

Research Article

Digital Translanguaging in Teaching Turath: Negotiating Tradition And Modernity At An Islamic University

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Abstract

The tension between preserving the linguistic sanctity of Turath (Islamic heritage) and accommodating the cognitive habits of digital natives represents a critical challenge in modern Islamic Higher Education. While traditional pedagogies often remain rigid, there is an urgent need to understand how digital interactions facilitate the negotiation of meaning between classical Arabic texts and contemporary student identities. Purpose: This study investigates how digital translanguaging practices function as a bridge between tradition and modernity within the context of Balaghah (Rhetoric) instruction. Method: Employing a virtual ethnographic case study at an Indonesian Islamic University, the research analyzed online interactions via WhatsApp and Zoom using a hybrid of Thematic Analysis and Computer-Mediated Discourse Analysis (CMDA). Key Findings: The results demonstrate that digital translanguaging serves as a strategic pedagogical resource rather than a linguistic deficiency. Four primary strategies emerged: (1) vernacularization for cognitive scaffolding, (2) trans-semiotizing through visual logic (emojis/memes), (3) the negotiation of authority via "Santri slang" to mitigate language anxiety, and (4) iterative clarification loops. Implications: The study concludes that these practices create a "Third Space" that evolves the traditional Makna Gandul technique into a digital vernacular, proving essential for the sustainable preservation of Turath pedagogy in the 21st century.

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INTRODUCTION

The landscape of international higher education has experienced considerable transformation through the integration of digital technologies and multilingual teaching methodologies. These advancements have significantly altered the processes of knowledge development and dissemination. Contemporary discussions in education increasingly view the classroom as a "translanguaging space" where students utilize their diverse linguistic abilities to grasp complex concepts (Dobinson et al. 2023; Huang and Chalmers 2023). This notion is particularly critical within Islamic pedagogy in the digital era, where the instruction of Turath (the classical Islamic tradition) strives to protect traditional knowledge while accommodating the learning preferences of "digital natives" who operate in multimodal environments (Zhu and Gu 2022). Consequently, the preservation

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of Turath through modern pedagogy requires a shift from rigid linguistic silos to more fluid, digitally-mediated interactions.

An ideal modern Islamic classroom should serve as a collaborative nexus where traditional teachings and contemporary educational practices converge. Despite this, the delivery of Turath is often maintained through teacher-centered methodologies that prioritize the purity of the Arabic language at the expense of conceptual depth (Baidawi, Alim, and Rabi'ah 2020; Sarmiwida 2023). This monolingual focus presents cognitive hurdles for students accustomed to digital communication (Almayez 2022; King, Song, and Child 2023). In this context, religious education and digital literacy are no longer separate domains; students must navigate the intricacies of classical texts while connecting them to their digital experiences. The use of platforms like WhatsApp and Zoom complicates this, as informal digital interactions often clash with formal linguistic conventions (Azis and Toyyibah 2023; Roemintoyo, Muhammad, and Budiarto 2020).

While prior research has explored translanguaging in secular settings (EFL), investigations into Turath often focus on manuscript digitization rather than pedagogical interactions (Daulay and Dewi 2025). Many studies frame code-switching in religious classrooms merely as a linguistic deficiency, overlooking the potential of digital translanguaging as a tool for negotiating meaning (Fang, Zhang, and Sah 2022). Addressing this gap is crucial; neglecting these complexities could render Turath irrelevant for younger generations (Kairat 2025). This study argues that digital translanguaging serves as a vital socio-cultural bridge essential for maintaining classical Islamic education (Ismah 2022; Saifulloh 2025). By reconciling the authority of classical texts with the fluidity of 21st-century discourse, this research advocates for a modernized approach to Islamic pedagogy (Jia, Fu, and Pun 2023).

This study offers three distinct contributions that differentiate it from existing literature. Methodologically, it moves beyond simple discourse analysis by combining Virtual Ethnography with Computer-Mediated Discourse Analysis (CMDA) and Translanguaging Theory, providing a multi-layered view of online religious learning. Theoretically, it pioneers the application of "Third Space" theory to the context of Turath and Balaghah, conceptualizing the digital classroom as a hybrid zone where classical authority and modern identity coexist. Empirically, this research provides the first detailed account of how traditional Pesantren practices, such as Makna Gandul, are digitally remediated through vernacularization and trans-semiotic strategies (emojis and memes) to scaffold complex rhetorical logic for modern learners.

METHOD

This study employs a virtual ethnographic case study design to examine the nuances of meaning negotiation within digital translanguaging practices. This approach is uniquely suited for this research as it allows for an immersive exploration of the "digital culture" within an Islamic University in East Java, where online interactions are not merely tools but social spaces with distinct norms (Agustin & Wahyudi, 2024). Unlike traditional case studies, virtual ethnography enables the researcher to capture the fluid, multimodal nature of linguistic negotiation as it happens in real-time across various digital platforms. The data collection process was conducted over one full academic semester (16 weeks), ensuring a longitudinal view of the participants' evolving communicative strategies.

The research was conducted within the Department of Arabic Language Education, specifically focusing on a fifth-semester Balaghah (Rhetoric) course. Participants included one lecturer and thirty-five undergraduate students selected via purposive sampling. All students had a foundational background in Turath (Islamic heritage) studies from their previous four semesters and traditional Pesantren (boarding school) backgrounds. Linguistically, the participants are multilingual, with native proficiency in Javanese (vernacular), Indonesian (national language), and academic proficiency in Arabic. This specific demographic was chosen because their "Santri" identity creates a unique linguistic repertoire that is vital for observing how traditional Makna Gandul logic is remediated in digital spaces (Andriyani & Santika, 2022).

Data collection To ensure a comprehensive understanding of the digital interactional landscape and achieve methodological triangulation, data were gathered through three primary channels. Initially, the researcher employed digital archiving as a non-participant observer, systematically collecting data from 12 synchronous Zoom sessions (totaling 18 hours) and 2,450 asynchronous WhatsApp interactions. This dataset encompassed a diverse array of digital artifacts, including text-based logs, voice notes, stickers, and emojis, providing a multimodal record of linguistic negotiation. Subsequently, the researcher conducted semi-structured interviews with the lecturer and six purposively selected students. These sessions utilized Stimulated Recall Interviews (SRI), lasting between 45 and 60 minutes each, where specific screenshots of digital interactions were presented to trigger deep reflections on the participants' underlying linguistic choices and pedagogical intents (Hamid et al., 2023). Finally, document analysis was performed on the *Kitab Kuning* (classical texts) shared within the digital platforms, focusing on how these traditional texts were visually represented and annotated through digital means (Budiyanti et al., 2021).

The data analysis followed a systematic framework combining Thematic Analysis and Computer-Mediated Discourse Analysis (CMDA), executed through a rigorous four-step process to ensure interpretive validity. The first stage involved the detailed transcription of all audio-visual recordings from Zoom and voice notes from WhatsApp, with particular attention paid to non-verbal cues and digital semiotics like emojis. In the second stage, the data underwent a three-tier coding process: open coding was utilized to identify initial translanguaging instances, followed by axial coding to connect these codes to specific pedagogical strategies, and culminating in selective coding to refine core categories such as "Vernacularization" and "Trans-semiotizing" (Chalik 2023). During the third stage, these codes were clustered into broader themes representing the mechanics of negotiation, specifically focusing on how students bridged classical Arabic concepts with modern digital vernaculars. In the final stage, these themes were interpreted through the theoretical lenses of Translanguaging Theory and the "Third Space" (Syihabuddin et al. 2023). This theoretical synthesis allowed for a robust construction of the study's central argument regarding the modern evolution of *Turath* pedagogy in the 21st century.

RESULTS AND DISCUSSION

Results

The thematic analysis of digital interactions spanning WhatsApp group chats, Zoom voice notes, and multimodal exchanges reveals that translanguaging in the *Turath* classroom is neither random nor indicative of linguistic deficiency. Instead, it functions as a strategic pedagogical resource used to bridge the epistemological gap between classical Islamic tradition and contemporary digital culture.

The study identified four dominant strategies employed by the lecturer and students to negotiate meaning. These strategies transform the static text of *Kitab Kuning* into dynamic, digestible concepts for digital natives. To provide a comprehensive overview of these patterns, Table 1 below presents a taxonomy of the observed digital translanguaging practices, pairing representative field data with their specific pedagogical functions.

Table 1: Taxonomy of the observed digital translanguaging practices

Vernacularization	Metaphorical Code-Switching (Utilizing local analogies via regional/Indonesian language)	Lecturer: "Amil itu ibarat 'Sopir'. Kalau sopirnya belok, penumpangnya ikut, iku sing ngebek." Student: "Saya lebih cepat paham kalau Ustadz pakai perumpamaan bahasa Jawa, rasanya konsep i'rab yang rumit jadi lebih 'down to earth' dan masuk akal."	Cognitive Scaffolding: Transforming abstract Arabic grammatical terms into concrete analogies relevant to students' daily lives.
Trans-semiotizing (Multimodality)	Visual-Textual Mixing (Combining Arabic/Latin text with Emojis, Images, or Stickers)	Lecturer: [Sends Meme Image] "Kalau dibilang pena tajam, apanya yg tajam? Penanya atau tulisannya?" Student: "Kadang teks Balaghah itu terlalu abstrak. Begitu ada stiker atau meme yang pas, logika majaznya langsung 'klik' di kepala tanpa perlu penjelasan panjang."	Visualizing Logic: Aiding the visualization of <i>Balaghah</i> (rhetoric) logic, which is cognitively difficult to grasp through text alone.
Negotiating Authority	Hybrid Register / "Santri Slang" (Blending respectful Arabic terms with digital slang/technical jargon)	Student: "Afwan Ustadz, tugasnya boleh di-mix pakai Excel biar lebih aesthetic?" Lecturer: <i>Saya sengaja membiarkan mereka pakai istilah 'aesthetic' atau 'santuy' agar suasana grup tidak tegang. Yang penting adab bertanya tetap dijaga dengan 'Afwan'.</i> "	Reducing Anxiety: Lowering hierarchical tension (lecturer-student) without compromising respect (<i>adab</i>), thereby encouraging students to participate actively.
Clarification Loop	Inter-sentential Switching (A full Arabic sentence followed by an explanatory sentence in Indonesian/Javanese)	Lecturer: "Al-kalam huwa al-lafzhu al-murakkabu... Wis pokoke sing iso dipahami lan faedah." Student: "Jujur, kalau cuma baca teks Arabnya saya sering bingung di mana titik komanya. Penjelasan 'wis pokoke' itu yang jadi kunci saya berani menyimpulkan isi kitab."	Confirmation Check: Ensuring the definition from the <i>Kitab Kuning</i> is understood substantially, rather than merely as rote memorization of the text.

Following the summary in Table 1, the subsequent sections will critically unpack each theme, demonstrating how linguistic fluidity acts as a mechanism for preserving the essence of *Turath* in a modern learning environment.

Discussion

Vernacularization as Sense-Making Bridging the Linguistic Gap

The utilization of local metaphors by instructors—such as equating the grammatical Amil to a "driver" underscores that digital translanguaging transcends mere language mixing; it embodies a strategic approach to sense-making. This shift from prioritizing the textual fidelity of sacred scriptures to enhancing conceptual application is pivotal in fostering educational clarity (Nopriansyah et al., 2024). While traditionalists argue that such mixing dilutes the sanctity of the language, this study demonstrates that it actually recontextualizes complex Arabic concepts, making them resonant for a generation that processes information through a digital-multilingual lens.

From a psychological perspective, this vernacularization functions as a cognitive filter, transforming

intricate high-context Arabic expressions into relatable local analogies. This process effectively diminishes students' "extrinsic cognitive load," permitting them to move beyond linguistic hurdles to grasp the essential principles of Turath (Muhajir & Karomah, 2021). While Li Wei's Translanguaging Framework emphasizes the learner's linguistic repertoire as a holistic resource (Kwon 2022), our findings extend this by illustrating that in the Balaghah context, translanguaging acts as an epistemological bridge specifically designed to protect the "spirit" of the text when the "form" becomes a barrier. This challenges the conventional paradigm of monolingual immersion, advocating for "translanguaging spaces" that foster profound comprehension in religious studies (Azis & Rahmawati, 2021).

Our findings provide a critical counter-narrative to the arguments presented by Ritonga et al. (2019), who categorize code-mixing as detrimental to Arabic language acquisition. In contrast, this study aligns with and expands upon Amin's emphasis on contextual learning (Nopriansyah et al., 2024; Wanti & Arifa, 2022). However, this investigation extends prior research by showing that in digital environments, "contextualization" is not merely "easier" than in traditional settings (Robiansyah et al., 2023; Zainil & Arsyad, 2021). It is fundamentally different. Digital platforms facilitate a "compressed Third Space"—where the lag time between the sacred text and the vernacular explanation is virtually zero, allowing for a seamless blending of identities that physical classrooms rarely permit.

1. Digital Remediation of Authority: While Bhabha's original theory focuses on post-colonial identity negotiation, our findings apply this to Pedagogical Authority. The "Third Space" in this study is not just a middle ground; it is a "safe zone" where the lecturer intentionally cedes linguistic absolute authority to ensure conceptual survival.
2. Techno-Hybridity: We propose that the digital medium adds a "Technological Layer" to the Third Space. The use of emojis and "Santri slang" (e.g., Afwan + Aesthetic) creates a hybridity that is both linguistic and semiotic, something Bhabha's original framework did not account for in the pre-digital era.
3. Continuity vs. Rupture: Unlike many applications of Third Space that suggest a rupture with the past, our data reveals that digital translanguaging in Indonesia is a "Digital Preservation" of the Makna Gandul tradition (Wargadinata, Ekasanti, and Maimunah 2022). It proves that the Third Space can be a site of tradition-maintenance rather than just tradition-defiance (AlAfnan, 2021; Wargadinata et al., 2022).

In conclusion, these findings illuminate how digital translanguaging serves as an instrumental pedagogical strategy that enhances comprehension for students within religious education. By embedding local cultural elements into digital practices, educators do not "Westernize" the curriculum; instead, they sustain vital educational traditions (Nusantara Islamic education) by evolving them for the 21st-century digital landscape.

The Digital "Third Space" Reconciling Authority and Modern Identity

The emergence of "Santri slang" alongside aesthetic digital artifacts—such as emojis and memes—in interactions with lecturers signals a significant transformation of social dynamics within Indonesian Islamic higher education. While previous studies have noted the changing nature of student-teacher relationships (Ortaçtepe, 2022; Wagle & Bhattarai, 2023). This study offers a nuanced distinction: the shift is not merely interpersonal but structural. It reflects a gradual erosion of the traditionally rigid hierarchies separating Kyai (traditional scholars) and Santri (students), indicating a fostering of mutual respect and intimacy that is uniquely mediated by digital affordances.

Digital communication platforms inherently reduce social anxieties, enabling students to explore and affirm their modern identities without the immediate risk of critical judgment often present in face-to-face Halaqah settings. This environment facilitates the careful curation of student personas, as they can simultaneously embody traditional student roles while integrating aspects of contemporary digital culture (Tsekhmister, 2022). The interplay of these forces is essential in understanding how today's students negotiate

their identities in a hybridized educational space.

This phenomenon does more than resonate with Homi Bhabha's Third Space Theory; it extends the framework into the realm of digital religious pedagogy (Essa et al., 2023). While Bhabha originally conceptualized the "Third Space" as a site of post-colonial identity negotiation, our findings argue for a "Digital Pedagogical Third Space." In this space, the binary between traditional authority (the sacred) and modern digital culture (the profane) is collapsed, leading to the articulation of a "Digital Santri Identity." Unlike physical classrooms that often reinforce vertical power structures, these digital spaces promote horizontal interactions that support collaborative knowledge creation. This aligns with and expands upon social learning frameworks that prioritize engagement over passive reception (Akram & Li, 2024).

Furthermore, this research challenges the prevailing narrative that digitalization contributes inevitably to moral decay. Instead, it argues that digital environments can facilitate the growth and evolution of Adab (Islamic ethics). Although concerns regarding the ethical implications of artificial intelligence and technology in education persist, our findings indicate that technological innovations can enhance the "humanization" of teacher-student relationships (Baker et al., 2023; Hermansyah et al., 2023). By allowing for a more equitable interaction that transcends traditional power dynamics, the digital medium does not erode respect but rather remediates it into a form more palatable to the current generation.

The context of Indonesian higher education, particularly within Islamic institutions characterized by high power distance, presents a unique backdrop for this application of the "Third Space" concept. This framework empowers students to engage critically with Turath (Islamic heritage), a practice often repressed in traditional Halaqah (study circle) setups due to strict cultural norms inhibiting dissent (Patel, 2023). The advent of digital platforms has initiated avenues for authentic student expression and identity formation, fundamentally altering the pedagogical environment within these educational institutions (Tuomi, 2022).

In conclusion, the intersection of digital communication and the longstanding educational hierarchies in Indonesian Islamic higher education heralds transformative changes. It encourages students to blend their cultural heritage with modern digital identities, proving that the "Third Space" in the 21st century is not just a place of survival, but a site of cultural and religious innovation.

CONCLUSION

This study concludes that digital translanguaging in the Turath classroom functions not as a manifestation of linguistic deterioration, but as a sophisticated pedagogical resource for meaning negotiation. Through four strategic mechanisms vernacularization for cognitive scaffolding, trans-semiotizing for visual logic, the negotiation of authority via hybrid registers, and clarification loops—lecturers and students successfully bridge the epistemological gap between the rigid sanctity of classical texts and the fluid, multimodal nature of digital interaction. These practices prove that the preservation of Turath in the digital age relies not on isolation from modernity, but on translating its essence into the cognitive and cultural language of the 21st-century Santri. Theoretical and Practical Implications Theoretically, this research extends Homi Bhabha's concept by proposing a "Digital Pedagogical Third Space." In this hybridized zone, the binary between the "sacred" authority of the Kyai and the "profane" digital culture of students is collapsed, allowing for a horizontal democratization of knowledge that was previously unattainable in traditional Halaqah settings. Practically, these findings challenge the monolingual ideologies prevalent in Islamic Higher Education. Curriculum designers and educators are urged to legitimize digital translanguaging and multimodality (including memes and emojis) as essential scaffolding tools, rather than treating them as deviations from standard Arabic proficiency. This shift is critical for maintaining student engagement and ensuring deep conceptual understanding of Balaghah. Limitations and Future Research Despite these significant insights, this study acknowledges several limitations. First, as a single-case study conducted at one Islamic University in East Java, the findings are deeply contextualized within the Javanese-Indonesian linguistic repertoire and may not be

immediately generalizable to other Islamic institutions with different cultural landscapes (e.g., the Middle East or Western diasporas). Second, the data collection was primarily limited to Zoom and WhatsApp, potentially overlooking how meaning is negotiated on more visual-centric platforms like TikTok or Instagram which are increasingly popular among students. Therefore, future research is encouraged to employ comparative multi-site studies to verify whether these translanguaging patterns are consistent across different cultural contexts. Additionally, researchers should investigate the quantitative impact of digital translanguaging on students' actual academic performance and retention of Turath material to provide a holistic view of this pedagogical evolution.

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