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## Multilingual Realities and English Teacher Construction in Indonesian Pesantren: A Narrative Inquiry

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### Abstract

This study aimed to explore the construction of English teacher identity within the multilingual and religiously oriented environment of Indonesian pesantren through a narrative inquiry approach. Applying narrative inquiry, the study examined how teachers negotiate their religious and professional identities while balancing multiple language ideologies embodied in this educational context. Data were collected through in-depth semi-structured interviews and reflective journals, providing rich narratives of teachers' experiences, challenges, and strategies in navigating their roles. Three key themes emerged: balancing language ideologies, the interplay between religious and professional identities, and multilingual practices in the classroom. The findings reveal the dynamic, context-responsive nature of teacher identity development within pesantren, highlighting how educators align religious values with pedagogical goals. This study addresses a critical gap by focusing on identity formation in faith-based multilingual education settings, offering new insights beyond secular or formal institutions. The implications contribute to broader discussions on teacher identity, multilingual education, and the intersection of language, religion, and teaching practices

**Keywords:** Multilingual Realities, Professional Identity, English Teacher Instruction

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### INTRODUCTION

In multilingual educational environments, teachers not only impart knowledge but also navigate complex language dynamics, constructing their professional identities in the process. Pesantren, traditional Islamic boarding schools, represent a distinctive educational setting where multiple languages coexist, including Arabic for religious education, Indonesian as the national language, and regional languages reflecting local culture (Hakim, 2023). In recent years, English has also been integrated into pesantren curricula, reflecting global educational trends and the need for broader linguistic competence (Hasyim & Masykuri, 2015; Zein & Stroupe, 2019). Pesantren accommodate non-religious subjects and offer English language teaching to compete with public schools, but often face challenges like insufficient materials and teachers, leading to inadequate language competence among students (Irham, 2023). The other challenges due to the dual (national and locally developed) curriculum focus, limited lesson duration, and the symbolic capital of Arabic overshadowing English's perceived value (Skourdumbis & Madkur, 2020). This shift requires English teachers in pesantren to adapt their teaching practices to fit within the cultural and religious framework of the pesantren, while also meeting the demands of modern education.

The multilingual environment of pesantren offers both opportunities and challenges for English language teachers. On the one hand, it provides rich linguistic resources and diverse cultural contexts that can be leveraged to enhance language learning (Choi & Ollerhead, 2018). On the other hand, teachers must navigate the interplay of various languages, each with its own role and status within the educational system, which impacts both their teaching practices and professional identities (Menken & García, 2010). Understanding how teachers construct and negotiate their identities in such multilingual settings is crucial, as teacher identity has been shown to influence instructional decisions, classroom interactions, and overall teaching effectiveness (Choi & Ollerhead, 2018).

The concept of teacher identity is complex and multifaceted, encompassing personal beliefs, experiences, and professional roles (Pennington & Richards, 2016). In multilingual contexts, teacher identity is often shaped by the languages used in instruction and the cultural values associated with those languages (Gorter & Arocena, 2020). In Indonesian pesantren, English language teachers must reconcile their roles as facilitators of a global language with the cultural and religious values that are deeply embedded in the pesantren environment (Farid & Lamb, 2020). This dynamic process of identity construction is influenced by various factors, including teachers' linguistic backgrounds, pedagogical experiences, and interactions with students and colleagues.

Understanding the experiences of English teachers in multilingual contexts can inform teacher preparation programs, highlighting the need for strategies that address the challenges and opportunities of multilingual teaching (Fairley, 2020). This study therefore aims to explore how English language teachers in Indonesian pesantren construct their professional identities in a multilingual context. Using a narrative inquiry approach, the research seeks to capture the lived experiences of teachers, focusing on how they navigate and integrate multiple languages in their teaching practices. The findings of this study are expected to have significant implications for language teacher education and policy.

### **Literature Review**

Teacher identity is a complex, dynamic construct shaped by an interplay of personal, social, and contextual factors. It is closely linked to teachers' beliefs, experiences, and practices, and is continuously renegotiated based on the specific educational settings in which teachers operate (Ji et al., 2024). In the broader framework of teacher identity, specific teaching fields, such as English language teaching, present unique characteristics. A language teacher, according to Pennington & Richards (2016), shapes their professional identity by adjusting and personalizing disciplinary or professional knowledge based on their own personal experiences. Pennington and Richards redefined and classified key competencies that form the foundation of a language teacher's identity. These competencies are divided into two categories: foundational competencies (which include knowledge related to language, the subject area, the teaching context, and the students) and advanced competencies (which involve reflecting on practice and engaging in professional communities). Additionally, as part of their identity, language teachers need a strong background in the language they teach and a high level of proficiency. Torres-Rocha (2019) identified four key areas that broadly define language teacher identity: the subject area (primarily English), their identity as native or non-native speakers, their attitude toward different cultures, and the teaching methods they use in the classroom.

In multilingual classrooms, teachers often find themselves at the intersection of competing language ideologies, which influence how they perceive their roles and responsibilities. This intersectionality influences their pedagogical approaches and professional development, highlighting the complexity of teacher identity in multilingual contexts (Safatian, 2024). For example, teachers in multilingual settings may face tensions between promoting the national language and incorporating foreign languages, such as English, in a way that respects the students' cultural identities (De Costa & Norton, 2017). These challenges can have a significant impact on teacher identity, as teachers navigate

their beliefs about language and culture while striving to meet the diverse needs of their students (Gallagher & Scrivner, 2024).

Multilingualism plays a crucial role in shaping teacher identity, particularly in the context of English as a Foreign Language (EFL) instruction. Teachers in multilingual settings often need to develop a deep understanding of their own linguistic and cultural identities to effectively support their students (Lorenz et al., 2021). This pedagogical beliefs inform teachers to create a more inclusive and supportive learning environment that values the linguistic diversity of students (Wagner, 2021). Moreover, multilingual teachers as far as I am concerned during my professional teaching experiences, are often required to take on multiple roles, such as language model, cultural mediator, and facilitator, which further shapes their professional identities.

In summing up, there exists the complex interplay between multilingualism, teacher identity, and the unique context of Indonesian pesantren. Multilingualism offers significant opportunities for enhancing language education, but it also presents challenges that require careful navigation by teachers. The construction of teacher identity in multilingual contexts is shaped by personal beliefs, social interactions, and the specific educational settings in which teachers operate. In the context of pesantren, English language teachers must navigate a unique linguistic and cultural landscape, balancing the demands of teaching a global language with the cultural and religious values of the pesantren environment.

A growing number of previous studies has addressed the issue of language teacher identity in multilingual context. A study by Im & Park (2024) revealed Korean EFL teachers' transforming English language teaching by advocating for a more inclusive understanding of identity that acknowledges the diverse linguistic backgrounds of teachers and learners in higher education. Another research elaborated how Hongkong English language teacher negotiated their multilingual identity and the monolingual NET identity ascribed in the workplace, and developed counter-strategies to turn the knowledge of the local language and culture into resources in teaching (Gu et al., 2022). In a similar vein, indicated that the development of Thai English teacher identity was marked by strong self-assurance in their role as non-native English teachers, stemmed from their professional credentials, English language proficiency, and accumulated teaching experience (Phaethong et al., 2024).

All of these studies, mentioned above, underscore the evolving nature of teacher identity within multilingual settings, highlighting how teachers navigate between multiple linguistic and cultural expectations in their professional contexts. However, these studies primarily focus on higher education or urban, secular settings, leaving a gap in understanding how English teachers in religious and multilingual environments, such as Indonesian pesantren, construct their identities. The present study addresses this gap by exploring how teachers balance religious and professional identities while navigating diverse language ideologies in their practice. This research sheds light on the distinct challenges and strategies teachers adopt in balancing their roles within a faith-based institution, offering new insights into identity formation in multilingual and religiously oriented contexts.

## **METHOD**

### **Research Design**

The study aimed to capture the lived experiences of English language teachers in multilingual contexts of pesantren and how these experiences contribute to the construction of their professional identities. To achieve this, a narrative inquiry approach was utilized to deepen the understanding of identity formation and teaching practices among novice teachers. Narrative inquiry allows for the collection of stories related to teachers' experiences in language teaching, learning, and professional development. This

type of information is essential for the research, making narrative inquiry a fitting method, as it focuses on people's personal stories as a sequence of events (Barkhuizen et al., 2014; Pinnegar & Daynes, 2007). The strength of narrative inquiry lies in its ability to interpret individuals' experiences through their stories, and enables researchers "to understand the inner mental worlds of language teachers and learners, as well as the nature of language teaching and learning as both social and educational activities" (Barkhuizen et al., 2014, p.2). Thus, using narrative inquiry was appropriate for this research, as it seeks to capture experiences and emotions as a series of events.

**Participants**

The participants of the study were five English language teachers from different pesantren located in southern Sumatra, Indonesia. These teachers were selected through purposive sampling, as they represent individuals who have substantial experience in teaching English in a multilingual pesantren setting and are capable of providing rich insights into the research problem (Creswell & Poth, 2018). All participants, as per Table 1, had at least five years of teaching experience in pesantren and were exposed to multilingual contexts. Through their consent, they demonstrated a willingness to share their stories and reflections on their professional identity. The diversity in their backgrounds—regarding age, gender, teaching experience, and exposure to multilingual contexts—allowed for a comprehensive exploration of the phenomenon under study.

Table 1. Demographic information of participants

Pseudonym	Gender	Age	Teaching experience
Pak Ardian	Male	35	10
Bu Siti	Female	27	5
Pak Budi	Male	42	12
Bu Rina	Female	30	8
Pak Hasan	Male	45	15

To protect their confidentiality, all teachers are referred to by pseudonyms (Ardian, Siti, Budi, Rina, and Hasan). These pseudonyms are preceded by "Pak" (Mr) for male teachers or "Bu" (Ms) for female teachers, which is a customary form of address in professional settings in Indonesia. Participation in the study was entirely voluntary, and the teacher participants were fully informed of their right to withdraw at any point during the research without facing any repercussions.

**Data Collection**

Data collection was carried out through a combination of semi-structured interviews and reflective journals to gather rich and in-depth data. In semi-structured Interviews, each participant was interviewed individually, allowing them to share their personal experiences, beliefs, and perceptions in their own words (Knott et al., 2022) about teaching English in a multilingual pesantren environment. Meanwhile, in reflective journals, participants were asked to keep reflective journals over a two-month period, documenting their thoughts, challenges, and reflections on their teaching practices and identity construction. This method provided insights into their day-to-day experiences and their evolving perceptions of their professional identity (Barkhuizen et al., 2014).

**Data Analysis**

The data were analyzed using six-phase thematic analysis. As outlined by Braun & Clarke (2022), thematic analysis is a flexible qualitative method that allows for the identification, analysis, and interpretation of patterns of meaning within data.

No	Steps	Process
1	Data familiarization	All interviews were transcribed verbatim, and the transcripts, reflective journals were read repeatedly to become familiar

		with the data and to identify preliminary ideas.
2	Initial coding	The data were then coded using an inductive approach. Each transcript was segmented into meaningful units, and open coding was applied to capture initial codes related to teacher identity, multilingualism, and cultural and religious influences.
3	Search for themes	Codes were grouped to identify broader patterns or themes. Themes that emerged included the negotiation of linguistic and cultural identities, challenges in balancing multilingual education, and the influence of pesantren culture on teacher identity.
4	Refining themes	The preliminary themes were revisited and refined to ensure they are clear, coherent, and accurately represent the data. This involves combining or separating themes as needed and ensuring that each theme is distinct, while also checking that they relate meaningfully to the overall research questions about multilingualism and teacher identity in the pesantren context.
5	Defining themes	Themes were reviewed and refined to ensure they accurately captured the participants' experiences and aligned with the research questions. Key themes included "balancing language ideologies," "religious and professional identity", and "multilingual practices in the classroom."
6	Reporting	Finally, the themes were reported in relation to the literature on multilingualism and teacher identity. This interpretation helped to situate the findings within the broader context of multilingual education and identity research.

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## RESULT

This study on the multilingual realities and English teacher identity construction in Indonesian pesantren reveals three key themes: balancing language ideologies, religious and professional identity, and multilingual practices in the classroom.

### **Balancing Language Ideologies**

The theme of balancing language ideologies emerged as teachers in the pesantren context expressed the challenge of navigating and reconciling different linguistic priorities: English as a global language, Indonesian as the national language, and Arabic as the language of religious significance. Teachers frequently discussed the tension between these language ideologies and their impact on their teaching practices and identity.

From the interviews, many teachers highlighted the struggle to ensure that all three languages were valued without compromising the pesantren's traditional focus on Arabic. One teacher, for instance, noted:

*"In our pesantren, we emphasize Arabic for religious purposes, but at the same time, we need to ensure that students learn English well because it is essential for their future. Balancing these two can be difficult because Arabic is seen as the more 'religious' language, and English as a tool for worldly success." (Pak Ardian, Interview)*

This perspective indicates the challenge of positioning English as an important language for students' academic and professional growth without detracting from the pesantren's religious values and commitment to Arabic. Teachers often found themselves

needing to justify the importance of English to both students and pesantren authorities while upholding the pesantren's linguistic and cultural identity.

In their reflective journals, some teachers described strategies they employed to navigate these competing ideologies. For example, one teacher wrote:

*"I try to relate English lessons to the students' future, such as explaining that understanding English can help them access more Islamic knowledge online. In this way, I show them that learning English is not against our values but can, in fact, support them."* (Bu Siti, reflective journal)

This reflection illustrates the deliberate attempts made by teachers to align the teaching of English with the students' religious goals, thereby creating a more balanced perspective on the role of different languages. Teachers adopted integrative approaches that positioned each language as complementary to students' broader educational needs and aspirations. Another teacher shared:

*"Sometimes I use examples in Indonesian or even Sundanese to explain difficult concepts in English. This helps students see how all languages are connected and helps them relate more to what they are learning."* (Pak Budi, Interview)

This demonstrates how teachers leveraged students' linguistic repertoires to promote understanding and appreciation for multiple languages. By doing so, teachers positioned themselves as facilitators of multilingualism, not only promoting English as a valuable language but also recognizing the roles of Indonesian and local languages in education.

### **Religious and Professional Identity**

The second theme that emerged from the data is the interplay between teachers' religious and professional identities. English teachers in the pesantren context often described themselves as both language educators and religious guides, and this dual role significantly shaped their approach to teaching. They perceived their work as a balancing act between imparting language skills and upholding the pesantren's religious ethos.

From the interviews, the participants shared how they incorporate Islamic values into their English lessons. One teacher explained:

*"As an English teacher, I can't just teach grammar or vocabulary. In every lesson, I also try to convey moral messages that align with Islamic teachings. For example, if we are learning about famous personalities, I choose examples that reflect good character traits, such as perseverance, humility, and respect for others."* (Bu Rina, Interview)

This reflects the teachers' conscious effort to maintain their religious identity alongside their professional responsibilities. They viewed their role not just as instructors of a foreign language but as integral to the students' moral and spiritual development. The inclusion of Islamic teachings in language lessons helped to align English education with the pesantren's core values, ensuring that learning a foreign language did not come at the cost of losing cultural or religious identity.

In their journals, the teachers often described the challenges and opportunities associated with this dual role. One teacher wrote:

*"Sometimes, I feel the need to emphasize that learning English is not only for worldly success but also for contributing to the ummah. I remind students that by learning English, they can better share Islamic values with a global audience." (Pak Hasan, Reflective Journal)*

This demonstrates how teachers negotiate their professional identity as language instructors with their religious duty to guide students in their faith. Teachers sought to present English not only as important skill for their future career, but also as a tool for serving the Islamic community, thus framing language learning within the larger context of religious and communal contributions. Another teacher shared in an interview:

*"I always ensure that the materials I use in class align with Islamic values. For instance, I avoid topics that might be sensitive or that do not align with our beliefs. Instead, I adapt the materials to make them more suitable for the pesantren environment. For example, instead of making a sentence like "John wakes up at 7 AM, has a quick breakfast, and then has breakfast", I use this sentence: "Fatih wakes up at 4:30 AM, performs the Fajr prayer, then has breakfast with his friends before going to school." (Bu Siti, Interview)*

Here, Bu Siti highlights a thoughtful and context-sensitive approach to teaching English in the pesantren environment. She adapted this material by creating examples that align more closely with students' experiences and religious practices in practices. This adaptation serves a dual purpose: it makes the learning process more relatable for students, thereby increasing their engagement and understanding, while also reinforcing the pesantren's ethos. As mentioned in the extract, replacing *"John wakes up at 7 AM, has a quick breakfast, and then has breakfast"* with *"Fatih wakes up at 4:30 AM, performs the Fajr prayer, then has breakfast with his friends before going to school"* is a practical way to integrate elements of Islamic practice into language learning. This change not only maintains the focus on grammatical structure but also introduces cultural context that is meaningful to students. This practice highlights the teachers' sensitivity to maintaining an appropriate balance between the content of English lessons and the religious expectations of the pesantren. Teachers took care to ensure that the materials they used aligned with the moral and ethical standards of the institution, thereby reinforcing their identity as educators committed to both professional excellence and religious integrity.

### **Multilingual Practices in the Pesantren's English Classroom**

The third key theme that emerged from the data is the use of multilingual practices in the classroom. Teachers in the pesantren setting utilized a range of multilingual strategies, including code-switching and translanguaging, to facilitate students' understanding and actively engage them in the learning process. The incorporation of Indonesian, Arabic, and English into the lessons allowed teachers to bridge the gap between different cultural and linguistic contexts, making the learning experience more accessible and meaningful.

The teacher participants emphasized the importance of using multiple languages to explain complex concepts in English. One teacher explained:

*"When students struggle to understand a particular concept in English, I often explain it in Indonesian first and then connect it with relevant Arabic vocabulary. This way, they can relate the new English words to something they already know, whether it's their native language or the religious terms they are familiar with." (Pak Ardian, Interview)*

This approach illustrates how teachers utilized code-switching as an instructional tool to scaffold students' learning. By drawing on both Indonesian and Arabic, teachers could make abstract concepts more concrete and accessible, allowing students to build connections across their existing linguistic repertoire. This practice not only facilitated comprehension but also validated the students' linguistic and cultural backgrounds as valuable resources in the learning process.

In a similar vein, the teachers frequently described instances where the use of multiple languages enhanced students' participation and confidence in using English. In this case, a teacher wrote:

*"I noticed that when I allowed students to use a mix of languages during discussions, they felt more comfortable expressing their ideas. It helped them gradually incorporate more English words into their sentences without feeling overwhelmed or anxious about making mistakes."* (Pak Budi, Reflective Journal)

This reflection highlights the effectiveness of translanguaging practices in promoting student engagement. By encouraging students to use all of their linguistic resources, teachers created a supportive environment where students could practice English in a way that felt natural and less intimidating. The use of Indonesian and Arabic alongside English helped to lower students' affective filter, thus enabling them to engage more actively in classroom activities. Another teacher wrote:

*"I often use Arabic when teaching specific vocabulary related to religious topics, as students are already familiar with many of these terms. For example, when teaching about 'charity,' I use the word 'sadaqah' because students understand its meaning deeply, and it helps them make connections with the English term."* (Bu Siti, Interview)

This example shows how teachers strategically used Arabic to enhance students' understanding of culturally specific concepts. With the students' familiarity with religious vocabulary, teachers could make the learning of new English words more meaningful and contextually relevant. This practice not only enriched students' vocabulary but also helped to integrate English into their existing knowledge of Islamic teachings.

## **DISCUSSION**

The findings of this study shed light on the complex interplay between multilingual realities and the construction of English language teacher identities in Indonesian pesantren. The three key themes—balancing language ideologies, religious and professional identity negotiation, and multilingual practices in the classroom—offer valuable insights into the unique challenges and strategies employed by teachers in this context. This section discusses these themes in relation to existing literature and their implications for teacher identity, multilingual education, and pedagogical practices in religious settings.

The teachers in this study are positioned at the intersection of multiple language ideologies. On one hand, English is seen as essential for students' global competitiveness, while on the other hand, pesantren culture promotes Arabic as the language of Islamic scholarship and Indonesian as a marker of national identity. This alignment with multiple ideologies requires teachers to carefully navigate the tension between promoting global, national, and religious values through language education. These findings resonate with previous studies highlighting the challenge of managing competing language ideologies in multilingual settings (Gorter & Arocena, 2020; Menken & García, 2010). This intersectionality of different language ideologies affects their teaching practices and



professional development (Safatian, 2024). Teachers often adopt a pragmatic stance, positioning English as a tool for both global engagement and religious outreach, framing it not as a threat to Islamic or national identity but as a complementary asset (Farid & Lamb, 2020). This balancing act illustrates how teachers reconcile tensions between seemingly contradictory language ideologies, constructing identities that are responsive to the pesantren's sociolinguistic realities.

The findings also emphasize how teachers negotiate their dual roles—balancing their religious identities as members of a pesantren community with their professional responsibilities as English educators. Teaching English in a religious context presents unique challenges, as English is often associated with Western culture, which may conflict with Islamic values. However, teachers in this study strategically integrate religious values into their professional roles, seeing both identities not as oppositional but as complementary. This negotiation of religious and professional identities aligns with previous research on teacher identity in multilingual contexts (Pennington & Richards, 2016; Phaethong et al., 2024). Teachers do not merely perform their roles as English instructors but also serve as cultural brokers (Gu et al., 2022) which in this case of pesantren can mediate between the expectations of the pesantren, students, and the global world. In this way, they construct hybrid identities that reflect both religious commitment and pedagogical professionalism, underscoring the dynamic nature of teacher identity construction.

The last finding of this study highlights how teachers employ multilingual practices in their classrooms, using a flexible approach that draws on multiple languages—English, Indonesian, and Arabic—depending on the context and instructional goals. Translanguaging, or the blending of multiple languages in teaching and learning, emerges as a key strategy for supporting students' understanding and fostering engagement. These findings align with García & Wei's (2014) view that translanguaging is not just a communicative practice but also a way for teachers to express their identities and manage multilingual realities. This is in concordance with other scholars emphasizing the importance of accommodating the diverse linguistic backgrounds of teachers and learners in ELT practices (Im & Park, 2024; Wagner, 2021). By shifting between languages, teachers ensure that students remain connected to their religious and cultural roots while acquiring new linguistic skills. This multilingual approach also reflects the pesantren's broader linguistic ecology, where multiple languages coexist and serve distinct social, educational, and religious purposes.

The implications of this study are significant for both educational policy and teacher professional development. The findings accentuate the importance of context-responsive pedagogy (Abdalla & Moussa, 2024; Madkur et al., 2024), where teachers adapt their practices to reflect the cultural, linguistic, and religious backgrounds of their students. Teacher education programs should emphasize the development of culturally responsive teaching strategies, particularly in multilingual and faith-based contexts. Such training can better prepare teachers to navigate competing language ideologies, integrate students' cultural and religious values into their pedagogical practices, and employ multilingual approaches effectively. For policymakers, the findings highlight the importance of creating curriculum frameworks that are flexible enough to allow for the integration of local cultural and religious contexts. Supporting multilingual practices and recognizing the value of teachers' efforts to align language instruction with students' cultural identities can contribute to a more inclusive and effective educational system. Encouraging professional development opportunities that focus on these aspects will further empower teachers to create meaningful and engaging learning experiences for their students.

The limitation of this study is its focus on a specific educational context—Indonesian pesantren—which may limit the generalizability of the findings to other contexts. While the study provides valuable insights into the interplay between religious and professional

identities in multilingual environments, the unique sociocultural and religious dynamics of pesantren may not fully apply to other faith-based or multilingual educational institutions. Additionally, the study relies on qualitative methods, particularly narrative inquiry, which captures in-depth personal experiences but may not provide broader statistical generalizations. Future research could address these limitations by conducting comparative studies across different religious and multilingual educational contexts or employing mixed-method approaches to strengthen the findings. Additionally, future studies could examine the perspectives of students in pesantren to understand their experiences with multilingual education and how they perceive the influence of cultural and religious values on their language learning. This would provide a more holistic view of how multilingual and culturally responsive approaches impact language education in faith-based contexts.

## **CONCLUSION**

This study explored the multilingual approach and English teacher identity in the unique context of Indonesian pesantren through a narrative inquiry. The findings revealed that teachers in pesantren face the challenge of balancing diverse language ideologies, managing their religious and professional identities, and utilizing multilingual practices in the classroom to enhance learning. By integrating English, Indonesian, and Arabic, teachers not only facilitated students' comprehension but also aligned language instruction with the cultural and religious values of the pesantren. The study emphasizes the importance of context-responsive pedagogy, where teachers adapt their practices to reflect the sociocultural context of their students, thereby promoting both linguistic competence and cultural identity. The interplay between religious beliefs and professional identity plays a critical role in shaping how teachers in pesantren approach their pedagogical responsibilities. Their dual commitment to promoting students' academic and moral development is evident in the way they contextualize language instruction within the framework of Islamic values. This integration of faith and pedagogy highlights the distinct nature of teacher identity in faith-based educational settings. Furthermore, the use of multilingual practices such as translanguaging has proven to be an effective strategy for making English accessible while respecting students' linguistic backgrounds. These practices empower students by validating their existing linguistic resources and promoting a positive learning environment.

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