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Foreword from the Chief Editor

Dr. Rofiza Aboo Bakar

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I would like to welcome you to the second issue of the International Journal of Practices in Teaching and Learning, a peer reviewed journal that covers research articles on diverse topics relating to Sustainable Development Goals (SDG), particularly on quality education. The theme for the current issue is *'Teaching and Learning Approaches in the New Norm'*.

The issue includes ten papers written by authors from different countries, such as the United Kingdom, Indonesia and Malaysia. This shows that this journal is genuinely international. The range of topics in the present issue involve translanguaging, the experiences of teachers and students undergoing open and distance learning, TikTok as an educational tool, synchronous game-based learning, proctoring test, e-assessment quality assurance and autoethnography.

I would like to thank all the authors, reviewers and readers for the relentless support. Should there be any suggestions or comments for the betterment of the journal, please do contact me. I look forward to seeing you again next year.

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Indonesian undergraduates' perspectives of translanguaging

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Abstract—The practice of translanguaging among English users is receiving growing attention as English is now perceived as a lingua franca, a global language. Most users, around 817 million (Bolton and Bacon-Shone, 2020) reside in Asia. This changing reality alters the sociolinguistic landscape of communication as English is spoken more by those who have diverse home languages. With an awareness that English is the property of its users, the response on how the practice of accommodating all linguistic resources they have needs examining. Although research concerning this issue has been increasing in countries where English is an additional language, how it is perceived by Indonesian undergraduates still receives less attention. In this current study, data was collected through a survey, and analyzed using descriptive statistics. Results indicate that translanguaging generally has a positive response in four different foci: as a practice, for English learning, for social uses, and in university context. Some implications on the policy are also discussed to respond to the findings.

Keywords: bi/multilingualism, Indonesian undergraduates, linguistic resources, translanguaging

I. INTRODUCTION

Monolingual language ideologies have occupied the language practices for such a long period because languages are seen as separate from one to another. As a matter of fact, traditionally bilingual and multilingual individuals were taught to divorce their first or home language from another language that they are learning. However, the swift paradigm on how to treat an individual's all linguistic resources is gaining stronger attention. This awareness is fed by a belief that all languages are equal for status. Traditionally in educational context, there lies terms such as 'standard' and 'target' language which contest languages. This implies that there is a language which is higher in status than the other. The social justice in employing all linguistic resources is denounced with this statement which leads to social inequality (Blackledge, Creese, & Takhi, 2014, p.193).

The use of translanguaging practices in real-life communication and classrooms incorporate views that languages strengthen each other, not contaminate (Cenoz, 2019; Makoni & Pennycook, 2007). The purpose of accommodating all linguistic resources is to succeed in communication purposes and develop skills to engage with multilingual societies. Drawing on multilingualism phenomena, translanguaging in

classrooms is called pedagogical translanguaging or intentional translanguaging (Cenoz & Gorter, 2017). It is originally a pedagogical strategy where the input and output of language learning use different languages. However, it is now expanding to include any classroom strategies that enable the use of more than two languages. Intentional translanguaging has served several benefits. Garcia, Johnson, and Seltzer (2017) postulate that it serves four main purposes: 1) supporting students' engagement with complex texts; 2) giving opportunities to negotiate, refute, and challenge textual information; 3) mediating classroom atmosphere that promotes social justice where it challenges linguistic hierarchies; 4) providing sensitive classroom community that values all members who use all linguistic resources they have. Besides intentional translanguaging, there is spontaneous translanguaging which refers to a more general form of translanguaging because it happens in more natural settings both inside and outside classrooms. It is usually characterized with loose boundaries of languages as they are at play in a communication practice (Garcia & Li, 2014). The studies of spontaneous translanguaging were mostly carried out in English-speaking countries with speakers that use English as an additional language (Garcia, 2009; Gort & Sambiante, 2015; Martinez-Roldan 2015; Moody, Chowdhury, & Eslami, 2019).

The present study, inspired by the study of Moody, Chowdhury, and Eslami (2019), is aimed at exploring the perceptions of Indonesian undergraduates on the translanguaging practices which were done by their instructors or themselves in both classroom settings and social communication contexts. Indonesian undergraduates of this study are bilinguals and multilinguals as they speak more than one language; a local language, a national language, and English. To guide this study, the research questions are:

1. How do bilingual and multilingual Indonesian undergraduates view the practice of translanguaging?
2. How do bilingual and multilingual Indonesian undergraduates view translanguaging for English learning?

3. How do bilingual and multilingual Indonesian undergraduates view translanguaging for social uses?
4. How do bilingual and multilingual Indonesian undergraduates view the use of translanguaging in university context?

II. LITERATURE REVIEW

Bi/multilingualism and translanguaging

Traditionally, bilingual speakers' linguistic behavior was explained under the perspective of monolingual norm in which Weinreich (1954) claimed that interference should be interpreted as deviation of either language's norm. This means that when a bilingual speaker chooses to use features that do not strictly adhere to one of the named languages, this bilingual practice is deemed wrong. Consequently, under this perspective, the bilingual speaker is prone to stigmatization of being wrong or inadequate. Translanguaging challenges this perspective. Translanguaging enables linguists to see language practice by bi/multilinguals differently from the traditional-monolingual norms. Translanguaging does not see the bi/multilinguals' linguistic practice to simply demonstrate the use of two distinct named languages; rather, it demonstrates what Garcia and Li Wei (2018) claim as "the disaggregated view of language as the meaning-making features those human beings use". This is to say that translanguaging goes beyond the operation of nation-based named languages to the activation of the bilingual speakers' full linguistic repertoire to purposefully mean in communication. Under the perspective of translanguaging, the interference is not seen as a defect but a natural consequence of being in a translanguaging space (Li Wei, 2011). Anzaldúa (1987) explains that linguistically this is the case with bilingual speakers for they constantly live in the border where the distinctive use of the two languages is not the norm.

Benefits of translanguaging in language learning and communication

The term translanguaging was first introduced by Williams (1994) which refers to the integration of the two languages for bilingual classroom's instruction as a pedagogical strategy. Garcia and Orthequi (2020, p.8) contend that translanguaging works to help bilingual students to guarantee that they are able to perform bilingualism in ways that show them who they are. Further, they contend that translanguaging goes beyond 'linguistic' as it involves how bodies, signs, gestures, add to the system of meaning-making of language users which are used in their communication.

In addition to the exploration of pedagogical benefits that are catered by translanguaging practices in classrooms, recently, studies have geared on observing the impacts that translanguaging practices have on social interactions. Lying on the premise that identity is constructed socially and awareness of one 'self' prevails through social interaction (Riley, 2007), translanguaging becomes one way to project the group affiliations that language learners have. García

(2010) affirms that multilingual speakers choose their language practices in relation to who they want to channel in an interaction. Creese and Blackledge (2015) exemplify how a teacher of a Panjabi class in Birmingham uses two resources, English, and Panjabi, altogether as a normal-accepted practice. The observation to the class session shows how the teacher uses translanguaging as a strategy to accentuate identity markers, e.g., the teacher selectively uses Panjabi for 'Sikhism' and 'kinship' concept, and the students reciprocate voluntarily by shifting to Panjabi terms when demonstrating the Panjabi cultural capitals they experience at home. This example showcases that translanguaging allows both the teacher and the students to adopt and negotiate their identity. Through a thorough observation on translanguaging practice employed by a teacher teaching a mariachi class in a U.S. high school, Aydar and Eneix (2019) disclosed that translanguaging helps to retain and promote the identity of a minority group. The activation of the use of both languages in the class helps the members to foster a wide array of cultural and linguistic identity development. These reports validate the benefits of translanguaging pedagogy for the exploration and awareness of bilingual learners' identity.

In social interaction, translanguaging also helps to promote solidarity between the participants who are interacting in a diverse cultural ground. Creese, Blackledge, and Hu (2018) confirmed this through their observation in communication between two butchers and buyers in a market in Birmingham. Their investigation reveals that translanguaging practice helps to break the communicative barriers sourcing from different culture interplays by transforming 'cultural stereotypes into a unifying resource for laughter and communicative overlap' (p.4). The similar function is also disclosed in a study reported by Creese and Blackledge in 2019. The observation on the communication between information assistants and customers in a city library in Birmingham shows that the use of translanguaging as a strategy employed by information assistants has shifted the communication experience from information provision to a more emotionally invested interaction. Translanguaging is also seen as a strategy to avoid communication breakdown.

Perceptions on translanguaging

There have been several studies to discuss translanguaging practices in Indonesia, for instance Rasman (2018), and Santoso (2020) with different research settings. Rasman's study took a case of translanguaging in a junior high school classroom context. Using a qualitative case study he analyzed video recording of EFL learners' interaction while having a group discussion. From an ecological perspective, he found that translanguaging practices helped the learners to learn and the use of learners' first language did not inhibit the learning. Another study by Santoso (2020) which was carried out in a university context investigated five participants from the majoring English department. Data from audio-recorded classroom observation and interviews were analyzed using thematic analysis. Findings revealed that translanguaging practices were employed to scaffold their understanding of difficult concepts, to enable them to develop criticality and creativity on the language uses, and to interact in a collaborative discussion with peers.