

Multilinguality of EFL Learners in *Pesantren*: Post-humanism Perspective as the Solution

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Abstract

Over the past two decades, a great number of researchers had conducted studies on multilingualism. Nevertheless, research on multilingualism in EFL learners appeared to be scant. This study focused on investigating what was multilingualism found in the EFL learners in *Pesantren* and how did the post-humanism perspective give a solution to multilingualism in EFL learners. The method used in this study was descriptive qualitative. This study included second-semester university students living in *Pesantren* (an Indonesian Islamic boarding school). The study showed that, in the context of *Pesantren*, where the first language, Arabic, English, and Indonesian are typically the primary languages of instruction for communication. A post-humanism perspective as the solution to multilingualism might involve giving learners authentic and meaningful opportunities to use and develop their language skills, such as by participating in multilingual and multicultural communities or using digital technology and social media platforms that support multilingual expression and communication.

Keywords: Multilingualism, EFL Learners, *Pesantren*, Post-humanism

Introduction

Numerous researchers in the field of applied linguistics have debated the topic of multilingualism over the course of the past two decades, The discussion of multilingualism in relation to communication became obligatory because of its necessity (Thompson & Erdil-Moody, 2016). Multilingualism is commonly considered to mean knowing more than one language in addition to one's native tongue (Tondeur, 2018). It is a linguistic phrase that refers to the transition from monolingualism (knowing one language) through bilingualism (knowing two languages) to knowing many, or numerous, languages (Bensalem & Thompson, 2022; Gorter Durk, 2016). Multilingualism accelerates the ELT process and enables the students to effectively adjust to a foreign language especially English (Fischer & Lahmann, 2020).

Multilinguality isn't just about being able to speak more than one language; it's also about how you feel about different kinds of languages. It gives English speakers from countries in the outer rings and expanding circles a new identity that boosts their confidence and helps them get along with people from other cultures (Kweldju,

2015). The multilingual approach in ELT provides a teacher with a variety of English teaching strategies (Kouritzin et al., 2007). Besides, multilingualism has an impact on education because it can strengthen students' confidence, assist them to reach learning goals, improve academic achievement, and contribute to a broader knowledge of various foreign languages and cultures in the larger community by promoting diversity and inclusion (Fadila, 2022; Rasman, 2018).

Maher (2017) defined a language is considered to be multilingual if it crosses the boundaries of countries, contents, and cultures. One example of this is the use of Spanish in both Europe and the Americas. It plays a very significant part in certain aspects of life, such as the scientific, technological, and educational fields, among others (Wang & Bellamy, 2021). It is now a great deal simpler, due to the incorporation of technology into classrooms teaching a second language or foreign language, to think of creative methods that can be used to cultivate intercultural proficiency in students of the target language (Pouromid, 2019). Taking into account the fact that the process of learning any second language or foreign language is difficult and stressful, in addition to the difficult nature of reluctance and anxiety, and the ever-increasing population of people learning other languages as a second language or foreign language (Liu, 2018).

In other countries, individuals who are multilingual may be more common, but additional language skills could be beneficial, particularly in expanding opportunities to interact with the world outside of their local communities (Baker, 2006). For instance, a person may communicate only in their native language or their mother tongue but read and write exclusively in English. It is possible to say that being multilingual is essential for a people's language because language is so frequently used in activities. Activities centered in classrooms that place value on multilingualism, multiculturalism, and contribute in subtle but significant ways, to the inclusion of families are ones that place value on these concepts. The investigation of the EFL learners' multilingualism within the framework of the *pesantren* is the only topic that is focused on and specified in this study. As a result, it addresses the following research questions:

- 1) How was the multilingual found in the EFL learners in *Pesantren*?
- 2) In what way can the post-humanism approach offer a solution to the problem of multilingualism in EFL students?

Literature Review

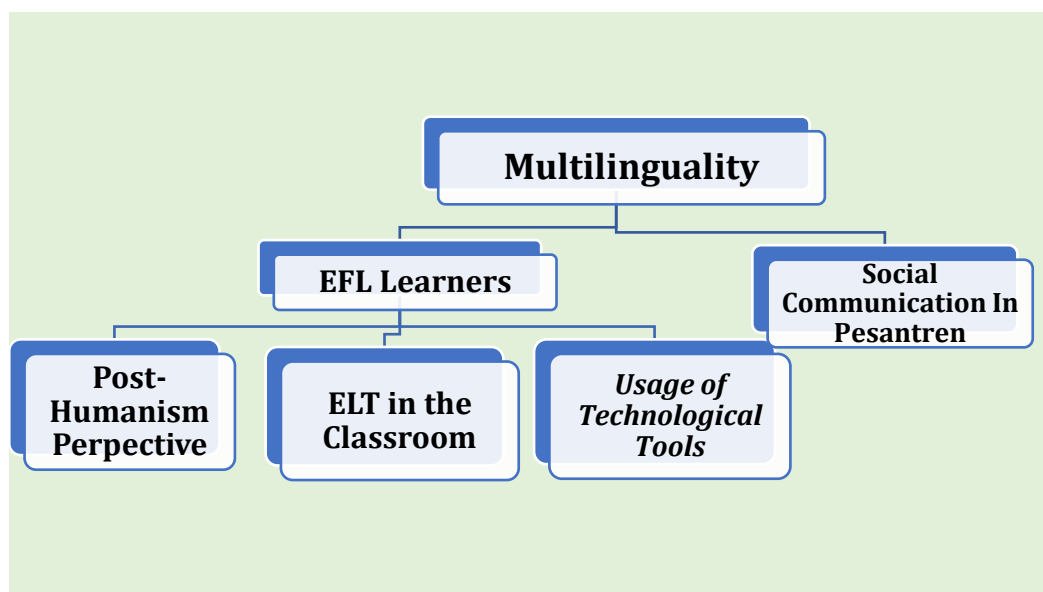
The Benefits of Being Able to Speak Multiple Languages

The ability to communicate in more than one language may be helpful to our health. The ability to speak more than one language not only helps to keep the brains of the learners healthy as they become older, but it also provides a number of other advantages for younger people, such as giving them an advantage in their scholastic pursuits and enhancing the employment prospects they will have after they finish school. Due to linguistic diversity in the classrooms, teaching English in a multilingual context is a significant difficulty for English teachers (Degano & Kirsch, 2020). Students in multilingual classrooms lack confidence in using English because they are afraid of making mistakes. In a multidimensional language class, the major role of the English teacher is to create conditions and activities that allow students to practice the language in a relevant setting (Kao, 2022).

There are many different perspectives on the difficulties of learning English in a society that is multilingual and multicultural; however, the most important challenge is to combine English education with the language and cultural knowledge of the particular location where English is introduced; this can be in the context of the classroom as well as in the context of society, which demonstrates identity. It can be seen in *Pesantren* which integrated with University, where the students are from various regions used many origins language and studied foreign language mostly English and Arabic, they used those two foreign languages in daily communication with other. However, if the meaning of their converstaion can not be understood each other, they will use their origin language to clarrify the meaning of the utterances they delivered where they live exactly in *Pesantren*.

Pesantren is a form of educational facility that can trace its roots back to the Hinduism-Islamic educational system. It is also known as an Islamic residential school (A traditional and modern Islamic boarding school in Indonesia). This educational system was established by Ki Hajar Dewantara in 1062 as the native education system of Indonesia (Daulay, H.P, 2009: 61; Engku, at al., 2014: 107; Madjid, 2013: 3; Nizar, at al., 2013: 85) The term "*Pesantren*," which is derived from the word "*Santri*" which gets additional for the prefix "-pe" and getting the suffix "-an," refers to a location in which a student or santri resides (Daulay, 2009: 61; Dhofier, 1984: 18; Engku, at al., 2014: 172). There are two different ways of thinking about the origin of the term "*Santri*" as stated by Madjid (2013: 21), both of these ways focus on the word's meaning. To begin, the word "*Santri*" derives from the Sanskrit word "Shastri," which itself originated from the *Sanskrit* language. Someone who is literate is someone who is able to read and write. As a consequence of the fact that he is knowledgeable concerning the Holy Scripture, *Santri* is taken into consideration to be a person who is well-versed in literature. Second, the name "*Santri*" comes from the Javanese language and stems from the word "*cantrik*," which means "a person who goes along with a teacher wherever he goes and remains to learn knowledge and skill from him or a person who pursues a course from a teacher."

The learning of a second or even a third language during one's time spent attending a *pesantren* in Indonesia is a common and expected experience for the majority of the nation's students'. Within the framework of *pesantren*, gender-based differentiated instruction has been implemented in the form of the pupils being grouped into classes according to their gender. It also effects on the students satisfaction during studying the foreign language, and students' achievement (Crowther & Briant, 2022; Gulnaz et al., 2020; Hankivsky & Mussell, 2018). This indicates that a certain number of students are studying and have been instructed in two foreign languages while they were enrolled at the institution, such as English and Arabic. However, schools are also places where students acquire their first language and other regional languages; as a result, multilinguality in the context of EFL learners are utilized as modes of instruction in the classroom. It can be shown on the diagram below:



The development of humanity has always coexisted in places with thriving indigenous identities, known as vernaculars. Two of the most common forms of multilingualism are bilingualism (the ability to speak two languages) and trilingualism (the capacity to speak three languages) (Lei & Liu, 2019; Perani et al., 1998). People who learn multiple languages for the purpose of expanding their personal interests or as a hobby are known as polyglots. The development and general acquisition of ability to communicate across cultural boundaries are both facilitated by the practice of multilingualism. In this way, people prefer to learn several language abilities simultaneously, including reading, writing, as well as speaking the target language. Those skills are challenging to the EFL learners' multilinguality on the society (Irham et al., 2021) who live in *Pesantren*.

Multilinguality: Community EFL Learner Challenges

The findings of the various studies showed that English as a Foreign Language (EFL) learners confront difficulties in the process of language acquisition. These difficulties include the role that society plays in discouraging the study of English and learners' shyness, which hinders them from speaking English for fear of making mistakes, a lack of motivation, and the influence of class size and crowdedness (Leong & Ahmadi, 2017; Liu, 2018). They reported that the most difficult hurdles they face when teaching speaking are the students' lack of vocabulary, pronunciation issues, a lack of ideas, a lack of desire, and the usage or interference of the mother tongue. That's becoming problems in social interactions on multilinguality in *Pesantren*.

In multilingual communication, students switch between languages as if they were one integrated system which is known as translanguaging (Durygin, 2022; Rasman, 2018). Teachers can encourage students to use different languages at various stages of a lesson to assist them in interacting each others (Copland & Yonetsugi, 2016; Dumrukic, 2020). In spite of this, language choice in a multilingual society is an intriguing sociolinguistic symptom to investigate. Even Fasold (1984: 180) indicates that because of the choice of language, sociolinguistics can become a topic of study. Even in the context of the classroom, Fasold uses the word social multilingualism to describe the large number of languages that are used in today's

society. Without the high and low variance, there is no discussion of diglossia (Liando et al., 2022).

In fact, each chapter of Fasold's (1990) Sociolinguistics book explains the feasibility of community language selection toward the use of language varieties. Fasold (1990) explained that, statistics in sociolinguistics are unnecessary if there are no variations in language use and the ability to choose between these variations. Because of these factors, the researcher feels compelled to carry out research on multilingualism, it is pertinent to the characteristics of EFL students who study in *pasantren* and use more than two languages in their everyday social interactions. The way in which individuals utilize language in everyday life to navigate interpersonal interactions, activities, and occurrences is at the center of the study of language and social interaction. The field of interactional sociolinguistics (IS) came into existence, and its primary focus is on face-to-face encounters in which the sociolinguistic resources and institutional authority of the participants are markedly different from one another.

A Post-Humanism Approach as the Solution

The term posthumanism is primarily founded on the work of feminists and major works, and it has been expanded upon by others. It is a reaction to what is regarded as the humanistic foundation of our anthropocentric communities (Densmore, 2017). In this respect, posthumanism can be traced back to postmodernist and poststructuralist thought and their critiques of the human as autonomous subject as well as universal and enlightened agent. The search for alternative positions in the human-world relationship is evident in post-structuralist postures of anti humanism and "the end of man", as well as in posthumanist thinking with its projection towards "after the man" (Bruzzone, 2021).

Posthumanism is not a singular viewpoint; rather, it is an umbrella term that embraces a variety of perspectives and methods. The dualistic framework on which the humanistic viewpoint is based is at the heart of posthumanist criticism (Takaki, 2018). The dualistic relationship between humans and nature is most visible in utilitarian views toward environmental resources (Ravindran, 2018). In social theory, posthumanism was presented as a paradigm movement. It supports a relational posture of human beings' non-separation from other beings and materialities, as well as an idea of responsibility as embedded in ordinary gestures and the capacity to respond (Bruzzone, 2021; Takaki, 2018). Thus, a post-humanism can give solution in giving the tools of supporting resources towards environments in the social interaction context.

A philosophical and theoretical framework that raises questions about the human-centric worldview and highlights non-human actors and their agency in altering human experiences (Bruzzone, 2021). Post-humanism gives EFL learners a new perspective on multilingualism. Language learning has traditionally involved acquiring knowledge and abilities through linguistic input and practice. Post-humanism implies that language learning is a complex, dynamic process that involves learners, teachers, materials, technologies, and the social and cultural milieu (Blaikie et al., 2020; Densmore, 2017). Multilingualism is a reality that post-humanists must accept and understand. EFL learners co-create meaning with other actors in the learning environment. Thus, language teachers should embrace multilingualism rather than strive to eradicate it. Translanguaging believes that

learners have linguistic and communicative resources to make sense of new concepts and ideas.

Learners are better able to comprehend and produce the target language when they make use of all of the languages in their linguistic repertoire, including their native tongue. This method can assist students in viewing their multilingualism as a strength, so contributing to the creation of a learning environment that is more inclusive and equal. Students learning English as a foreign language might also benefit from the use of digital technology. Learners from all over the world are able to contact with people who are fluent in the target language because to technologies such as social networking, instant messaging, and video conferencing. This can improve international communication and language skills. In conclusion, a post-humanist approach to multilingualism in EFL learners recognizes the complexity and diversity of the learning environment and embraces the whole range of linguistic and communicative resources. Language educators may make language learning more inclusive, equitable, and effective by doing so.

Posthumanism raises questions about the connection we have with both technology and the natural world as a whole. Posthuman concepts can assist us in rethinking language, communication, and the complex relationships that exist between humans and technological devices in the context of learning a language and the utilization of several languages in practice. A posthuman attitude in multilingualism practice helps us see language as a dynamic, ever-changing system shaped by human and non-human influences. This can help us overcome language hurdles and improve cross-cultural communication. A posthuman approach to multilingualism emphasizes the relevance of technology in language learning and use and uses these tools to improve language acquisition, communication, and cultural exchange. This can mean using digital platforms and resources to interact with language learners and speakers around the world or employing machine translation and other technology to support multilingual communication in diverse circumstances.

In the end, changing the mindset using posthuman principles in multilingualism practice can help the learners embrace the complexity and diversity of language and communication in the community can develop innovative and effective strategies for promoting multilingualism and intercultural understanding in the increasingly interconnected world.

Methods and Participants

This study employed the use of the descriptive qualitative research approach. In the first component of this study, the objective of the qualitative research was to analyze and describe a phenomenon that occurred in a natural environment (Sa'adah, 2019). The purpose of the descriptive study is to, in a factual and accurate manner, describe methodically the facts and characteristics of the provided population or the area of interest that is of interest to the researcher. In addition, it was mentioned in (McMillan & Schumacher, 2014) that the objective of the descriptive study was to investigate events or phenomena. Issac and Michael (1997: 46) contended that the purpose of the descriptive study was to describe systematically the fact and the characteristics of the given population or area of interest factually and accurately. Furthermore, Mcmillan & Schumacher (2010) proposed that the aim of the descriptive study was to examine events or

phenomenon. Therefore, it was very important to get the most accurate data because it determined the quality of the study. Qualitative studies were those in which the description of observations was not ordinarily expressed in quantitative terms as stated by Pandey, Peabhat and Pandey (2015). Because of this, it was extremely vital to collect the most accurate data possible, as this would determine the overall quality of the research.

The study included students from many regions and administrative districts with diverse native dialects. This study included 16 [sixteen] students. These students attended Pesantren, an Indonesian Islamic boarding school, together at Al-Anwar Islamic College in Central Java. Nine 9 Javanese students traveled from Pekalongan, Batang, Semarang, Pati, and Rembang (Central Java). Four 4 Sundanese students came from Purwakarta, Cirebon, Bandung, and Majalengka. Some others were from East Java Lamongan, Gresik, and Surabaya have three 3 students. The university's general curriculum included English classes in the second semester. They spoke their native language with friends English and Arabic in class at university. Researchers asked participants for permission to watch them before starting this investigation. After receiving approval, the researcher continued the investigation.

Instruments

For the purpose of the study, specialized tools known as instruments were required to collect the data. In order to carry out this study, the researcher used observation, recording, and transcription methods in collecting the data. The use of observation allowed for a more accurate depiction of the circumstances and the atmosphere. When one engaged in observation, it led to a greater depth of comprehension, and it provided information regarding the environment in which events took place. The recording had the purpose of documenting the action that was taking place in the classroom. During the process of recording, the researcher solicited his colleague's assistance in data collection by asking her to assist him. He focused on the students, with the intention of discovering multilingual on the students' interactions, in the students' speaking activity, particularly regarding their use of English as a foreign language, and also the changes of their first language or original language into second language while they were interacting in a particular context.

Data Collection and Analysis

It was necessary to make use of a variety of tools collectively referred to as instruments in order to collect the data for the study. Throughout the entirety of the process of carrying out this investigation, the methodologies of observation, recording, and transcription are going to be applied. The use of observation made it possible to provide a more accurate portrayal of the situation as well as the atmosphere. The act of observation led to a more profound comprehension, as well as the provision of information pertaining to the environment in which the events in question took place. The goal of the recording was to provide a record of the activity that was taking place in the classroom at the time. During the phase of documenting, the researcher enlisted the help of his colleague in the process of data gathering by asking the colleague to assist the researcher. He focused his attention on the students with the intention of identifying the multilanguage used that were communicated by the students during the course of the lesson.

Methods such as observing, documenting, transcribing, and coding were used in order to obtain sufficient data for this inquiry. Observing was also one of the methods. The researcher conducted first-hand observations and divided the students into categories according to their ethnic backgrounds, classifying them as East Javanese, Central Javanese, or West Javanese Javanese. After determining what a suitable leveling system would be for the pupils, the researcher started employing transliteration in their work. The act of converting spoken words or phrases into written form was known as transcription. As stated by (Edwards, 2007), transcription is the process of capturing the flow of discourse events in a written and spatial format. In line with Edwards, (Du Bois, 2022) proposed that there are two principles of transcription: the first is the principle of transcription, which states that it should be systematically designed to be discriminative and contrastive, and the second is the principle of readability, which states that it should be easily understood and read through it lines by lines and which should have some degree of interrelationship. This principles consisted of two parts: the first was known as visual prominence, and it pertained to the utilization of strong type, underlining italics, and the size of the typeface. The proximity of the parts of the texts, either left to right or top to bottom, was the subject of the second component, which was known as a spatial agreement.

Findings and Discussions

Based on the results from the recording and transcribing during the data collection, the multilingual found in the EFL learners in *Pesantren* during the students' interactions in the classroom. It happened especially when they explored their opinion, the students stated their foreign language those were English and Arabic. Besides, by applying their first language, based on the data acquired, the students of *Javanese* and *Sundanese* tended to add their first language at the end of their spoken language. Besides, their first language also had effects on their structure of foreign language which was English, so they changed their spoken language by using their foreign language combined with their own first language. Firstly, it could be seen the transcription 1 below when the students had conversations:

Teacher: Your thoughts on the text's multiple possible interpretations, what do you think of that?

A group of students answered:

Student A: ["eeemm... aaaa... what I know flexibility in reading the text of Qur'an is *nggeh*...[some students were **laughing**]...[aaa.a] different..."] → the word [eemmm...] and [aaa.a], as if she was thinking something and also when she said [*nggeh*¹] the word [*nggeh*] showed her own first language which was *Javanese* which influenced her when she explored her opinion. Then, she said [what I know Flexibility in reading the text of the Qur'an refers to the different methods and styles of recitation that exist within the Islamic tradition.

Student B: I think, different dialect... dialect [*mawon*²] *Pak*". Then, the words [dialect *mawon*] were explained as the influence of her original language which was

¹ In the Javanese language, "*nggeh*" is a polite way to say "yes."

² "*Mawon* is used to show "only, nothing else than," which is employed to say "only" in polite manners in the Javanese language. *Mawon* is used to show "only, nothing else than."

Javanese [*mawon*]. She used the word [*mawon*] in the Javanese language to show her explanation.

Student C: In my opinion, I think the recitation in Arabic, the Qur'an is rhythmic and melodic. Qira'at, or recitation styles, vary across Muslim groups... ن عم تماما مثل ذلك [*ya begitu Pak*], the words [*ya begitu Pak*] as a means [that was it in English], She used their first language that was Bahasa Indonesia and also combined with arabic.

Student D:[... there are seven dialect... ["when the Qur'an [*punten*³] [*turun*] ...to prophet Muhammad and then, Al-Qur'an is not for human", → in this sentence the student stated [*punten*] and [*turun*⁴], she didn't know the meaning of [*turun*] in English, so she stated it, it happened because her first language that was Sundanese [*punten*] influenced her foreign language that was English.

In the transcription 2 below, especially in recording students' spoken languages, it could be stated that, when the students said:

Student E and F: ["...Interpretation of Qur'an is,,,],[... many Muslims thought that interpretation of the Qur'an is an interpretation of the Qur'an]... [in the now is not need [*kumaha yak*⁵]...*begitu Pak*] because aaa... [Qur'an is was interpreted [*naon*⁶] [*pada masa dahulu*⁷]...], [so we not need to reinterpretation again, reinterpretation again].

The sentence ["Interpretation of Qur'an is,..."] should be completed by the student. It seemed jumping sentence. She had to complete the previous sentence in order to make meaning. Then the student said by using the first language that was Sundanese for instance [*naon*] and [*kumaha yak*]. It influenced them to say something in their foreign language which was English.

Have a look at transcription 3 below:

Student G: ["...about [*maaf*⁸], after the prophet passed away], → she said [*maaf*], it happened because it was influenced by her first language. So, she spontaneously said that word. In the words [after the prophet passed away. The last, in the sentence [so that name interpretation of the Qur'an by the companion.

On the data transcription 4 below, especially in recording the students, it could be showed on their students spoken languages as transcribed below:

Student H,I and J: Student H["The method to understanding of the meaning of"], especially in the words [The method to understanding of...]. Secondly in the sentence of the **student I:** ["Pre-Islamic understanding the revelation is...the pre-Islamic Arabic adjust prophet Muhammad is soothsayer. What is shoot sayer? *Kahin pak*"]

³ "The word "*punten*," which translates to "excuse" in the Sundanese language, is used to express "pardon"

⁴ "The Indonesian word "*turun*" means "down" in English. In this context, the word "*Turun*" has a startling or previously hidden meaning that is "exposed."

⁵ "In Sundanese, the phrase "how it takes" (*Kumaha yak*) is used to represent the concept of "how".

⁶ "*Naon*" In Sundanese, the question word is "*Naon*"

⁷ "The phrase "*pada masa dahulu*" referred to eras long ago.

⁸ "In Indonesian, to say "excuse or sorry" is to express oneself with the word "*Maaf*."

→ take a look at the sentence [Pre-Islamic understanding the revelation is ...] → the sentence showed that her original language influenced her to say something because she switched to other discussions. It was better if the student continued her speaking to fulfill her opinions.

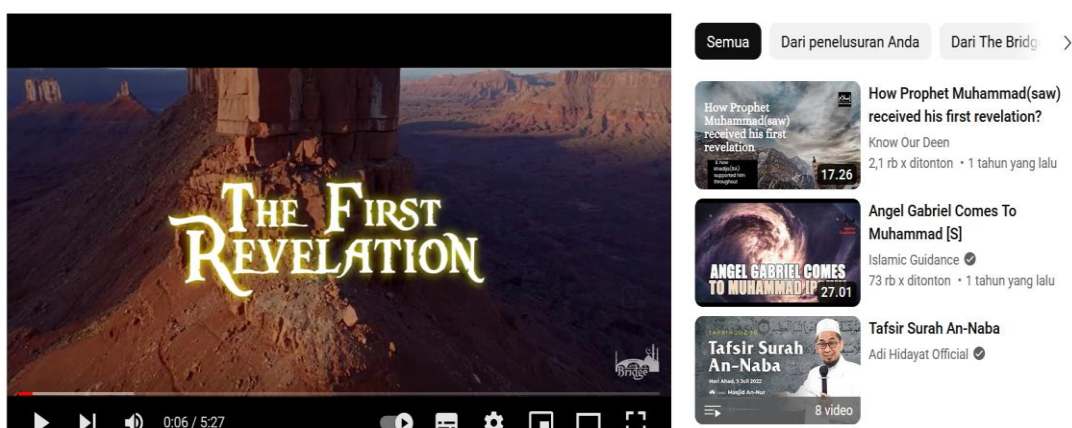
Then, the sentence [the pre-Islamic Arabic adjust prophet Muhammad is shootsayer]. It did not need to use an article [the] and it had to use [adjusted]. In the]last sentence, she said تنبؤ بالمناخ [**Kahin Pak**], she[used her language [**Kahin Pak**] when she did not know the meaning in English, and sometimes she used Arabic language [**Kahin**].

Next was the sentence [three context, context, context, context in real] **student J** → by addition error that the student stated when the student wanted to say something related to the question given. The student repeated the word [context] as many as three times. It was believed that the student's language was influenced by the original language.

Discussion

Accroding to the data acquired the students used the foreign languages such as English and also Arabic language, also they used their first language when they do not know the meaning of the foreign languages delivered. By providing the students with additional opportunities to practice, as well as additional classes, the students received many comprehensible inputs throughout their interactions with others who utilized a variety of languages. By incorporating technology into the process of instruction and education, such as Youtube, Balabolka program, and Google Translate.

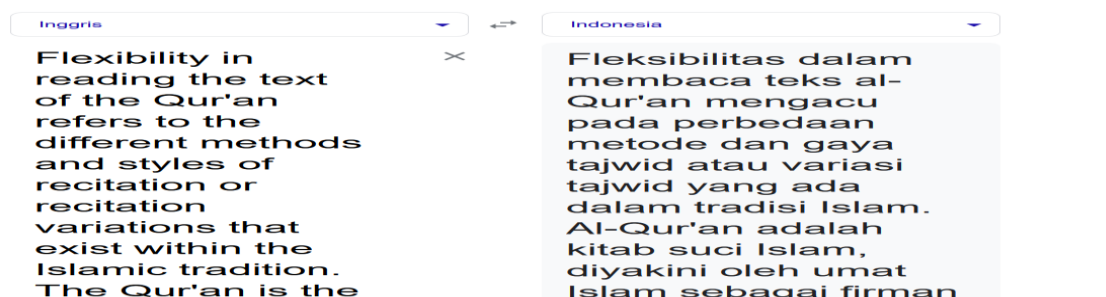
Take a look at the first picture, the students used Youtube to access the materials from the internet:



Then, this second picture was Ballabolka Application Program. When the students did not know how to say the sentences correctly, they used Ballabolka Program Application to abridge them in pronouncing the words correctly:



Have a look at the third picture. Here is the application of Google translate, which will give the students the way of translating their first language by using this application:



It was clear from the various tools described above that, under the post-humanism worldview, humans required aids that would simplify the learning process. When bringing post-humanist viewpoints into the classroom, it is essential to keep in mind the necessity of adopting a critical position in order to prevent compromising concepts such as ethics, social justice, and humanity itself. Taking this posture will help to ensure that this does not occur. Through the exploration of post-humanist concepts, educators continue to play a critical part in assisting students in locating a balance that allows for both the advancement of technology and the flourishing of the human race.

Conclusion

According to the findings the multilingual found in the EFL learners in *Pesantren* was the students delivered their spoken language in both English and Arabic; but, when they were unable to understand one another, they resorted to their mother tongues in order to make their meaning apparent. In the context of English as a Foreign Language (EFL) learners, multilingualism can be broken down into two foreign languages, specifically English and Arabic, as well as three first languages, specifically *Bahasa Indonesia*, *Sundanese*, and *Javanese*. The answer consisted of providing the students with additional practice and incorporating technology into the teaching and learning process as a means of tool from a post-humanist point of view. The post-humanist point of view frequently advocated the utilization of technological resources such as YouTube, Balabolka program, Google Translate and the other programs or applications tools as pedagogical aids to facilitate the process of teaching foreign languages within the framework of boarding schools.

In the field of linguistics, the concept of post-humanism may have many connections to the application of technology to the process of learning English as a foreign language in a variety of different ways. For example, software and apps for learning a foreign language that may customise the learning experience based on the specific needs, interests, and capabilities of the individual are a good example of this type of technology. Because of this, teachers are able to provide students with detailed feedback and individualized recommendations about how they might improve their language abilities. Additionally, technology such as virtual and augmented reality can give learners with immersive learning settings, which is useful for the goal of teaching foreign languages. Students are able to practice their language abilities in contexts that more closely resemble real-world scenarios thanks to these environments. Learners may gain from this by conquering their anxiety and developing their self-confidence when it comes to utilizing English in everyday settings. This is one of the potential benefits of this.

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