

## Beyond Language Barriers: How Translanguaging Shapes Pedagogical Practice and Students' Identity in Japanese Higher Education

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**Abstract: Beyond Language Barriers: How Translanguaging Shapes Pedagogical Practice and Students' Identity In Japanese Higher Education. Objective:** This research addresses the critical challenge international students face in English-Medium Instruction (EMI) environments regarding the construction of conceptual knowledge and academic access. Drawing upon Social Constructivism, this study reframes translanguaging not as a linguistic deficit but as a pedagogical resource that supports student agency. The primary aim is to investigate the perceptions and functions of translanguaging among Indonesian undergraduate students in Tokyo, Japan, and to explore its connection to effective meaning-making and academic integration within a superdiverse educational context. **Methods:** This research employs a qualitative narrative inquiry approach, which is well-suited to capturing students' lived experiences and providing in-depth insights into how they scaffold conceptual understanding and negotiate collaborative tasks. Data were collected through in-depth, semi-structured, one-to-one online interviews with three Indonesian undergraduate participants, focusing specifically on their use of multiple languages during academic work and social integration processes within the university. **Findings:** The findings reveal that all three participants actively utilize translanguaging mixing Indonesian, Japanese, and English as a cognitive scaffolding mechanism to secure conceptual clarity and achieve epistemic access to complex disciplinary knowledge. Crucially, translanguaging functions as a pedagogical tool that enables effective collaborative meaning-making and the negotiation of academic consensus during group work. Furthermore, the practice is closely linked to greater academic confidence and the successful negotiation of their identity within the institutional environment. **Conclusion:** This study particularly contributes by indicating that translanguaging is a vital tool for learning that ensures academic opportunity and success in superdiverse higher education environments. It goes beyond negotiating identity to state that schools ought to officially recognize and include translanguaging practices in their curriculum and student support services. This is very important for making an environment that is genuinely welcoming to all students and helps them succeed, as well as recognizing their full linguistic and intellectual potential.

**Keywords:** translanguaging pedagogy, english medium instruction, identity, academic equity.

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### ■ INTRODUCTION

The increasing trend of globalization and international student mobility has turned modern university environments into superdiverse,

transnational, and multilingual areas (Baker, 2022; Itoi & Mizukura, 2023). In response, numerous higher education institutions, including those in Japan, have implemented English-Medium

Instruction (EMI) to indicate globalization (Li, 2018). Nevertheless, the extensive use of EMI creates substantial educational disparities and difficulties. The reliance on English, frequently the students' second or third language, creates a fundamental epistemic barrier, significantly impeding their capacity to develop deep conceptual understanding and gain academic access (Macaro et al., 2018; Young, 2008). As a result of this challenge, the research is framed not only as a linguistic issue but also as a pedagogical failure of the EMI system to utilize students' full linguistic abilities, thereby compromising academic achievement and full intellectual participation. Students are required to navigate this complexity in order to participate in modern social life. This complexity stems from the fact that students' linguistic resources are inextricably linked to their identities (Zhu & Li, 2019). Additionally, students must be able to engage in fluid translanguaging practices across transnational social spaces (Blackledge & Creese, 2017; Canagarajah, 2018).

Translanguaging, as an educational framework, emphasizes the strategic and intentional use of learners' complete linguistic resources to facilitate cognitive growth and social engagement (Baynham & Lee, 2019; García & Li, 2014; Quan, 2020). Beyond a pragmatic linguistic strategy, it represents a collaborative knowledge-building process that transcends traditional language limitations (Li, 2018). García & Li (2014) illustrate how many scholars have extended the term translanguaging from its Welsh origin to refer to complex language practices of plurilingual individuals and communities, as well as the pedagogical approaches associated with those practices. They then argue that it refers to new language practices involving exchanges among people with different histories, as the enaction of language practices that use features previously constrained by different histories, now as one new whole (p. 21). Li (2018) sums up

that translanguaging reconceptualises language as a multilingual, multisemiotic, multisensory, and multimodal resource for sense- and meaning-making. In university learning, translanguaging refers to the use of multiple languages to facilitate learning, even when English is present, with equal access to other languages (Creese & Blackledge, 2015).

Moreover, Seltzer & Garcia (2020) state that translanguaging bridges understandings of language diversity among students, whether bilingual or multidialectal. Bagnall (2015) highlights the transformation of global citizens in international communities with the support of Kanno & Norton (2003) regarding what is called 'imagined communities' as groups of people we connect with using the power of the imagination, despite not being immediately tangible or accessible.

Furthermore, Leighton & Nielsen (2020) discuss the contexts and situations that ease or hinder youths' future citizenship in specific nations and examine the discrepancy between formal and real definitions of citizenship as community membership and its implications for youngsters' education. Some students work part-time, which opens the possibility of merging different social relationships and identities at work, where they negotiate communication in transnational contexts (Canagarajah, 2020). Interestingly, translanguaging functions as a dynamic boundary-crossing mechanism, enabling students to strategically and successfully negotiate their linguistic and social identities across three distinct discursive spaces (Yilmaz & De Jong, 2020). Their study revealed that the participant was not merely passively switching languages; instead, she actively used her full linguistic repertoire (Turkish and English) to navigate social and hierarchical boundaries and adapt her identity to the expectations of each context. Translanguaging served as a cognitive and social mechanism enabling her to express her ethnic identity and adherence to cultural norms within

the community context, while concurrently affirming her American identity and proficiency in the academic setting. Furthermore, Young (2008) elaborates a common assumption saying one's L1 is principally one's cultural identity, and exchanges by speakers of their own local language in a language of hegemony like English can jeopardise not only the local language but also the identity of the speakers, thus further argues that one oversimplifies identifying language with identity. Esteban-Guitart & Vila (2015) propose that globalisation has led to the appearance and modernisation of new types of identities named 'transnational identity', in which a dialogue between their two cultural frameworks of origin and host countries, labelled 'there' and 'here' respectively, takes place (Hawkins, 2018).

Grounded in social constructivism (Gergen, 2015), translanguaging is identified as a fundamental instructional method that leverages multilingual resources to enhance learning and foster meaningful classroom interaction. Within constructivist theory, translanguaging functions as a dynamic scaffolding tool that enables learners to draw on their entire language repertoire L1, L2, and beyond to negotiate meaning and collaboratively generate knowledge through language comprehension. In addition, Identity and reality are perpetually constructed and contested through language in social interactions (Gergen, 2015). Translanguaging beyond mere language switching. It facilitates cognitive processing by enabling students to develop intricate ideas in their most fluent language before expressing them in the target language. This recurrent involvement improves conceptual clarity, promotes collaborative knowledge construction, and converts language into a tool for sense-making in EMI contexts. By deliberately incorporating translanguaging into pedagogical and support frameworks, institutions can establish cognitively supportive learning environments that leverage multilingual learners' existing competencies and

foster profound, transferable learning. The student's ability to quickly blend languages enables them to manage complex identity issues (Li & Zhu, 2013; Esteban-Guitart & Vila, 2015) and to participate in transcultural communication (Baker, 2022; Hawkins, 2020). Although negotiating their transnational identity, which varies between their first language (L1), the language of instruction (English), and the local language ( Japanese ), represents a significant social outcome, the primary focus of this research is the functional utility of translanguaging in addressing specific academic demands that require these socio-cultural transformations. In relation to identity negotiation, Toomey (2015) asserts that effective cross-cultural adaptation and intercultural competence depend on an ongoing, mutually beneficial process of identity negotiation among interlocutors. The success of this negotiation relies on the implementation of three fundamental components: knowledge (comprehension of one's own and the other's culture), mindfulness (awareness and attention to contextual and behavioral patterns), and intercultural communication skills (proficient verbal and nonverbal abilities). The most important thing to remember is that a sojourning student's ability to adapt, fit in, and feel at home in a superdiverse environment depends on how well they can actively project, seek validation for, and flexibly change their identity through ongoing engagement with others.

Loo et al. (2022) studied 74 international students from 16 nationalities at a Thai university that uses EMI, using a mixed-methods approach comprising an online questionnaire and an open-ended survey. The study examined students' use of English alongside their first language and the Thai language for social and/or academic purposes. The quantitative part of the study highlights translanguaging for meaning-making, learning development, and socialisation. In contrast, the qualitative part focuses on building

understanding of students' perceptions of translanguaging, thematised into three case studies: an outside classroom setting, an inside classroom setting, and creating a sense of belonging.

Pollak & Yuan (2022) examined the experiences of Chinese students, particularly transnational students, during the COVID-19 pandemic, emphasizing identity conflicts, social and political obstacles, and the impacts of nationalism and government actions.

They discovered that, in the intricate process of identity negotiation, Chinese transnational students navigate a multi-identity landscape, harmonizing their national, cultural, and global identities. The COVID-19 outbreak made these issues worse by revealing the tension between their experiences abroad and their patriotic expectations. Students also suffered discrimination while they were studying abroad and when they got back to China, which made them feel like they did not belong and caused them to question their identity. Even with these problems, students work hard to build social ties between China and the countries where they live. They do things like donate money and exchange cultural ideas, which makes them feel like they belong to more than one community.

Within the context of Indonesian students' negotiation landscape, a myriad of research has been conducted by scholars. Situmorang (2020) investigated how international and Indonesian postgraduate students in England navigate their identities in new cultural and linguistic contexts, and the role of institutional support in enhancing language acquisition and identity negotiation. The finding showed that Indonesian students engage in identity negotiation across various dimensions during their study abroad experience. One of the participants effectively navigates her status as a non-native speaker by actively utilizing English and cultivating a supportive community, thereby enhancing her skills. On the other hand, some

students were reluctant to interact with local students because they felt marginalized and perceived power imbalances, leading to negative experiences and restricted integration. Participants who exercise agency and invest in their language use contest imposed positioning, resulting in the formation of new identities and enhanced engagement within the local community. In general, support and agency are crucial for how students figure out who they are and how they fit into new cultural situations. Huang (2021) argues that the collective experience of navigating complex, multilingual realities fosters a profound and immediate instructional connection between educators and Navajo students. This feeling of familiarity confirms students' complex linguistic repertoires, quickly transforming their translanguaging activities from a perceived deficit into a shared norm and a resource for learning.

Although there is much research on how translanguaging affects communication and identity (Baker, 2022; Loo et al., 2022; Situmorang, 2020), there is still a significant gap in research on how translanguaging can help students overcome major conceptual problems in EMI classrooms. While Killick (2017) found that the international student experience goes beyond simply adaptation to a new environment, it catalyzes a profound mental transformation, resulting in the "Self-in-the-world" identity. This change goes beyond just having numerous affiliations (transnationalism). Instead, it focuses on how the student actively rebuilds their sense of self through moving about, interacting with others, and altering contexts. Previous research has largely ignored how translanguaging helps people better understand concepts, which is necessary for academic achievement. There is a significant lack of research specifically on examining the educational experiences of Indonesian undergraduates in Japan, who must traverse Indonesian, English (EMI), and Japanese. Their unusual situation, in which English is used

for academic instruction, Indonesian for social and emotional support, and Japanese for local integration, makes their translanguaging practices an important site for educational research.

In this study, the multilingual practice of translanguaging refers to the active, context-dependent use of Indonesian, English, and Japanese by Indonesian undergraduate students in Tokyo. Indonesian is the main language Indonesian students use to communicate with each other, which helps them feel they belong to their country and feel more at home in a new place. English is the language of instruction (EMI) in most academic settings, including lectures, assignments, discussions with lecturers, and conversations with foreign peers. This shows both academic and international identity. Japanese, on the other hand, is used in everyday conversations with people who live nearby and with people from the larger Japanese community. This shows respect for cultural traditions and makes it easier to integrate into local culture. Instead of treating these languages as separate, self-contained systems, students seamlessly blend vocabulary, phrases, and communication styles from Indonesian, English, and Japanese, even within the same sentence or discussion. This translanguaging approach enables people to adapt to diverse social and academic environments, negotiate their identity across multiple communities, and navigate the intricate challenges of cross-cultural existence in a bilingual setting.

This study seeks to fill the identified pedagogical gap by examining Indonesian undergraduate students' views and practical applications of translanguaging in Tokyo. Employing a narrative inquiry methodology, the study investigates the specific ways in which students utilize their multilingual repertoire, comprising Indonesian, English (EMI), and Japanese, as a cognitive asset for effective meaning-making, conceptual comprehension, academic success, and identity construction.

Despite the recognized significance of translanguaging as an essential social practice, empirical evidence elucidating its specific pedagogical effectiveness, especially in overcoming the conceptual knowledge-construction difficulties encountered by multilingual students in English-Medium Instruction (EMI) settings, remains substantially inadequate. To address this functional and theoretical gap and to be motivated by Social Constructivist ideas, this study examines the lived experiences of Indonesian undergraduates as they negotiate the linguistic complexity of a superdiverse institution in Tokyo. This research aims to address two primary concerns: how students use their comprehensive linguistic repertoire as a cognitive resource while simultaneously constructing their identities within a transnational academic environment

## ■ METHOD

### Participant

Three university students participated in this investigation. They are Indonesian university students enrolled in an undergraduate program at an international university in Tokyo. Japan uses English as the medium of instruction. The university is located on the far outskirts of Tokyo, about a half-hour rapid train ride from Ikebukuro station (45 minutes on local trains). A carefully chosen group of three Indonesian undergraduate students served as the sample for the present study. The rationale for this limited sample size ( $N=3$ ) lies in the principle of methodological sufficiency and the notion of 'information-rich cases' related to narrative inquiry. In-depth narrative and case study approaches inherently aim to clarify complex, nuanced processes within a particular system, frequently employing a limited number of participants to achieve deep data saturation regarding the specific phenomena under investigation (Guetterman, 2015; Francis et al., 2010).

We applied purposive sampling to select three Indonesian undergraduate students (pseudonymized as Via, Rhendy, and Devy) whose distinctive characteristics illustrate the multifaceted linguistic, academic, and social contexts relevant to the current research objective. The three students were chosen based on their ability to produce rich, illustrative narratives that directly relate to the research topic. The selection criteria ensured that these three people met the description of information-rich instances, as they actively engage in complex translanguaging across all three essential languages: Indonesian, English/EMI, and Japanese/Local Language. The participants have an exceptional level of English proficiency (sufficient to follow EMI instruction) and a functional level of Japanese fluency (at least N3 level or adequate for everyday interactions). This profile was crucial for examining the unique translanguaging practices (Indonesian-English code-mixing for cognition; English-Japanese code-switching for social navigation) that comprise the essence of the findings. Secondly, they formally registered for a full-time English-Medium Instruction (EMI) undergraduate program at a university in Tokyo, Japan. They must have completed at least one full academic year (two semesters) so that they have encountered and can explain the main academic problems (such as gaining conceptual clarity) that make translanguaging a useful tool. Third, these three students had resided in Japan for more than a year before the interview. This length of time guarantees that they have moved beyond the first “honeymoon” phase of adjusting to a new culture and have been involved in significant, long-term social and cultural negotiations. This level of experience is necessary to explain how their Self-in-the-world has changed and how their flexible identities have grown through everyday translanguaging practices.

The purpose is not statistical representativeness but to examine their

comprehensive linguistic repertoire as a cognitive resource while concurrently constructing their identities within a transnational academic environment experienced by those best positioned to remark on the topic. Thus, three students with comprehensive lived experiences are methodologically adequate and sufficient to support narrative inquiry conclusions in this study (Guetterman, 2015).

Saturation is not defined as the saturation of all possible themes across a population; rather, it refers to thematic saturation within the three rich cases. This means the narratives provided a thorough, repetitive articulation of the processes of translanguaging and identity negotiation pertinent to the research questions. This focused strategy ensures that the data is reliable enough to support the analytical claims underlying the narrative conclusions in this specific instance.

### **Research Design**

The study utilized a qualitative narrative inquiry methodology integrated within a qualitative case study framework (Creswell, 2018; Zhu & Zhang, 2009). This design is intentionally chosen to facilitate a comprehensive, in-depth analysis of complex social phenomena (translanguaging and identity negotiation) within a real-world, contemporary setting (Indonesian students in Tokyo). This method emphasizes the depth and complexity of lived experience more than the ability to generalize from statistics, which is very useful for research on applied linguistics and international identity (Baden & Niekerk, 2007).

### **Data Collection Procedures**

Before the study began, the researcher conducted an online meeting with potential participants to provide them with information about the study, obtain their informed consent, and reassure them that their private identities and data would be kept confidential. After that, they were invited to participate in the in-depth, semi-

structured, one-on-one online interviews, which are the primary instrument for data collection.

The interview questions are methodically structured around the research question, addressing three principal domains: First, the cognitive resource of translanguaging in practice. This arena aims to examine students' experiences using Indonesian, English, and Japanese across various academic and social contexts, emphasizing their use of the full range of languages for conceptual clarification, meaning-making, and academic endeavors. This encompasses views of language competency and the utilization of translation technology. Second is language preference and agency (pedagogical/social role): it is implemented to address concerns about language switching, preferences, comfort levels, and agency, based on the audience and communication goal. Third is identity negotiation and integration (Socio-Academic Outcome): it examines how their behavior and identity changed while living in Tokyo and how they fit into local social norms.

### **Instrument**

The following methodology is for an in-depth, one-to-one online interview session (estimated 30–50 minutes). The structure flows logically from defining the participant's socio-linguistic setting to examining particular cognitive mechanisms, and ultimately to investigating the broader social and identity outcomes. The questions are open-ended and narrative-based on purpose (for example, "tell me a story about...") to elicit rich, thematic data required for high-quality qualitative inquiry (Bleakley, 2003).

The concerns were categorized into three topic classifications that directly pertain to the fundamental research questions and theoretical constructs. Section one addressed the context and EMI Challenge, aiming to identify the linguistic environment, obstacles, and framework for identity and adaptation. Section two addressed

translanguaging as a cognitive resource and scaffolding in practice, concentrating on the initial research issue. This section aims to document specific narrative instances of translanguaging as a cognitive scaffold and a means of meaning-making. The final section addressed translanguaging use as language preference, agentive role, and resilience, aiming to investigate subjective judgments of the practice and its influence on identity, social interaction, and integration. The validation of the semi-structured interview guide was achieved by approaches that affirm content validity and theoretical consistency rather than relying on statistical measures of reliability. The researchers undertook the subsequent steps of the validation process. The preliminary interview guide underwent a thorough content validity evaluation by a panel of two independent experts: a senior professor specializing in applied linguistics and qualitative research methodology, and a researcher with substantial experience in multilingualism and foreign language education, particularly within the Asian context. The interview guide was carefully developed to ensure that its research topic was closely connected to the theoretical framework, which served as our foundation, and to the important themes examined in the literature review, including student agency, language preference, and resilience. The essential concepts were aligned with a specific research question to ensure that the collected data effectively operationalized the study's construct.

### **Data Analysis**

The analysis process consisted of several phases, systematically implemented until thematic saturation was reached across the three participant reports. First, verbatim transcription: Interview recordings were transcribed precisely to document linguistic nuances, including instances of translanguaging and emotional factors. Second, familiarization and iterative

reading: The transcripts were read and reread several times to become familiar with the participants' histories and the primary themes of their stories. Third, the initial Coding and Categorization. Similar or related content was systematically coded and organized into preliminary categories and principal themes pertinent to the research questions, including: (a) Translanguaging as cognitive resource, (b) negotiating academic consensus, (c) views of transnational identity, and (d) socio-academic integration. Fourth, theme review and validation (for saturation check). The newly emergent themes were carefully examined and compared across all three narratives. Thematic saturation

was established when no additional codes or critical thematic material pertinent to the research questions emerged from the narratives; therefore, the three 'information-rich examples' produced sufficient depth of data to comprehensively clarify the processes under investigation. This last step ensured that the themes truly reflected the participants' primary lived experiences.

## ■ RESULT AND DISCUSSION

The three respondents, V, R, and D, have all communicated experiencing significant differences in living in Tokyo compared to back home. To help visualize the findings, the table is outlined below;

**Table 1.** Translanguaging strategies, functions, and contexts of use among participants

| Translanguaging Strategy  | Pedagogical/Social Function  | Context of Use  | Illustrative Excerpt  | Thematic Classification                                |
|---|--|---|---|--|
| Code-Mixing (Indonesian, Japanese, & English)                     | Cognitive Scaffolding Mechanism: <b>Reduces cognitive load to achieve profound conceptual clarity</b> ( <i>not just vocabulary definition</i> ).           | Formal Academic (Knowledge construction, meaning-making, assignment preparation with peers).          | "We use Indonesian to secure the conceptual understanding, and then we have the 'concept' fixed, not just the English vocabulary. <b>It is like my Indonesian is the foundation</b> that holds the English concept up" (Excerpt 1)  | Translanguaging as a Cognitive Resource                |
| Multilingual Inner Speech ( <i>Metacognitive Switching</i> )      | Strategic Cognitive Resource: <b>Breaking down complex and abstract concepts</b> (e.g., "neoliberal governance") by posing logical questions in L1's text. | Individual Academic (Reading challenging text of EMI textbooks containing complex theoretical terms). | "Maksudnya ini, mereka ngomongin power imbalances ya, tapi di dalam sistem yang gimana?" <b>I utilize Indonesian to ask questions that help me understand the logic.</b> " (Excerpt 2)  | Translanguaging as a Cognitive Resource                |
| Utilization of Full Repertoire (Using All Languages As Resources) | Supports Student <b>Agency and Academic Access</b> ; a critical tool for survival in a challenging environment.  | Superdiverse Environment (EMI in Japan and daily life).   | "... That is called 'bento,' and amongst us Indonesian students, we say 'kerja bento' (bento work), so for example, <b>we say 'mau kerja bento' (got bento work).</b> I think it is just easier to say it like that..." (Excerpt 7) | Translanguaging as a Language Preference and Agency    |
| Contextual Code-Switching ( <i>Persona Negotiation</i> )          | Building and negotiating a flexible identity; demonstrating <b>social adaptation and authen</b>  | Social and Academic (Peer interaction with international discussions,                                 | "I used 'senpai' or 'kouhai' instead of 'senior' or 'junior' because those <b>Japanese words have a lot more</b>  | Translanguaging as Identity Negotiation and Adaptation |



|  | ticity.  | explaining<br>Japanese culture).  | meaning in terms of<br>social status..." (Excerpt<br>5)  |  |
|--|--|---|--|--|
| Normalization of<br>Shared Hardship<br>(Using Common<br>Discourse) | Group Resilience and<br>Solidarity:<br>Contextualizing<br>difficulties<br>(homesickness,<br>academic stress) as<br><b>a collective experience</b><br>rather than an<br>individual failure. | Social<br>Adaptation(Copin<br>g mechanism<br>with L1 peers).                          | "It is like that anywhere<br>you study overseas,<br>right? With the<br>adjustments concerning<br>the culture and<br>everything, yes, it took a<br>little getting used to, but<br>it was not significant..."<br>(Excerpt 4) | Translanguagin<br>g as Identity<br>Negotiation and<br>Adaptation |
| Affirmation of<br>Dual Identity (L1<br>+ Local Culture)            | Recognition of Dual<br>Identity: <b>Integrating<br/>heritage cultural ties<br/>with local cultural<br/>adaptation</b> (Self-in-the-<br>world concept).                                     | Academic and<br>Social (Self-<br>reflection;<br>interaction with<br>local community). | "Wherever I am, I will<br>always be mostly<br>Indonesian... <b>but when<br/>we are here in Japan,<br/>we are 100% Japanese</b> "<br>(Excerpt 9)  | Translanguagin<br>g as Identity<br>Negotiation and<br>Adaptation |

### Translanguaging as a Cognitive Resource in Practice (Academic Navigation and Sociocultural Integration)

Using L1 increases cognitive load. By using the language in which complicated thoughts are most fluently expressed, V reduced her cognitive burden associated with social contact. Below is how V admitted herself to using Indonesian.

#### Excerpt 1

*"When the lecturer uses very complex English words or something abstract, sometimes I do not get the whole concept right away. I do not stop the discussion, but later, when I am studying with my Indonesian friends, we talk it out in Indonesian first. We break down the meaning, maybe we say 'ini kan intinya tentang... (this is essentially about...) deconstruction, ya?' We use Indonesian to secure the conceptual understanding, and then we have the 'concept' fixed, not just the English vocabulary. Once the concept is clear, putting it into English for the assignment or discussion is much, much easier. It is like my Indonesian is the foundation that holds the English concept up".* (Via, (Pseudonym))

As Via's lived experience in Tokyo vividly demonstrates, translanguaging acts as a dynamic cognitive resource, moving beyond basic

language-switching to actively scaffold meaning-making and manage complex socio-academic demands. The strategic integration of Indonesian, English (EMI), and Japanese is not a deficiency but a significant asset that facilitates deep conceptual understanding and efficient local integration. We can see that V uses translanguaging to move beyond the natural intellectual limitations of the EMI classroom. When faced with challenging theoretical concepts in English-medium lectures, V employs Indonesian (L1) as a cognitive anchor to achieve initial clarity before switching to English (L2). This practice shows that translanguaging not only enhances cognitive comprehension by utilizing all available linguistic resources but also promotes group cohesion and sociocultural integration, ultimately aiding students in maintaining their identity and sense of belonging and cultivating multicultural competence in academic environments. Another instance also articulated by Student R, who admitted that;

#### Excerpt 2

*The most challenging aspect is reading the required textbooks for my classes, which are invariably in English. The text might discuss terms like "neoliberal governance." I could spend an hour on one paragraph and yet not understand it. I constantly have my*

*Indonesian-English and English-Japanese dictionaries open, but they just help with individual words, not the whole concept. So, when I get to a point that is hard to understand, I actually take a minute to switch to Indonesian in my thoughts. I question myself, "What do they mean by that? They are talking about power imbalances, but in what kind of system?" Maksudnya ini, mereka ngomongin power imbalances ya, tapi di dalam sistem yang gimana?' I utilize Indonesian to ask questions that help me understand the logic.* (Rhendy, (Pseudonym).

It is demonstrated how **R** uses translanguaging as a strategic cognitive resource to manage the challenges of academic reading in a non-native language. He comes across complex ideas in English, such as "neoliberal governance," and eventually reaches a point where looking up words in a dictionary is not enough to fully comprehend them. At this point, **R** intentionally switches to Indonesian inner speech and poses probing questions like "Maksudnya ini, mereka ngomongin power imbalances ya, tapi di dalam sistem yang gimana?"/*The intention here is, they are talking about power imbalances, right, but within what kind of system?*) to help him understand the rationale and context behind important words. This metacognitive strategy allows him to break down difficult parts, restate the main point in his own words, and then return to the English source with a clearer mind. By employing his L1 as a conceptual filter, he converts isolated foreign vocabulary into meaningful academic knowledge, thereby facilitating academic advancement and enhancing sociocultural integration. The translanguaging practice is also used outside the classroom, where a student navigates herself to overcome a problem she encounters. The excerpt below is the detail.

### **Excerpt 3**

*"When I am outside, I make the same kind of mental jump. I was at the train station*

*and needed help. It is just a quick question: "Shinjuku Station, doko desu ka?" (Where is the station in Shinjuku?) It is fast. It works. To make it through in both the academic realm and the real world here, I have to continually conduct this connection between the three languages"* (Devy, (Pseudonym).

We can see how translanguaging as a practical cognitive resource helps multilingual students efficiently navigate everyday sociocultural situations by strategically integrating languages. In real life, as at a train station, Devy skillfully combines language elements by mixing the English name for the area with the Japanese polite phrase "*Shinjuku Station, doko desu ka?*" to make it easier for locals to communicate clearly and quickly. Collectively, Devy's narrative shows that translanguaging is not just a way to communicate on a superficial level, but also a deeply rooted way of thinking. It is a mental operating strategy that helps students move out in classes and fit in with the culture of Tokyo, where English is the main language. In essence, we observe how the individual, by flexibly utilizing different linguistic repertoires, negotiates obstacles in both academic reading (as experienced by Rhendy) and everyday life (as experienced by Devy), constructing meaning in a manner that enhances both intellectual agency and social integration. This translanguaging practice, in fact, serves as a dynamic framework for them to manage complicated academic requirements and adjust to unfamiliar cultural environments.

The current study may differ significantly from prior findings (Itoi & Mizukura, 2023) in its positive and agentive portrayal of translanguaging as a facilitator rather than a barrier to the integration of international students. Itoi & Mizukura point out the dangers of being left out in strictly monolingual academic settings. At the same time, Devy's daily "mental jump" between languages shows how translanguaging helps her participate in both the academic and local Tokyo worlds. Devy's argument ultimately supports and

deepens the modern translanguaging paradigm. It shows that international students not only use all their language skills to make sense of things and feel they belong, but also that this fluid practice is empowering, creating adaptable, plural identities and strengthening agency and social capital in transnational, superdiverse settings.

### **Translanguaging as an Identity Negotiation and Adaptation**

There are mentions of certain kinds of hardship that students experience as international students, for example, *Via* points out that:

#### **Excerpt 4**

*“In summer, it gets really hot, and in winter, it gets cold, and yes, it creates some sort of discomfort, but anywhere else apart from the equator is like that, isn’t it? So far, I have been able to deal with it swiftly and comfortably, so no problem, really. R mentions being far from the family, but it is like that anywhere you study overseas, right? With the adjustments to the culture and everything, yes, it took a little getting used to, but it was not significant. Food is fine here, and all of us have learnt to cook since eating out is a luxury here. So at the end of the day, maybe just a little bit of discomfort, nothing major. I’ve got my friends here, so I hang out with them, and I will forget it.”* (Via, Pseudonym)

How common obstacles, such as changing weather, distance from home, and stringent social norms in a new country, serve as catalysts for identity (re)negotiation among international students. The students’ ability to quickly adapt to uncomfortable temperatures, manage feelings of homesickness, and adjust to cultural differences, such as learning to cook or modulating social behavior in response to local noise restrictions which shows that they are constantly negotiating who they are in their new surroundings. In this context, translanguaging, while not always manifested in explicit language

mixing in the excerpt, supports their adaptability and identity work. It allows these students to navigate between cultural references, express their lived realities, and maintain connections to both their home and host culture. Students show how identity is actively negotiated through language, cultural attitudes, coping strategies, and everyday choices. They do this by seamlessly switching between discourses that are rooted in Indonesian, Japanese, and even global student experiences (“anywhere you study overseas...”). Translanguaging helps them see problems as part of a group rite of passage rather than as individual problems. This is shown by how they normalize hardship (“it is like that anywhere...”) and by their reliance on shared peer experiences communicated through their chosen languages and cultural practices. In the end, these varied answers show how students use translanguaging to stay strong and build a sense of self that is both flexible and rooted in their surroundings. This supports the ongoing process of negotiating one’s identity in an international setting. The way students normalize hardship and prioritize group solidarity aligns with the findings of Pollak & Yuan (2022) and Situmorang (2020), which indicate that adaptation is not solely an individual endeavor but is facilitated by peer networks, adaptable coping strategies, and the fluid negotiation of one’s position within the host culture. Students learn to cook, change their social habits, and feel at ease with friends. This shows how they negotiate their identities not only through language (translanguaging) but also through their daily lives and routines. This theme aligns with the shift in transnational identity (Esteban-Guitart & Vila, 2015).

From the findings, we can observe that the notion of social constructionism, as proposed by Gergen (2015), supports the claim that transnational identity is innate but is constructed and negotiated continuously through language and translanguaging practices as students interact in Tokyo, both academically and socially.

Another evident aspect of the following excerpt on how their transnational identity is evoked is the way they develop and negotiate across the multifaceted social and academic environments.

#### **Excerpt 5**

*"When I am around my Indonesian friends, it is automatic, personal, and comfortable. We even use native Indonesian and all of our local slang. That is my social identity, but as soon as I was in the university library and joined a study group with students from other countries, English (EMI) became my first language. That is my academic identity, the "global student" character I need to put on to be taken seriously here. The hardest jump was when I used a mix. For example, when I was talking to an international student in English but needed to express a very Japanese cultural idea, I just threw in the Japanese word and then explained it in English. Once, I used "senpai" or "kouhai" instead of "senior" or "junior" because those Japanese words carry much more social status than English does. I am not simply translating" (Rhendy, Psedonym).*

The excerpt clearly illustrates translanguaging as both an identity negotiation and adaptation strategy used by an international student in multicultural settings. Rhendy's ability to switch between native Indonesian with local slang when talking to friends, English in school, and Japanese terms like *senpai* and *kouhai* when talking to another student from other cultures shows that his identity is fluid and adaptable. Through these changes, He deliberately chooses linguistic resources that fit his social position. He embodies "social identity" among friends similar to him and adopts an "academic identity" as a "global student" to gain respect in other academic communities. Using Japanese phrases intentionally in English discourse, especially when there is no English word that fully reflects the

sociocultural complexity, shows that translanguaging is more than just translation. It turns into a strong way to show complex cultural meanings, claim a place, and fit in naturally with both local and globalized settings at this point

We can observe that when one uses their L3 terms in L2 communication, they simultaneously demonstrate competence in the local culture while constructing a transnational identity. It is a person who is locally informed, globally engaged, and deeply connected to their L1 roots. Translanguaging is not merely a communication tool. It is a fundamental process by which multilingual individuals develop, negotiate, and modify their identities amongst the intricacies of multicultural, academic, and social environments.

Our current study closely aligns with the observations of Blackledge & Creese (2017) and Esteban-Guitart & Vila (2015) that multilinguals create hybrid, transnational, and contextually adaptive identities through intentional semiotic choices. The focus on "not merely translating" but utilizing culturally significant terminology for exact meaning also corroborates Li's (2018) assertion that translanguaging is not simply code-switching but an active, meaning-making endeavor. The utilization of L1, L2, and L3 to construct distinct "social" and "academic" identities parallels the notion articulated by Loo et al. (2022) on international students who cultivate hybrid "global student" identities to attain legitimacy in academic and intercultural contexts. This study departs from other study as Itoi & Mizukura (2023), which emphasize the potential for marginalization resulting from translanguaging activities in formal EMI contexts.

As elaborated above, we can observe that both Rhendy and Via have acknowledged that they now indeed employ different approaches and take different actions about how they lead their sojourn lives, as they are aware of the need to fit in and *(re) negotiate, adapt their ways into such spaces for more ease and comfort*. Having

said that, they still feel they are Indonesians regardless of all these changes, and while they might bring part of this new identity home with them, part of their old self might also reappear. From this point, we could examine how translanguaging is more than just switching languages. It is an act of deep socio-cultural adaptation. It is a deep adaptability to different cultures and societies. V's immediate and comfortable immersion in Indonesian (L1) with peers establishes a foundational social identity. The findings of this study is in line with those of the previous studies mentioned as its basis, with Baker (2022) highlighting the non-standard version of transcultural communication occasionally occurs shifting away from the standard 'named' language or culture, Li (2018) with transcending socially constructed language systems towards one's cognition and social structures, and Loo et.al. (2022) with their stance of international students finding translanguaging positive and have become more willing to practice it. Within the theoretical framework of translanguaging as a dynamic identity construct (Li, 2018; Baker, 2022), participants employ language-switching and blending strategies as forms of agency in the face of restrictive social structures. The conscious choice to use the L3 (Japanese) not only presents the possibility of social acceptance but also serves as a process of internalizing new norms and adjusting one's identity. Thus, translanguaging facilitates adaptation and the institutionalization of bargaining positions in multicultural environments, where identities are reconstituted through everyday experiences with a reflective attitude and awareness of the power relations encountered. This study has found support for such viewpoints, extending to the negotiation of identity through connectedness to or disconnectedness from both the host and origin cultures during the respondents' sojourn, resulting in changes in their future approaches and behaviours. The only mismatch found concerns Itoi & Mizukura (2023), who

conclude that while translanguaging is a vital learning instrument, it can also be a source of marginalisation. A possible explanation of this mismatch is that while Itoi & Mizukura focus on the use of translanguaging in the respondents' formal university classes, this study has a broader scope of observing translanguaging in their lives as a whole within their sojourn, which is in accordance with the findings of both Machart (2017) and Killick (2017) about international students' transnational identities. Below is another instance that Devy has encounter when living in Tokyo. She admitted that

#### **Excerpt 6**

*"I switch languages without thinking about it while I am talking to friends, asking for directions, or giving a presentation in class. I sometimes start a sentence in Indonesian and end it in English. I also use Japanese honorifics to express respect, even when speaking to someone from my own nation. These times when I combine languages are not just ways to talk to others; they feel like who I am in that moment. The fact that I use terima kasih, "thank you," and arigatou gozaimasu in different situations makes me realize that my identity is flexible; it changes based on where I am and who I am with" (Devy, Psedonym).*

The excerpt above clearly shows how translanguaging can help multilingual students negotiate their identity and adapt to other cultures. Devy's deliberate integration of Indonesian, English, and Japanese components signifies a fluid, contextually adaptive process of identity formation. Mixing terima kasih, "thank you," and arigatou gozaimasu is more than just code-switching. By carefully choosing which language resources to use, Devy is always negotiating and redefining her identity. This shows how powerful translanguaging can help people adapt to and fit into other societies. The self she builds is dynamically co-constructed in real time through language practice rather than strictly identified with

a singular national or linguistic affiliation. The fact that Devy can readily adjust to a local setting through language demonstrates that she is always aware of the Japanese social structure and purposefully acts in ways that respect it. The strategic and variable use of diverse gratitude markers, such as “terima kasih” and “arigatou gozaimasu,” along with the incorporation of Japanese honorifics, is particularly essential, as this practice transcends mere lexical substitution to function as socio-linguistic signaling. In this way, translanguaging is not a problem to be solved; it is the clever way of using language that lets them adapt, negotiate, and do well socially while she builds her new, integrated self in Tokyo. Regarding their transnational identity and its negotiation practices, the participants have revealed changes in their identity. They are very much aware of them, predominantly as a result of their sojourn and, to a lesser extent, of significant cultural differences and expectations regarding Japanese life. Students take different actions that shape their new behaviour. They have, to a certain degree, been drawn to become partially Japanese themselves and to adopt not only certain behaviours but also ways of thinking, especially concerning complex cultural expectations both outside and inside the classroom. There has also been evidence of them engaging in cognitive activities involving the Japanese language, as illustrated in excerpts 5 and 6, which convey instances of thinking in Japanese and the practice of uttering “arigatou gozaimasu” as a form of respect toward others, even with Indonesian friends. From this point, we can observe how negotiation identity practices have been evident, especially in more Japanese ‘spaces’.

This study aligns with Li’s (2018) research by emphasizing identity as dynamic and contextually co-constructed through language practice; students are not merely language-switchers but active social agents who deliberately select when and how to use specific linguistic and semiotic resources for communication and self-

positioning (Li, 2018; Baker, 2022). Devy’s perspective demonstrates a profound self-awareness, which asserts that language mixing is not only functional but also fundamental to the experience and expression of identity, hence reinforcing previous theoretical frameworks

### **Translanguaging as Language Preference, Agentive Role, and Resilience**

In addition, there is evidence of translanguaging in the accounts. When asked about the frequency and examples of mixing words or phrases from different languages in a single sentence while speaking, and whether it is conscious or subconscious, *Via* articulated that.

#### **Excerpt 7**

*“Sometimes, like for example, there is part-time work that’s common for students here to take, which is to pack ready-meal boxes for supermarkets or minimarkets. That is called ‘bento,’ and amongst us Indonesian students, we say ‘kerja bento’ (bento work), so for example, we say ‘mau kerja bento’ (got bento work). I think it is just easier to say it like that, so I suppose that is consciously. Another example when we want someone to pass us something we just use the word of what we want followed by ‘oneigashimasu’ meaning please or please give me, like if I want someone to pass me the cigarette lighter I might say ‘lighter oneigashimasu’ or with the Japanese pronunciation of lighter pronounced as ‘raita’ because they cannot say ‘l’, thus the phrase become ‘raita oneigashimasu’”* (*Via*, Pseudonym).

The excerpts illustrate how translanguaging functions as a form of agency, resilience, and well-being among Indonesian students navigating multilingual environments. By blending languages creatively, as when using Indonesian terms with Japanese or English phrases, students exercise linguistic agency, actively shaping their communication to suit social contexts and personal preferences. This dynamic practice not

only facilitates everyday interactions, such as working part-time jobs (“bento work”) or making requests in hybrid language forms (“*raita oneigashimasu*”), but also reinforces group identity and solidarity among students, promoting emotional well-being through shared humor and cultural connection. Moreover, this linguistic flexibility embodies resilience, enabling students to adapt to the phonological constraints of other languages and embrace hybrid forms that ease social integration and personal expression. These translanguaging strategies contribute to sustaining psychological comfort and fostering a sense of belonging in a culturally complex environment, highlighting how multilingualism supports both practical communication needs and important aspects of individual and collective identity construction. This aligns with prior research emphasizing translanguaging’s role in enabling marginalized speakers to negotiate power and maintain well-being amid intercultural challenges.

The findings of this study echo and expand on earlier research, including work by Li (2018), Prasatyo (2025), and Loo et al. (2022), which highlight that translanguaging is not just about switching between languages it is a meaningful process tied to personal development, social adjustment, and identity negotiation in multilingual and intercultural settings. Both this study and previous ones show that when students mix languages whether intentionally or spontaneously they are not only responding to diverse communication needs but also building group cohesion and reducing the risk of feeling excluded. In these moments, language becomes a way to belong, connect, and feel secure in unfamiliar environments. We can also see how the other two students responded, respectively. Rhendy commented that :

#### **Excerpt 8**

*“Sometimes we just mix phrases just for the fun of it when it is just us Indonesians around, for example, we use ‘shite’, meaning the verb ‘doing’ after an Indonesian word, like*

*‘jalan-jalan shite’ when we mean ‘we are going sightseeing’ for a good laugh. We note that the Japanese do this too, like they say ‘shoppingu o shite’ meaning ‘we are going shopping’ from the English word shopping, but it is just that they cannot say shopping with the ‘ng’ at the end, whereas D states You mean using words from different languages in one sentence? What I can think about is I uh, and my friends do this too, we say ‘eto’ a lot even when we are not speaking Japanese, ‘eto’ means ‘well’ or when we are just thinking about what to say next, like ‘emm’. Similarly. An example is the word ‘insutanto’; it basically means ‘instant.’ However, they cannot say ‘instant’, so ‘insutanto ramen’ is instant noodles, and it is kind of stuck in my head, so I sometimes say something like ‘mau makan mie insutanto aja’ (I just want to eat instant noodles)” (Rhendy (Pseudonym).*

The excerpt vividly demonstrates how Indonesian students use translanguaging as a resource for agency and *resilience* within their transnational context. Mixing languages is not only a playful act but a deliberate strategy for fostering interpersonal bonds, expressing cultural affiliation, and navigating linguistic challenges. When the students joke with phrases like “*jalan-jalan shite*” or use Japanese loanwords such as “*insutanto ramen*,” they are exercising control over their communicative environment making interaction more inclusive and adaptive for their group. This language mixing, informed by both Indonesian and Japanese norms, enables playful identity construction and offers relief from rigid language boundaries or feelings of exclusion. Such translanguaging practices also signal social cohesion and psychological comfort, helping students feel a sense of belonging and authentic self-expression despite the complexities of living abroad. These students demonstrate their ability to shape interpersonal dynamics and social realities by selecting when and how to combine languages, indicative of their agency. This is a critical indicator of resilience: they prevent

communicative failure and foster collective well-being by adjusting their speech to accommodate the context, interlocutors, and even phonological constraints in Japanese. Translanguaging is a crucial instrument for negotiating composite identities, promoting academic integration, and preserving a secure sense of self, as evidenced by recent research (Almashour, 2024; Creese & Blackledge, 2015). The students' capacity for agency, group solidarity, and well-being is affirmed by the playful and purposeful mixing of languages, which extends and reinforces the findings in the uploaded document that translanguaging is both a cognitive and an affective resource within multicultural student communities. Hence, in revealing *what students' translanguaging and transnational identity like*, their translanguaging has been both conscious and subconscious chiefly due to the Japanese language influence, the former in order to achieve swifter communication with the likes of 'mau kerja *bento*' (got *bento* work) and 'raita oneigashimasu' (lighter please), and the latter out of being used to specific set phrases like 'jalan-jalan *shite*' (going sightseeing) and 'mie *insutanto*' (instant noodles). Furthermore, their transnational identity is mainly shaped by the unique characteristics of their sojourn and the communities or spaces in which they socialize, in an effort to fit in. They live on the outskirts, far from the city, offering very little nearby. They are part of an international community at an EMI university, alongside students from around the globe, and they are also part of the Japanese way of life off-campus. All these have created a different identity compared to that prior to leaving for Tokyo, and they acknowledge this difference and are generally alright with it, despite conceding minor discomfort that they have been able to cope with without significant hindrance.

#### **Excerpt 9**

*"Wherever I am, I will always be mostly Indonesian, so I would say the majority of me*

*is Indonesian and only a little bit is Japanese in general. However, when we are here in Japan, we are 100% Japanese, as we live and breathe Japanese here..." (Devy, Pseudonym).*

#### **Excerpt 10**

*...Yes, I am now an Indonesian overseas university student in Tokyo, and before I was just an Indonesian high school student in Indonesia. Here I have different habits and follow different norms. I try to blend in when I am surrounded by locals, be accepted in the international community, and keep my roots with me when I am with my Indonesian friends. More often than not, they coincide. I negotiate to fit in among my Indonesian friends, I negotiate to fit in among the locals, and I negotiate to fit in among my international friends" (Via, Pseudonym)*

Excerpts 9 and 10 clearly illustrate how translanguaging empowers multilingual students to be active, strong actors who can navigate changing linguistic and social environments in academia by flexibly using their language skills and identity resources. This choice of language and conduct illustrates agency, as the student deliberately chooses how to present and position themselves within specific communities, whether among locals, the international group, or fellow Indonesians. Translanguaging here is not just a way to deal with stress; it is also a strong practice that lets the student "keep roots" while also being accepted in the host culture and in worldwide academic networks. This ongoing negotiation allows for a mixed academic identity in which language choice serves both as a sign of membership and as a tool for adaptation. The student's capacity to integrate languages and norms, occasionally harmonizing them, at other times reconciling their disparities. This means that translanguaging demonstrates advanced resilience, thereby facilitating both social adaptation and academic engagement in challenging and unfamiliar environments. When



students utilize their full linguistic repertoires not only for communication but also to construct agentic, contextually adaptive identities as they navigate among local, international, and heritage communities, this aligns with what Baker (2022) and Loo et al. (2022) found. They uncover that translanguaging helps people adapt and creates flexible, hybrid identities in superdiverse academic and social settings. The students' explicit self-awareness, as exemplified by the statement, "wherever I am I will always be mostly Indonesian... but when we are here in Japan, we are 100% Japanese" (Excerpt 9), reflects the concept of "fluid identities" articulated in Esteban-Guitart & Vila (2015)'s 'transnational identity' and Blackledge & Creese (2017)'s discussions of context-dependent identity shifts. The nuanced negotiation among multiple communities and the maintenance of one's roots, as highlighted in Excerpt 10, aligns with the findings of Situmorang (2020) and Pollak & Yuan (2022), which underscore the ongoing negotiation and dynamic evolution of hybrid identities among transnational students in response to changing social contexts and pressures.

## ■ CONCLUSION

Translanguaging developed into a primary cognitive and pedagogical tool for Indonesian undergraduate students engaged in English-Medium Instruction (EMI) and adapting to the superdiverse, transnational environment of Japanese institutions. In fact, translanguaging did not represent a linguistic deficiency; instead, it facilitated students in building conceptual comprehension, accessing intricate academic knowledge, and negotiating collaborative meaning across heterogeneous group contexts. The study shows that mixing Indonesian, English, and Japanese was not only a way to overcome epistemic barriers in EMI but also a strong way to adapt to new situations and stay strong, allowing for quick changes in cultural norms and the needs of new social settings. Students'

purposeful use of translanguaging fostered academic confidence and effective integration, demonstrating agency through their intentional language switching and mixing, as well as their capacity to reconfigure identities in response to evolving situations.

The research emphasizes the fundamental link between translanguaging and identity negotiation, as students cultivate fluid, hybrid identities and engage in context-dependent adaptation, embodying locally rooted, globally engaged selves. This confirms and extends previous research, demonstrating that agency and resilience are emphasized not only in formal educational contexts but across all dimensions of their international experiences. This current research broadly contributes to and enriches the existing body of literature on translanguaging and identity negotiation among international students (Itoi & Mizukura, 2023). The broader contribution of this study is that translanguaging should be officially recognized and used as a teaching tool and support system in English-Medium Instruction (EMI) settings, especially in universities with diverse cultures. Instead of seeing students' use of multiple languages as a problem, teachers and policymakers should value it and find ways to integrate translanguaging methods into lessons, curricula, and student support services. This method makes it easier to build on students' knowledge of complex concepts, encourages them to get more involved in school, and helps them fully participate in academic life.

Regarding its limitations, this study lacks a clear methodological scope and sample size. The study is grounded in an in-depth narrative inquiry involving three Indonesian undergraduate students at a singular international university in Tokyo, selected for their complex and multifaceted translanguaging experiences. This small, well-chosen sample offers deep insights into the cognitive and social aspects of translanguaging, but it also makes it hard to apply the results to a

broader group. The results of this study are significantly context-dependent. They may not fully reflect the heterogeneity within a broader, more diverse community of foreign students, whether in Japan or in various EMI settings. Thus, it invites future studies to extend the scope to include more universities and/or more host countries.

Based on the results of this study, different ideas for subsequent research arise. To enhance generalizability and provide more profound comparative insights, it is imperative to expand the sample size and diversity by including a larger number of subjects from diverse language, cultural, and disciplinary backgrounds. Subsequent studies may employ mixed-methods approaches, combining quantitative assessments of academic achievement and well-being with qualitative observations to confirm and deepen understanding of the cognitive, social, and emotional effects of translanguaging.

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