yes, that's right.
Billy: *Wis tak* **tulis** *yo?* (Let me write it down).

Transcript 1 illustrates linguistic phenomena how participants' historical bodies (accumulated linguistic and educational experiences) guide their translanguaging behaviors. Students collaborate through Javanese, Indonesian, and English to jointly negotiate meaning and reach a consensus.. This mixed language use is evident in expressions like "iki didirikan opo bahasa Inggris?", which incorporate Javanese elements and equivalents like "built atau established" and "was established" in English. The participants' collaborative decision-making process demonstrates their ability to use multiple languages collaboratively. The mutual agreement on using "was established" to translate "iki didirikan" signifies a cohesive linguistic competence, facilitating the effective communication of intricate ideas. Each participant contributes from their multilingual repertoire, using Javanese for inquiry, Indonesian for clarification, and English for technical terms. The incorporation of Javanese expressions introduces cultural nuances, highlighting the speakers' cultural identity and linguistic diversity. The dialogue serves as a compelling illustration of translanguaging, demonstrating how individuals adept in multiple languages dynamically navigate their linguistic repertoire to convey complex ideas. Additionally, the interaction order of peer discussion encourages multilingual affordances, while the discourses in place (institutional norms of accuracy and standardization) guide the final language choice in English, especially for formal outputs.

Transcript 2: Jigsaw Task

Hana: **Itu ada tandanya biru ke bawah**..decrease (there is a blue sign dcrease).
Tora: **warna hijau itu ya...green..hahahha.** (It is green.)
Billy: **Maklum madura ndak ada warna hijau** bro (laughing)..**iya kan** Rin?. (No wonder Madura doesn't have the color green, right, Rin?)
Tora: *Loh iya ta*? Seriously? **Terus warna apa**? (really? (So what is the color?)

Rina: **Biru daun.** (leaf blue)
Tora: *Oalah* **gitu** *ta*? (Oh, I see.)
Billy: **Kamus nya madura ndak ada warna hijau, adanya biru..iya kan**? (The Madurese dictionary doesn't have green, only blue, right?)
Rina: **Iya biru daun atau biru langit (**that's right, blue like leaves or blue like the sky).

In the Jigsaw task, the participants draw from their cultural and linguistic historical bodies, invoking local humor and shared knowledge to navigate the interaction order. The humorous reference to Madurese lacking the word for "green" illustrates the discourses in place around regional identity and language prestige.. They effortlessly transition between Bahasa Indonesia and Javanese, using phrases like "*itu ada tandanya biru ke bawah*..decrease" and "*maklum madura ndak ada warna hijau bro.*" This linguistic blending goes beyond mere code-switching, as it reflects a dynamic process where individuals draw from their linguistic repertoires to communicate effectively. The mention of Madura's supposed lack of green, humorously expressed as "maklum madura ndak ada warna hijau bro," introduces cultural nuance and may be rooted in humorous stereotypes or shared cultural insights. Laughter and banter, integral components of the interaction, underscore the camaraderie among participants, fostering an informal communication style. The mutual agreement between Billy and Rina regarding Madura's purported lack of green, along with alternative suggestions like "biru daun atau biru langit," further emphasizes a shared understanding of the cultural reference and the significance of specific colors, contributing to the overall richness of translanguaging dynamics in the conversation. This playful translanguaging reinforces group solidarity, showing that language use is deeply shaped by lived experience and cultural memory.

Transcript 3: Discussion Task

Rina: *Wis*.. sharing **tugas aja** lo. **Kita Bagian** Pro. Berarti, we agree with the downstream mining policy. **apa artinya tadi? Alright,** let's share the tasks, okay? (We are charged with the

pro side, meaning we agree with the downstream mining policy. What does that mean?)
Hana: **Kebijakan hilirisasi tambang..bacanya dari belakang..di balik kalo inggris** (Downstream mining policy.. read it backward in English.)
Rina: *Ngene wae* aku **bagian nulis ya**? Billy *mengko cek grammarre.* Sanie **bagian presentasi nanti. (**Let me write it in Bahasa Indonesia first, okay? Billy, you check the grammar; Sani will present it).
Sanie: *Mosok* aku..seng *liyane wae.* (Why me? Anyone else can do it.)
Billy: *Wes awakmu wae? topike abot iki*..uhhh. (Just do it yourself; the topic is quite tough).
Rina: *Tak* **tulis Bahasa Indonesia dulu ya..ntar di translate ke inggris** (Let me write it in Bahasa Indonesia first, okay? (We'll translate it to English later).
Tora: *Terus alasane opo*? (Then, what's the reason?)
Billy: *Bapake maeng ngomong* **untuk** economic sustainability... eh **apa artinya ya. (The** lecturer was talking about economic sustainability. Oh, what does that mean?)
Tora: *sek tak* **cari di Google... keberlanjutan ekonomi (**Let me search on Google... mmm... economic sustainability)
Rina: Berarti..hilirisasi **tambang dapat menciptakan keberlanjutan ekonomi di Indonesia**..*piye inggrise*? (So, downstream mining can create economic sustainability in Indonesia. How do you say it in English?)
Sanie: downstream mining policy can create economic sustainability in Indonesia.
Rina: *pelan-pelan ngomongnya bro*..loading *suwe iki*..heheheh (Speak slowly, bro. The loading is slow here.)

Transcript 3 is a discourse showcasing interaction order, task delegation, and idea negotiation that reflect a functional division of labor supported by translanguaging strategies. The task activities are allocated to each participant, with activities such as writing, grammar checking, and presenting distributed. The discourse is light-hearted and casual, with people contributing their experiences. Rina offers fluid language strategies, with initial writing in Indonesia and subsequent translation into English depending on work needs. The interaction emphasizes clarity in speech, as demonstrated in Tora's clarification of "economic sustainability" and Rina's funny comment about speaking slowly. The historical body manifests in students'

learned strategies of writing in Indonesian first, then translating into English—a practice shaped by prior schooling. Discourses in place, such as the association of English with higher education and global careers, influence students' desire to refine their English performance.

The Conflicting Attitudes toward the Use of Translanguaging

Although the participants actively engage in translanguaging and acknowledge its advantages during small group activities, they display hesitation when it comes to adopting translanguaging practices during formal presentations in their second language (L2) classroom. These conflicting attitudes highlight how participants are caught between competing discourses in place: one that values inclusivity and collaboration through flexible language practices, and another that emphasizes standard English as a marker of academic and professional legitimacy. The classroom becomes an interaction order where these discourses compete. Participants' historical bodies—shaped by limited exposure to English outside class—make them view the classroom as a rare opportunity to practice English. This contradiction leads to ambivalent stances toward translanguaging, especially in formal assessment tasks.

For instance, Sanie prefers using English exclusively during presentation sessions, considering the classroom environment as the optimal setting for practicing and enhancing their English proficiency and skills, regardless of their current level of proficiency. Due to limited opportunities for English language practice outside the classroom, they are aware of the importance of maximizing their English language use during classroom activities.

> "In group discussions, many of my friends use a mixed language, like "gado-gado (mixed salad)". That's difficult because everyone's English language proficiency is different. But I don't mind using only English during the presentation session. If I don't practice speaking English inside the classroom, it becomes difficult to practice my speaking outside the classroom (Sanie, FGD1)."

The study found that translanguaging promotes inclusion and collaboration among students with varying language abilities, preventing feelings of alienation. Although most participants prefer speaking in English only during presentations,

> "Sometimes it is difficult for me to articulate words in English. Perhaps it is because I am not accustomed to it and have a habit of using a mix of languages. However, I still appreciate being allowed to use Indonesian occasionally for clarification purposes. (Tora, FGD1) "

Tora and Rina find comfort in using mixed languages. They recognize their limitations in speaking English exclusively and expect to be allowed to use mixed languages during presentations.

> "My Indonesian and Javanese languages are spontaneous during presentation. I want to speak in English, but sometimes a mix of languages comes out. It's easier to discuss using simple language, so we can understand the points better. (Rina-FGD1) "

In a similar vein, two participants, Hana and Billie, support Sanie's claim to use English only: "I get motivated when the group uses English (Hana-FGD2)" and "How can our English grow if we are mostly using mixed language?" (Billy-FGD2). However, both Hana and Billy express mixed feelings regarding the use of English-only in certain contexts, particularly during group discussions, finding it challenging: *"Using mixed languages makes it easier to express my idea" (Hana-FGD2), "It seems to be dry talk using English to make a joke. Using Indonesian or Javanese is more expressive to make a joke" (Billy-FGD2).* Group activities involved participants using multilingual skills, code-switching, and code-mixing between English, Indonesian, and local languages. They respected linguistic diversity and used home languages in discussions, especially among those less confident in English. Translanguaging was seen as inclusive but raised concerns about English proficiency impact.

Monolingual Space beyond the Classroom

Participants' narratives reveal how discourses in place (e.g., linguistic politeness norms, age-based social hierarchy, and religious traditions) and historical bodies (family language ideologies) intersect to restrict translanguaging in home contexts. The interaction order of family life requires linguistic conformity, often privileging refined Javanese or standard Indonesian. These constraints reflect macro-level discourses about respect, propriety, and identity maintenance, which continue to shape language choices outside the classroom.

> "At home, "my parents require the use of formal Javanese when speaking to them. They do not allow the use of mixed languages. "In an English class, it is indeed expected to maximize the use of English language practices" (Billy-FGD2).

Billie shares his monolingual space when communicating with his family. He holds the space as an environment where he and her family hold a language ideology that prioritizes the use of a prestigious form of language, i.e., Javanese, to convey a specific image of their ethnolinguistic identity, and they strive to exclusively employ this form. Similarly, the other participants share their compelling experiences, such as "*It is considered impolite to speak in a mixed language with older individuals" (Sanie-FGD2) and "Me too, with my grandparents, I am required to use a polite form of Javanese.*" *(Rina-FGD2),* "*When sending WhatsApp messages to my professors, I make an effort to use proper and respectful Indonesian language, as I am afraid of offending. (Tora-FGD2)*", "*In my family, we are accustomed to using Mandarin at home. (Sani-FGD2)*"

Indonesian language communities prioritize refined languages like Javanese for communication with older individuals, as mixed language is considered ethically inappropriate. This practice is part of the local cultural identity, with Javanese identifying with the prestigious variety of local nobility. Standardization and inscription have evolved local languages into formal and ritualistic forms, reflecting their ethnolinguistic identity.

Envisions of Translanguaging

Participants are divided into two groups: those who use only English in certain moments and those who acknowledge the difficulty of sticking to a single language, especially during group discussions. Mixed language helps them ask questions, express opinions, seek clarification, engage in friendly conversations, exchange jokes, and build solidarity. The implications of their responses are explored further. In the other interview session, the students were asked to clarify the following questions: "*Do you intend to continue employing translation in your future professional endeavors?*". One participant commented, "If we use mixed languages continuously, it's not good. When speaking in foreign countries, we must speak English completely, whether we like it or not. (Rina-FGD3)"

> "In the working world, we have to be prepared to speak English, whether we like it or not. That's why, while we still have the opportunity to practice speaking in class, we should maximize it for our professional work. (Billy-FGD3)"

Rina's and Billy's caution to use regularly mixed languages in the classroom is owing to their opinion that English is more significant in professional and international situations. They believe that this may hamper their fluency in English. However, they are open to switching between languages both within and outside the classroom. One student's concern about the excessive usage of translanguaging derives from an internship experience with a Canadian foreign worker. They regret not practicing their English thoroughly, since it would have enhanced comfort and confidence. This experience motivated them to enthusiastically pursue English language learning, as they believe it is essential for their future.

Another participant, Hana, described her perspective based on her elder sister working for one of the international firms. Her sister was once punished by her supervisor for drafting a letter with several grammar and vocabulary problems. Her sister was instructed to prepare a business proposal letter to a corporation in America. "*She used Google Translate. But before sending it, her boss checked it. He said the*

language was all jumbled up (Hana-FGD3)". She was told by her older sister that in writing business correspondence, she should use formal language. This reflects who we are and our company.

> "I have a willingness to work in a foreign company. I have been learning English from elementary school to college, but the results have been mediocre, with no improvement. Perhaps if the use of English is enforced more strictly, there will be better outcomes. It may require a bit of coercion. (Sanie-FGD3) "

Similarly, Sanie and Rina acknowledged, and expressed their concerns that employing excessively mixed languages may hinder their recognition in the international professional community.

> "I worry about using too much mixed language in the classroom. Outside the classroom, it's inevitable to use mixed language, but in formal settings, we should strive to use English only. As the saying goes, let's use language properly and correctly. (Rina-FGD3) "

Both participants are resistant to translanguaging due to their monolingual norms and belief in correct language usage. One student prefers English-only usage for future professional prospects, citing frustration with their English language learning experience. The divergent attitudes towards translanguaging in the classroom highlight the participants' ambivalence and inconsistency in their identities as learners and professionals. They view English as a subject that requires dedicated study for success, with the classroom environment providing an advantageous space for improving English skills, which they find challenging to develop outside of class.

The projected shift toward English monolingualism in imagined professional futures reflects participants' internalization of dominant discourses that link linguistic capital with employability. Although they value translanguaging for current collaborative learning, their historical bodies (shaped by past struggles and regrets in English use) and discourses in place (institutional demands and workplace expectations) compel them to adopt English-only practices

in anticipation of their future roles. The narratives also show how lived experiences—internships, family advice, and real-world consequences—further reconfigure their positioning in relation to language norms.

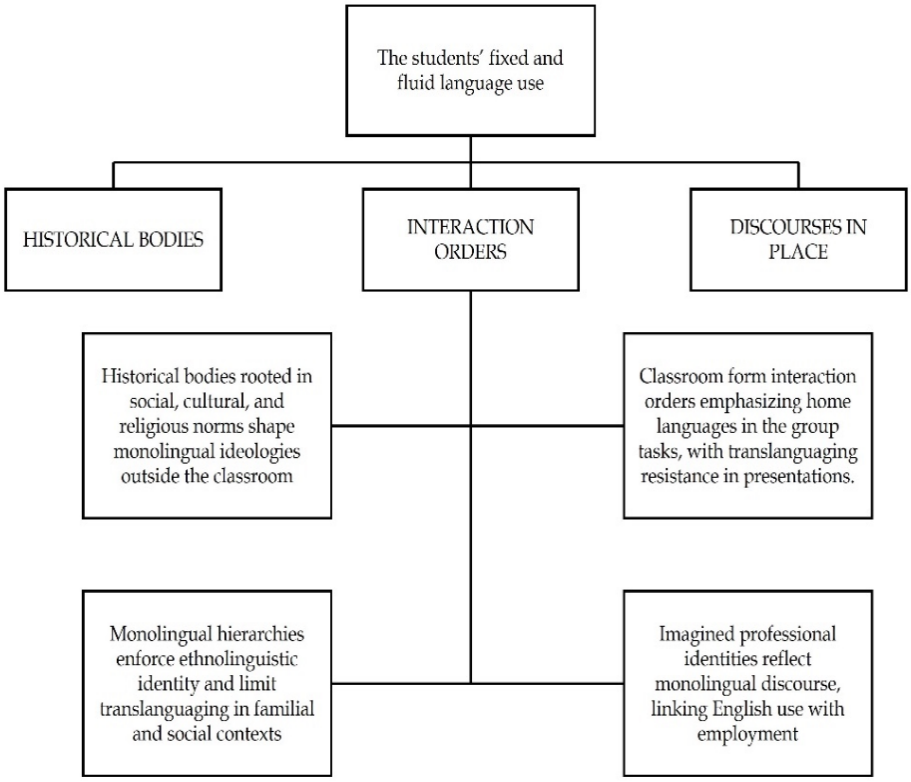


Diagram 1. *The nexus analysis scheme for participants' experiences of fixed and fluid language*

DISCUSSION

The study explores participants' experiences with fixed and fluid language use, emphasizing translanguaging as a means to integrate linguistic repertoires for solidarity, clarity, humor, assistance, and idea expression. It challenges traditional notions of language as fixed, instead framing it as a dynamic social practice (Saraceni & Jacob, 2018). Participants employ diverse linguistic signals to express social identities and maintain group cohesion (Blommaert, 2005; 2007).

Despite adhering to a monolingual code, they skillfully blend languages in small group discussions. These findings align with Yolanda et al.'s (2024) research, affirming translanguaging's role in enhancing communication, academic engagement, and linguistic adaptability in multilingual contexts.

In alignment with Ou and Gu's (2023) nexus analysis, which examines historical backgrounds, language use in context, and interactional patterns, the study illustrates that participants' prior linguistic experiences influence translanguaging practices, their classroom language expectations, and their interactional needs. However, the practice of translanguaging does not always occur automatically or naturally, as in Tora's and Sanie's cases. Even though they have a full linguistic repertoire, it does not directly require them to produce fluid language practice. It implies that translanguaging can be complicated and requires learning and practice, especially if the individual is already accustomed to a strict separation between languages in their repertoire. So, while translanguaging may be considered a method or practice that enables the integration of languages in interaction (Rasman, 2018; Sugiharto, 2019), applying it easily and successfully is not always straightforward. It argues that, like monolingualism, translanguaging likewise contains complicated characteristics in the use of language and requires awareness, abilities, and experience to be properly incorporated into multiple communication situations.

The participants shared experiences when creating conversations with their family and sending chat messages to the elderly, indicating that language always involves an evaluative component connected to socio-cultural concepts and ideologies. In other words, it makes no sense to entirely discard the cultural idea of nameable and fixed languages by applying comprehensive linguistic repertoires attributed to the fluid language uses. The idea of languages as fluid with a complete linguistic-semiotic repertoire and the employment of translanguaging regarded as natural could be illogical.

The participants' experiences regarding family talks and elder-directed communications demonstrate that language use entails socio-

cultural appraisal. Lane's (2009) approach, which asserts that media-influenced activity generates identities, demonstrates how linguistic choices reflect wider cultural concepts. Despite the recognition of linguistic fluidity, many participants retain notions of named, fixed languages. This shows that fully accepting flexible linguistic repertoires may neglect the social anchoring of named languages.

The prevalence of Javanese and Indonesian in small group talks arises from asymmetrically distributed resources, marginalizing other named languages like Madurese, Mandarin, and Batak. This occurrence coincides with Ruuska's (2019) notion of plurilingualism, which stresses interrelated languages at the individual level. Plurilingualism promotes dynamic links above the balanced language competence of nameable languages. Named languages promote fluid communication and assist in overcoming task issues. Fluid language usage beyond fixed-named languages should be tackled cautiously, questioning ideas but not substantially supporting fluid language use. In a world supporting standard definitions, people may nevertheless tend towards named-fixed languages in their daily lives for reasonable reasons (Jaspers, 2022; Saraceni & Jacob, 2018; Ruuska, 2019).

Translanguaging and codeswitching are often seen as distinct, but translanguaging occurs without clearly defined "named languages." Otheguy et al. (2015) argue that translanguaging is fundamentally distinct from codeswitching because codeswitching presupposes the existence of distinct "named languages" and does not exist from the speakers' perspective. In translanguaging, speakers can shift between language varieties or features without adhering to predefined boundaries. The assertion that "named languages" do not exist for speakers may not universally apply, as individuals may consciously recognize and identify with specific named languages in various sociolinguistic contexts as evidenced in this study in which the participants concisely utilize their named language in three tasks, challenging assumptions about language fluidity.

The Jigsaw task involves participants discussing colors in Indonesian and Madurese languages, incorporating code-switching of named languages. Contrary to Otheguy et al.'s (2015) argument, this

interaction demonstrates conscious understanding and association with both languages, demonstrating speakers can recognize and identify with specifically named languages. Ascribing a named language integrates sociolinguistic components, language rights, and preservation, including identifying an individual's mother tongue. This strategy can lead to a more respectful acceptance of different linguistic and cultural backgrounds (Jasper 2018; MacSwan, 2017; 2020). Named languages are not just an outsider's view but also reflect linguistic diversity and hybridity in an individual's language use. Recognizing named languages is crucial for understanding sociolinguistic dynamics, language identity, and the broader linguistic landscape that influences communication. They are integral components of the linguistic mosaic in bilingual individuals.

Furthermore, the participants' preference for English in presentation sessions indicates a language ideological deficit, prioritizing correct forms and communicative practices over named languages. As Swain (2006) highlights learners engage in evaluating the correctness or appropriateness of their target language, as 'languaging' is a crucial aspect of language learning, particularly at advanced levels, as it involves making meaning and shaping knowledge and experiences through language. The suppression of translanguaging practices reflects the polarization of individual freedom influenced by ideology and unequal power relations (Kubota, 2016). Aversion to transgressive linguistic practices often leads to prejudices and a disadvantageous distribution of advantages, affecting the overall perception of translanguaging.

This study also reveals that English competence among participants is limited due to a lack of timely practice and exposure, despite learning English since elementary school. Participants prioritize using English primarily during presentations, believing that exposure to the target language (L2) promotes competence (Fadilah et al., 2021; Fadilah, Widiati, Latief, 2019). However, the limited time for language study in school curricula undermines fundamental L2 competency where instructors are recommended to fully employ L2 in the classroom to maximize input and restrict the usage of the first

language (Fadilah, 2018). Multilingual situations often prefer a mono-language space, restricting fluid language habits to protect cultural identity (Jaspers & Madsen, 2019; Ruuska, 2019). This area constitutes a linguistic ideological deficit, connecting and eradicating multilingual behaviors through discursive control. Monolingualism affects language users' experiences, and learners often face hurdles to interactional learning chances. Despite translanguaging practices, exhibiting adequate monolingual competence in the target language functions as symbolic competence, providing more opportunities for language learning and usage.

Furthermore, the participants' views on translanguaging strategies for their future professions emphasize the divided subjectivities involved. On one side, translanguaging helps the participants work cooperatively and efficiently to tackle complicated challenges. On the other hand, they confront the challenge of transgressing proper and precise language use as necessary for their future. Conflicts arise from disparities in discursive spaces (Laclau & Mouffe, 1985), but comprehension and consensus are crucial for shared subjectivity (Habermas, 1992). Linguistic practices represent identity, culture, and life experiences. Individuals within a language community may feel inherent linguistic authority based on their birth, which is considered irrefutable knowledge driving approved language usage within the group (Bonfiglio, 2013).

Despite accepting the merits of translanguaging approaches as an asset-based language ideology, the participants exhibited anxieties about diverging from fixed linguistic norms, which thus lowers their proficiency in standardized languages, e.g., English. Fixed-named languages serve as vehicles for elite exclusion, enabling access to career opportunities and cultural richness (Jaspers & Madsen, 2019; Tamtomo, 2019). Although Indonesia's daily language usage seems to reflect translanguaging techniques, fixed languages still play a significant role in nation-building and individual identity creation. Participants believe translanguaging helps create linguistic boundaries and fluid practices, but fixed-named languages also shape self-perception and societal understanding (see e.g., Al-Bataineh &

Gallagher, 2021; Jaspers, 2022; Palfreyman & Al-Bataineh, 2018). The orientation to learn a fixed-named language, such as English, is crucial even after leaving formal learning environments. This approach provides practice opportunities and limits the use of other languages to specific learning goals, emphasizing the importance of focusing on one language over multiple languages in language learning.

The gain and loss tensions posed in translanguaging practices represent the centripetal and centrifugal forces of language in society, as described by Bakhtin (1981), and highlight the ongoing struggle between the tendency of language to center on prestigious varieties and its inclination to accommodate diverse language forms. This contradiction represents the trend from multilingual activities to monolingual performances. Despite current viewpoints highlighting the mixed and flexible character of language usage, the participants still preserve monolingual beliefs, notably concerning variants tied to their ethnolinguistic identity. The political consequence of monologic language usage continues, and both bilingual and monolingual features are interlaced with social activities (Tomlinson, 2017).

The participants undergo a noticeable shift when they encounter a professional situation where English is vital, strengthening their predisposition to emphasize it in teaching. This predisposition is anchored not just in their imagination but also in prior contacts with competent English speakers. This leads to the assumption that fixed-named languages are solely social creations, stating that these languages undergo recursive and discursive processes approved by social groups, formed through "enregisterment" (Agha, 2003). Rejecting fixed-named language will weaken advocacy for the participants' needs, depicting them with disconnected idiolects. Their inconsistent viewpoints accord with the complex character of language learning, integrating micro, macro, and meso-level sociocultural and ideological processes (Douglas Fir Group, 2016).

CONCLUSION AND IMPLICATIONS

While translanguaging can foster richer student-teacher interactions, its application remains constrained by philosophical,

cultural and ideological norms. This is not due to tyranny or enslavement but rather students' deference to professors and adherence to linguistic standards. Within the framework of nexus analysis, these practices are shaped by historical bodies, interaction orders, and discourses that reinforce standardized languages as integral to national identity and decolonial efforts. Fixed-named languages remain pivotal in constructing sociopolitical identities and postcolonial complexity. Future studies should explore how translanguaging might simultaneously acknowledge students' multilingual reality and foster English proficiency, ensuring equal education across linguistic backgrounds.

The ideology of 'language' as a cultural construct is fundamental to how learners use, access, and give meaning to linguistics resources. Sociolinguists and applied linguists should be aware of the contingent constructed-ness of 'languages' and how people use them to construct meaning and identities. Although learners may draw on translanguaging, gaining symbolic competence through monolingual performance in the target language can still determine access to further learning opportunities. This shows that language ability is not only cognitive but firmly located in the socio-historical and interactional nexus in which it is enacted.

The orientation towards 'language' mediates the use of multilingual language at the intersection of language use, ideology, and repertoire, suggesting that competence develops using language and the socio-cultural context. To conclude, the process of deconstruction in English teaching pedagogy does not mean the destruction of current ways but rather attempts to establish a harmonic integration of multiple strategies. Placing excessive emphasis on one technique at the expense of others poses the inherent risk of eliminating beneficial parts together with unwanted ones, analogous to *throwing away the baby with bathwater.*

DECLARATION OF AI AND AI-ASSISTED TECHNOLOGIES

During the preparation of this work the authors used DeepL (V.24.4.3) for optimizing language and readability. The authors have

reviewed and edited the content as needed and take full responsibility for the content of the publication after the use of this tool/service.

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