THE ROLE OF *YAUMUL-FANNIL-LUGHAWI* IN PROMOTING MULTILINGUAL PRACTICES AT MAHAD AL JAMIAH

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Article Info	Abstract
	The difficulty of bilingual practice at one of the Islamic Boarding Colleges (Mahad Al Jamiah) institutions in East Java is a clear indication of the mahasantri's (students') lack of confidence. The language policy known as "yaumul-fannil-lughawi" provides mahasantri with the chance to practice bilingualism in the Mahad environment. They have different perspectives and ways of thinking, and mahasantri can respond differently. These conditions cause resistance among the mahasantri in Mahad towards implementing multilingual practices. As such, it is imperative to scrutinize the language policy practices in Mahad, specifically, the conclusions and answers about positive, neutral, and negative language practices. According to this study, other factors have also contributed to the successful improvement of Mahad's language environment, in addition to the implementation of yaumul-fannil-lughawi (language policy). There are still many mahasantri who lack confidence in their language skills. The fact that some mahasantri hide in the toilet as a means of protest shows that the (language policy) has not succeeded in ensuring that every mahasantri is satisfied. Hence, the multilingual practice in Mahad demonstrates that the bilingual language policy is not being correctly implemented, despite it being in place. There needs to be mature collaboration in designing a language program.

INTRODUCTION

Lee et al. (2023) note that Southeast Asian educational policies often prioritize English and native languages, thereby cultivating bilingualism. In Indonesia, this approach promotes English and Indonesian for global and national unity while preserving regional languages, viewing linguistic diversity as a valuable asset tied to identity and local wisdom (Zein, 2020; Spolsky, 2021a). Language management, as observed by Spolsky (2021b), often operates through informal norms and advocates, such as students themselves. Effective strategies in multilingual settings, such as using shared languages for communication, can inform structured policies in contexts like *Mahad*, where formal and informal activities can enhance proficiency in Arabic and English (Da Fonseca & Berger, 2025; Hamid, 2016). The implementation of an internationally oriented English as a Teaching-Language program in Indonesian public schools has sparked ideological debate, highlighting the need for educational language policies that balance global communication with the preservation of

Indonesia's linguistic superdiversity through maintenance and revitalization efforts (Zein, 2020).

In the context of *Mahad*, English serves a dual purpose such as providing access to global knowledge and mastering foreign language skills. It fosters an inclusive multilingual community, while its effective integration depends on how broadly defined national curricular policies are interpreted and implemented in practice (Wahyudi, 2021b). Based on Bourdieu's (1977) theory, habitus refers to the deeply internalized social structures, norms, and values that shape an individual's behaviour, worldview, and identity, influenced by their accumulation of social, cultural, and economic capital (Medvetz & Sallaz, 2018; Kovács & Pusztai, 2024). Applied to the Islamic Boarding College (*Mahad*) environment, this theory explains how Islamic laws, customs, and daily routines are absorbed and practiced by students, forming a spiritual and cultural foundation that guides their automatic conduct, such as adopting Islamic attire, while still allowing for individual interpretation and internalization of these social structures (Fudiyartanto & Stahl, 2023; Bourdieu, 1977).

Drawing on Bourdieu's (1977) framework, the distinct culture and society of *Mahad* (Islamic Boarding College) can be understood as a "field" that shapes the "habitus" of its students (*mahasantri*). Through sustained immersion in this environment characterized by specific norms, religious practices, and social structures, he internalizes particular ways of thinking, behaving, and perceiving the world, thereby forming a strong socio-cultural and religious identity. This formative process occurs through daily interactions and engagement with the dormitory's organizational and spiritual life. Simultaneously, within the broader Indonesian context of growing bilingual education aimed at social cohesion, there is a strategic opportunity to integrate English language instruction into *Mahad*'s multilingual setting. Contrary to monolingual teaching approach by Dubin (2025), contextualizing English within *Mahad*'s existing linguistic ecology can leverage students' familiarity with a multilingual environment, facilitating language acquisition and accommodating diversity, as language proficiency is increasingly essential in multiple life domains (Klapwijk & Van Der Walt, 2016). Thus, a synthesized approach that nurtures the deep cultural habitus of the *Mahad* while intentionally incorporating English can address both identity formation and contemporary communicative needs.

Establishing an effective multilingual system within *Mahad*'s language environment poses academic and symbolic complexities. While research confirms that well-structured bilingual programs yield superior academic outcomes, implementing such a system is a multifaceted challenge (Valdez et al., 2016). This complexity is reflected in contexts like Brunei, where heavy reliance on English prompts debates about linguistic evolution and societal development, underscoring the need to balance global and regional languages within a multicultural identity (Morve et al., 2023). To understand the dynamics of such multilingual adoption, Kramsch's (2006) framework of desire, symbolism, and myth is instructive. The desire for socioeconomic advancement can explain students' motivation to practice language, yet may also lead to a preference for familiar linguistic comforts. Symbolically, languages carry profound power; English, for instance, often symbolizes modernity and global access, prompting investigation into whether *mahasantri* perceive speaking it as enjoyable or prestigious. However, as seen in Sweden's policy-reality gap (Paulsrud et al., 2023), symbolic support for multilingualism does not guarantee its practical realization. Thus, applying Kramsch's (2006) concepts helps analyze not only the practical challenges but also the underlying aspirations and symbolic values that shape language attitudes and practices in the *Mahad* context.

Kramsch (2006) describes myth as a mode of communication in which the performance and expression of subjective feelings take greater significance than objective facts, as illustrated by the perfunctory yet socially courteous use of phrases such as "have a nice day."

The context of *Mahad*, this concept suggests that the statements of *mahasantri* and *musyrif* often function as social performances conveying relational meaning. Multilingualism in this environment serves not only to enhance linguistic proficiency and cross-cultural communication skills, requiring mastery of vocabulary, grammar, and cultural nuances (Turner, 2019), but also to foster critical thinking and adaptability in a globalized world, positioning language diversity as an academic and professional asset. However, the practical realization of this multilingual ideal faces significant barriers. While research indicates that new students naturally enter a multilingual context and that the mind is capable of parallel language processing (Sharwood Smith, 2021), educational materials often fail to reflect this reality. Mother tongues are rarely present in formal settings or children's literature, and most available bilingual resources focus narrowly on English, creating a gap that does not mirror authentic multilingual practices (Moses, 2023). Therefore, this study aims to uncover the specific, fresh obstacles to realizing a functional and representative multilingual system in *Mahad*.

In the context of Indonesia's multilingual society and the voluntary adoption of English across ASEAN, Zein (2019b) argues for an integrated curriculum that combines English instruction with Islamic values within *Mahad*. While such environments are theoretically favourable for developing English language skills through speaking, listening, reading, and writing, significant gaps remain, with many students at these bilingual schools lacking English proficiency (Irham, 2023). This raises critical questions about linguistic capital, resistance to linguistic imperialism, and the specific pedagogical challenges involved, including the unexamined influence of English accents such as the British accent on instruction. Furthermore, the study's focus on former students risks overlooking the perspectives of current *mahasantri* and multilingual staff. Compounding these institutional challenges are the personal sociolinguistic hurdles students face. For Asian international students, speaking English with an Asian accent can carry adverse effects (Garrison et al., 2023), and the process of developing language self-efficacy in this globalized, non-English-dominant setting remains unclear. Although globalization enables *mahasantri* to pursue academic goals internationally and emerge as educational leaders (Haryadi & Riyanto, 2023), it also introduces profound multilingual challenges. These language barriers significantly impact academic performance, social integration, and overall adjustment to new environments (Quílez, 2019), highlighting the complex interplay between global educational progress and the practical difficulties of multilingual acquisition and identity.

Based on Henry's (2023) theory that an ideal multilingual individual functions as a complex system influenced by their linguistic environment and incentive structures, the unique setting of *Mahad* offers a compelling case study. Specific initiatives within *Mahad*, such as the *yaumul-fannil-lughawi* program, integrate Arabic and English learning with drama and humour. These activities are designed to motivate *mahasantri* and provide a vital balance to their rigorous daily schedules. Analyzing this environment presents a significant opportunity to understand how these students navigate and overcome language-learning obstacles. This inquiry is particularly relevant given anecdotal evidence that religious and cultural perceptions of English can profoundly impact language education in devout Islamic contexts, where curricula traditionally prioritize religious studies over subjects like science, math, and weekly English classes. The need to explicitly examine the relationship between Islamic identity and English learning in these institutions has been highlighted by researchers like Farid & Lamb (2020). Extending this line of inquiry, a study by Farid et al. (2023) confirms that institutional factors, especially formal school regulations, are crucial in shaping the identities and motivation of English learners in Indonesian Islamic boarding schools, underscoring education's role in facilitating language acquisition. However, the study's findings, drawn from only three schools, may lack generalizability, and a sole focus on

institutional analysis might overlook other key motivational drivers. To gain a more holistic understanding of the factors influencing success in bilingual settings, research such as that by Calafato & Simmonds (2023), which explores the interplay of mindset, learning preferences, self-regulation, multilingualism, and academic achievement in French undergraduates, provides a valuable broader framework for investigating the multifaceted determinants of student performance in environments like *Mahad*.

Learning English is simple for some people, particularly in Islamic boarding schools. However, this is different from learning Arabic, where not all students have the knowledge capital from school. The study aims to present some interesting findings regarding multilingual practices in the *Mahad* context. These findings should be taken into account by Islamic educational institutions to inform *mahasantri*. Farid & Lamb (2020) elucidate the significance of learning English for religious purposes, such as giving sermons and corresponding with Muslims worldwide. The results of this study are relevant to the language development of the *Mahad*. As a result, the study answers the following queries:

How is the yaumul-fannil-lughawi (language policy) at Mahad strategically established to Arabic and English among its mahasantri?

How can the yaumul-fannil-lughawi (language policy) actively maintain an Arabic and English environment within the Mahad ecosystem?

RESEARCH METHOD

Research Design

This interpretive study examines phenomena specific to media through a qualitative approach. The interpretative paradigm can reveal the underlying meaning of social reality (Rahardjo, 2018). Therefore, phenomenological qualitative research can explain phenomena in a variety of fields, such as evaluation, in which I examine a person, program, event, activity, process, or other entity. Time and activity limit phenomena, so I gather comprehensive data over time using various techniques (Creswell, 2013).

Data collection was conducted in several phases, beginning in November 2023 with an analysis of institutional work programs to establish a language environment as secondary data. The primary data was gathered through semi-structured interviews held in March and April 2024 with seven key respondents: three *musyrif* (language mentors), three *mahasantri* (students) selected based on positive, neutral, and negative dispositions towards the language policy, and one *murobbi* (language supervisor). To ensure depth and accuracy, follow-up interviews were conducted, supplemented by personal observational experiences. Following transcription, the collected data was classified and analyzed using a three-level analytical framework.

Respondents were permitted to speak in Indonesian, English, Arabic, or their native tongue during the interview. Respondents can critically and fully address data assertions because of their independence. To respond critically, it also values *Mahad*'s multilingualism. Wahyudi & Chusna (2018) claim that respondents feel more at ease and can express their opinions more quickly when they can respond to questions with flexibility. It may be helpful later on when collecting accurate data for this study.

Research Participants

Primary and secondary data are the two sources from which data sources are obtained. Assumptions and identifying individual biases and opinions at the outset of the research are comprised of primary data (Cresswell, 2013). Thus, statements from respondents who have been identified, such as *musyrif*, *murobbi*, and *mahasantri*, constitute the primary source of data for this study. In research, secondary data plays a supporting role (Cresswell, 2013). Accordingly, one of the *Mahad Al Jamiah*'s written work programs is secondary data.

To produce an in-depth study. I took seven respondents through various elements in *Mahad*. Sampling of respondents based on representatives of each *musyrif* language from three different dormitory buildings. For the *murobbi* interview sample, there is only one person because the *murobbi* has full responsibility for the *musyrif*. Then, I took a sample of three students from different dormitory buildings, and the criteria varied according to the table. This is done to obtain results and facilitate in-depth discussions that can be critically analyzed.

Table 1
The characteristics of participants

Name (*pseudonyms*)	Program Study/Position	Cultural Background/Language used	Last Formal Learning	Last Informal Learning
Baimur	Arabic Literature/*Murobbi*	Javanese/Arabic, English, Indonesian, Madurese, and Javanese language	Master	Boarding School
Zumus	English Literature/*Musyrif*	Javanese/English, Arabic, Indonesian, Javanese, and Madurese languages	State Madrasah Aliyah	1. Boarding School 2. English Course (3 Months)
Thomus	Mathematics/*Musyrif*	Javanese/Arabic, English, Indonesian, and Javanese languages	State Madrasah Aliyah	Boarding School
Iqmus	Arabic Literature/*Musyrif*	Javanese/Arabic, English, Indonesian, and Javanese language	Senior High School	1. Boarding School 2. Arabic Course in Bekasi (2 weeks)
Dimah	Islamic Family Law/*Mahasantri & language ambassador*	Batak/Arabic, English, Batak, Javanese, and Indonesian Languages	State Madrasah Aliyah	Not Yet
Famah	English Literature/*Mahasantri*	Javanese/English, Javanese, Arabic, and Indonesian languages	State Madrasah Aliyah	Boarding School
Pumah	Constitusional Law/*Mahasantri*	Betawi/English, Betawi, Javanese, and Indonesian languages	Senior High School	English Course in Jakarta (5 Months)

The work program above was created by the *musyrif* of the language division, which was agreed upon by *murobbi* and the dewan kiai in the language sector. In the language division work program, Islamic Boarding College (*Mahad Al Jamiah*) found that success in *yaumul-fannil-lughawi* (language policy) was creating a language environment with a pleasant approach. According to Spolsky (2021b), language management can not only be explained in words but can also be practiced. Essentially, an official language sets limits on the access and use of the language in certain situations, especially in the case of essential public services, thereby allowing the recognized language to become an integral part of people's daily lives. The work program set by *Mahad* provides a sign of behavior that involves interacting in Arabic or English in the Islamic Boarding College (*Mahad Al Jamiah*) environment.

Table 2
The work program

Program	Time	Purpose	Indicator	Information
Mufrodat of the Day	Tuesday (after *Shubuh*)	Increase foreign language vocabulary,	Able to use vocabulary at the right time and place, write	*Mahasantri* contributes to memorization, writing mufrodat and simple sentences to the room companion after reciting the Al-

Program	Time	Purpose	Indicator	Information
		practice writing, and making simple sentences	correctly and speak fluently (express)	Qur'an, the companion checks the fluency of the vocabulary/pronunciation and the correctness of writing the vocabulary and sentences created, then a weekly recap.
International Day	Thursday (05.00–17.00)	Practice and get used to speaking/kalam using international languages	You can hear conversations using foreign languages in the community, on at least one topic	*Musyrif* visited his companion's room at least once and invited him to discuss at least one topic of conversation *Mahasantri* who actively speak international languages are given a maximum value of 25 points each week (total max 100 every month)
يوم الفن لغوي *(yaumul-fannil-lughowi)*	Friday (after *Maghrib*)	Creating a language environment with a fun approach	*Mahasantri* who listens note down new vocabulary of at least 10 vocabulary words or 5 conversational sentences	The performance schedule is announced H-1 week, the assistants gather all their companions to discuss and plan their performances together and each *mahasantri* must get at least one scene (with-speak up)
Bengkel Bahasa	Saturday (after *Isya*)	Becomes a forum for a sharing session for *Mahasantri* in the language division	*Mahasantri* who have problems in learning international languages can find solutions (problem-solving)	Every Saturday night. The language division *Musyrif* stood by on one of the floors to open a consultation room for *mahasantri* who had problems in language learning English/Arabic.

Research Instruments

This study adopts a qualitative research design, employing semi-structured interviews as the primary data collection method. Seven respondents were purposively selected based on their relevance to the research objectives. Semi-structured interviews allow for flexible, open-ended conversations, enabling the researcher to gather nuanced insights while maintaining a consistent focus on the research questions. These interviews are critical for in-depth data analysis, as they provide rich, contextual information that can be explored and interpreted from different angles. To complement the interview data and enhance the study's methodological rigor, other supporting instruments are also used, including written work programs and institutional management structures. These documents offer valuable context and additional layers of information, ensuring a comprehensive understanding of the subject matter. The analysis of interview data is conducted using thematic analysis, where transcriptions are carefully reviewed, and respondent statements are coded to identify recurring themes. These themes are then compared with findings from the document analysis, which helps to triangulate the data, enhancing the validity and reliability of the research results. This multi-faceted approach ensures that the findings are grounded in diverse sources of evidence and allows for a deeper understanding of the research topic.

Data Analysis

This study employs three levels of analysis. First, I examined the language environment, opinions and habits using Spolsky's (2017) language policy theory. The three factors (practices, beliefs, management) served as an initial coding framework to categorize data from work programs and interviews with *mahasantri*, *musyrif*, and *murobbi*. Next, I applied Bourdieu's (1977) concept of habitus theory, utilizing the concepts of social and cultural capital as analytical lenses. This involved a second cycle of coding to identify habitual

language practices and how they constitute capital within *Mahad Al Jamiah*'s language environment, thus addressing the first research question. Finally, I utilized Kramsch's (2006) concepts of desire, symbolic power, and myth to conduct a critical discourse analysis of *yaumul-fannil-lughowi* practices. This third analytical layer helped interpret the deeper symbolic meanings and answer the second research question. To ensure validity, findings from each theoretical lens were triangulated with data from the other layers and the different respondents groups.

RESEARCH FINDINGS AND DISCUSSION
Research Findings
Implementation of language policy for *mahasantri* in *Mahad*

Datum 1. Actually, as a mahasantri, the need to speak Arabic and English is useful as an international language or Arabic as a muslim language and this is necessary, especially for the younger generation because later they will need language skills in the world of work

According to Thomus, having proficiency in both Arabic and English as international languages is imperative in today's workforce. By making this declaration, Thomus hopes to support the current language policy at Islamic Boarding College *(Mahad Al Jamiah)* with the opinions of the *mahasantri*. According to Spolsky (2014), the fact that English is widely used lends it a basic meaning in terms of dominance. Thus, Thomus's claim that Arabic is the language of the world and of Muslims is supported when it comes to empowering Arabic for *mahasantri* Islamic boarding schools.

For more details, see Rapatahana & Bunce (2012) English serves as the universal language of communication. However, English's popularity as a global language does not imply that learning it is simple. Although English is widely spoken worldwide, not everyone is proficient in it. English language proficiency is therefore necessary in today's globalized world, particularly in the workplace. Because of this, English has become essential to the growth of international communication among *mahasantri* as they have become more globally orientated.

The holy Qur'an, which has been around for fourteen centuries and is read by almost two billion Muslims, is written in Arabic (Bashir et al., 2023). Arabic serves as a means of communication for Muslims worldwide. Not all muslims though are proficient in speaking and understanding Arabic. Thus, when it comes to the holy Quran, Arabic is indeed the language of all Muslims worldwide. Naturally, however, as the world becomes larger, Arabic may become more competitive globally. For *mahasantri*, who hold opinions regarding the significance of Arabic for Muslims, to acquire an understanding of Arabic, they must learn the language.

Datum 2. By mastering Arabic or English, mahasantri can communicate more widely globally. So that is making mahasantri engage in Arabic and English activities

According to Iqmus's statement above, proficiency in both Arabic and English is a prerequisite for becoming a *mahasantri* of Islamic Boarding College *(Mahad Al Jamiah)*. Every *mahasantri* supports the language activities conducted at Islamic Boarding College *(Mahad Al Jamiah)* because they recognise the importance of language in facilitating global communication. This is consistent with Spolsky's (2017) idea that every learner can facilitate language practice by incorporating additional elements. Although Spolsky does not address the *mahasantri* context, this is still not entirely the same. Still, from a conceptual perspective, Spolsky's statement offers a view of learners, leading me to regard *mahasantri* as learners. It is crucial to emphasise that improving English language proficiency is primarily intended to boost international communication effectiveness (Zeng & Yang, 2024). However, it differs

from *Mahad* 's context. That being said, this supports the claim that using English can improve the efficacy of international communication. Since Iqmus' background is in a language study program and he is a language *musyrif*, he made the following statement: languages are important and vital worldwide, so that students can engage in activities in Arabic and English.

Datum 3. *We take an informal concept so that mahasantri can be more relaxed, using a drama approach or performance approach and so on, so that the desired language environment such as having the courage to get used to speaking Arabic and English can be experienced with pleasure*

Thomus says in the sentence above that the idea was approached using a theatrical or performance approach. Dramatic performances offer a variety of thrilling performances, including social media-popular parodies. This idea gives every *mahasantri* freedom over language. This is one instance where freedom need not be formal; it only pertains to language-related activities. It is a flexible approach to language management that will help *mahasantri* become more comfortable speaking Arabic and English. Thus, the idea of management is a component of language practice, which is made up of different components that work together to create a distinctive, unique, and orderly language practice (Spolsky, 2019)

Dramatic activities are said to promote language acquisition, prevent boredom, and help students acquire oral skills that are representative of real-world abilities (Y. J. Lee & Liu, 2022). It is hoped that using drama as an informal method of instruction in *yaumul-fannil-lughawi* will help *mahasantri* become less bored while adhering to *Mahad* 's language policy. Thus, in actuality, management speaks during dramatic performances. Thomus's statement about the language environment in Islamic Boarding College *(Mahad Al Jamiah)* emphasises the importance of speaking in a pleasant context through the use of drama, indicating that some students may feel pressured to attempt speaking Arabic and English.

Habitus in creating language practice learning

Datum 4. *We take an informal concept so that mahasantri can be more relaxed, using a drama approach or performance approach and so on, so that the desired language environment such as having the courage to get used to speaking Arabic and English can be experienced with pleasure*

Datum 5. *Hiding in the bathroom was because my mind was stuck, and at that time, I really wanted to smoke without being disturbed*

According to Bourdieu's habitus analysis, habitus can produce an idea that endures for a long time and is repeated in an individual's actions, thoughts, and social interactions (Medvetz & Sallaz, 2018). On the other hand, this might resemble the actions, ideas, and social interactions of *Mahasantri* in *Mahad*. Thomus then goes on to say that some *mahasantri* who smoked in the lavatory during language classes did so at the request of human resources. Because life's events are unique, they can result in a variety of life prospects and challenges brought on by various societal conditions. According to Shortt (2015), resistance is a lived experience that involves the appropriation, occupation, or transient use of space, and the act of resistance itself depends heavily on the meaning that the individual attaches to the space. *mahasantri's* resistance tactics, like "*hiding in the bathroom*," are not unique to them; in fact, "*smoking in the bathroom*" is a fundamental aspect of their identity since it allows them to smoke in peace. Since there are multiple points of view on this matter, it is impossible to conclude that *mahasantri* who smoke in the lavatory are misbehaving kids. Rather, these *mahasantri* may have a long-standing habit of smoking in the lavatory.

Datum 6. *Musyrif tries to interact by greeting Mahasantri in Arabic and English through International Day activities held every Thursday. Nevertheless, in reality, the mahasantri answered in*

Indonesian, Javanese, or Madurese. For example, in Madurese, which sometimes makes me laugh, "Ngocak Inggris arab meloloh". Mahasantri also speaks Arabic and English, if he is interested

The aforementioned statement has a cultural capital context. According to Zumus's statement, the process of developing a cultural capital habit began when *Musyrif* invited him to speak with *Mahasantri* on Thursdays until International Day. Wahyudi (2021a) said that now it is now our duty as intellectuals to protect our native tongue. It thus turns into a deliberate kind of multilingual practice. Because maintaining regional languages while interacting with others in a social setting is also a duty. However, the phrase "*Ngocak Inggris Arab meloloh*" clarifies that this cultural capital has developed into a routine when interacting with *musyrif*. Resistant space is typically regarded as "free" space from (Evans & Boyte, 1986; Courpasson & Vallas, 2016). The emergence of multilingual practice in the aforementioned statement is a type of "free space" where language policies govern the area. Still, in actuality, it is a free space for language use.

However, multilingual practice is also included in the above statement. Therefore, it is crucial to offer English or Arabic-speaking communication channels in the *Mahad* language environment to maintain the *mahasantri* language's dominance in its development. Cultural values become ingrained in each student, becoming their cultural capital (Bourdieu, 2010). Thus, through the concept of habitus, which has different cultural capital for each *mahasantri*, when *mahasantri*'s familiarity with *musyrif* is packaged through International Day and regular days, *mahasantri* will develop a sense of interest in speaking Arabic or English even though they are not participating in discussion activities

The reality of the language environment using bi/multilingualism

Datum 7. *Yang saya ketahui kalimat yang sering terdengar pada kegiatan berbahasa atau saat berinteraksi khususnya saya seperti abenta apah, suwun cak, thank you, good morning, شكرً (Syukron), صباح الخير (Shobahul Khoir)*

EN: What I know are sentences that are often heard in speaking activities or when interacting, especially me, such as abenta apah, suwun cak, thank you, good morning, (Syukron) شكرً , صباح الخير (Shobahul Khoir)

This is consistent with Famah's assertion that the phrases "*abenta apah*, *suwun cak*, thank you, good morning, (*shobahul khoir*) صباح الخير, شكرً (*Syukron*)" frequently occur when hearing interactions or activities. These phrases demonstrate how everything is a part of the multilingualism myth. This opinion is deemed false because it is challenging to have large-scale, active language conversations in Islamic Boarding College *(Mahad Al Jamiah)* due to the language environment there. Because he is sluggish when speaking Arabic and English during language exercises, the sentences Famah conveys also become a part of his subjective feelings. In discourse, myth employs language for purposes other than its objective veracity (Kramsch, 2006). Additionally, it is indicated by the term "*abenta apah*," which clarifies that it is a type of feeling that refers to "what you say". Thus, even though Kramsch did not say it in a Madurese, Arabic, or English context. Nonetheless, parallels exist between multilingual interpretations of myth and *mahasantri* assertions. Accordingly, the sentence "*abenta apah, suwun cak, thank you, good morning, (shobahul khoir)* صباح الخير, شكرً *(Syukron)*" is an example of an emotional outburst and also reflects other intentions, such as a lack of confidence in speaking Arabic and English.

Datum 8. Sa*ya berani berbicara bahasa inggris ketika beli jajan di kantin saja bang seperti "how much?" dengan maksud ingin membeli dengan mendapatkan diskon serta "(Syirkah... Syirkah.. Syirkah..) .... شركة ......شركة ...شركة" sebagai kode kantin mabna akan dibuka. Berbicara di kantin mabna memberikan saya rasa enjoy berbicara di area kantin sambil merokok*

EN: I dare to speak English when buying snacks in the canteen, bro, like "how much?" to want to buy and get a discount and "شركة .... شركة .... شركة .... شركة..." as the code for the canteen where it will be opened. Talking in the canteen gives me the feeling of enjoying talking in the canteen area while smoking

According to Pumah's statement, Pumah spoke up while purchasing snacks in the canteen. This is restricted to using Arabic or English because Pumah's explanation of his confidence in speaking these languages when purchasing snacks is visible from the mabna canteen. Pumah's English speaking performativity is evident in this instance. An unstable concept is used in this performativity (Sayer, 2014). This shaky theory explains how Pumah's statements and actions reflect a mistrust of the official language used in *Mahad* language activities.

Pumah's ability to smoke in the Mabna canteen area and pay for snacks in Arabic and English supported this explanation. "How much" and "(*Syirkah… Syirkah... Syirkah…*) or as we known شركة....شركة ... شركة ... شركة...." are two examples of sentences delivered by Pumah that have symbolic power because the word "شركة" has the definition of a company where the orientation of the company is a company in the house (dormitory). Thus, when the canteen opens, "(*Syirkah*) شركة" has the symbolic power to start language conversations. The authority a symbol bestows upon the sentence is known as its symbolic power.

Discussion

The findings of our study at the Islamic Boarding College (*Mahad Al Jamiah*) highlighted the shortcomings of the bilingual language policy in the *Mahad* setting. The primary cause of this suboptimality is the limited interaction that arises from the students' lack of intimacy with the Muslim students. Olateju Temitope Akintayo et al. (2024) stated that creating a learning environment that can encourage equality, diversity, and inclusion requires ongoing commitment, collaboration, and innovation. Consequently, to establish the best environment for language practice, a language manager's demeanour must foster a feeling of intimacy with the students.

According to this study, managers of language and writing programs assist *mahasantri* in creating an environment in *Mahad* that is both Arabic and English. Prior studies conducted by Farid et al. (2023) have demonstrated that school policies and institutional features may impact children's motivation and language development. This study supports the findings of Farid et al. (2023) that institutional factors and school policies may influence language development, as indicated by the contribution of written work programs to establishing a language environment in *Mahad*. This research is different from previous research, even though it discusses Islamic boarding schools, because it created *Mahad* 's language environment through bilingualism. To encourage *mahasantri* to acquire the language consistently and successfully, a well-thought-out work program is necessary for the implementation of a language environment. Therefore, the implementation designed by *Mahad Al Jamiah* cannot guarantee the success of the language environment program especially in *yaumul-fannil-lughawi*.

Additionally, this study discovered that many *mahasantri* expressed a dislike for the *Mahad* language division bilingualism. In earlier research, Irham (2023) assessed Arabic and English in Islamic boarding schools. Similar Arabic and English language patterns can be found in the Islamic Boarding College (*Mahad Al Jamiah*) setting. A recent study has shown that English teaching methods are still below par, possibly because English teachers lack professional pedagogical skills. However, several language researchers also suggest that English teachers should ensure that students not only understand their lessons or newly introduced vocabulary but also use it in real-world contexts with ease and confidence, following syntax and semantics (Samifanni & Gumanit, 2020). This research improves the student environment at the *Mahad Al Jamiah*. This study shows how a thorough examination

of language policies, especially the *yaumul-fannil-lughawi program*, can influence individual environments from various in-depth perspectives..

Mahasantri opposition to *Mahad* 's multilingual practice was also discovered in this study. This study is comparable to that of Farid & Lamb (2020), who investigated the motivation of students to learn English in a pesantren setting and discovered that students who identify as conservative religious are conflicted about learning the facts. There is not much proof that *Mahasantri* did not enjoy studying English and Arabic. According to this study, residents of *Mahad* practise (language policy) and hide in the lavatory as a form of resistance. Charalambous et al. (2016) believe that resistance stems from students' fear and anxiety, thinking that speaking their native language would make them appear more native. Thus, the *yaumul-fannil-lughawi* can indirectly shape the ecosystem of multilingual practices in *Mahad*.

In general, the author discusses the research questions. There will be several examples of language use, customs, and multilingualism at *Mahad*. In addition, questions regarding strategies for design and implementation at *Mahad*. There are three new findings from this study. This study begins by applying Bourdieu (1977) to try to view from the perspective of habitus in analysis. Then, the principles of Spolsky (2017) were used to analyze the language policy of *Mahad Al Jamiah*. Given the work program and written language policy are bilingual, this study can also use the principles of Kramsch (2006) to examine the multilingualism of *Mahad*. The languages used at *Mahad* are Javanese, Arabic, English, Indonesian, and regional languages.

CONCLUSION

The circumstances at Islamic Boarding College (*Mahad Al Jamiah*) in East Java demonstrated that *mahasantri* were not benefiting from the dual language policy. *Mahasantri* is opposed to the multilingual practices outlined in the *Mahad* language policy. But not only through verbal exchanges. According to the study, *mahasantri*'s language practices have an impact on language policy that is favourable, neutral, or negative. This study found that factors beyond language policy, or *yaumul-fannil-lughawi*, have influenced the language environment of Islamic Boarding College (*Mahad* Al Jamiah). Several language policy components influence the development of the language environment. The customs of *yaumul-fannil-lughawi* instill confidence in *mahasantri* by encouraging them to practice Arabic and English regularly. This study highlights the relationship between habitus, multilingualism, and language policy in establishing the language policy that sustains *Mahad*'s environment, as well as the function of *yaumul-fannil-lughawi* in creating the language environment.

This study describes *Mahad*'s language environment, which fills a gap in previous research. According to this study, multilingual practices in language development have rendered *Mahad* 's bilingual language policy ineffective for *mahasantri*. The purpose of *yaumul-fannil-lughawi* (language policy) in creating *Mahad* 's language environment is not optimal because *mahasantri* have various goals, such as obeying *Mahad* in cancelling duties. The opposition from students suggests that the language policy, which aims to create a favourable impression of *mahasantri*, is not operating as intended. However, this research also has various limitations, so further research can contribute to language policy practices that enhance the diversity of the language environment.

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