



Representation of Student Identity in Short Stories Based on Dayak Local Wisdom: An Arabic Linguistic Perspective

Marsiah^{1*}, Nurul Wahdah², Mahfuz Rizqi Mubarak³, Muhammad Kholis Amrullah⁴, Ahmad Rifa'i⁵

^{1,2,3} Universitas Islam Negeri Palangka Raya, Indonesia

⁴ Universitas Islam Negeri Jurai Siwo Lampung, Indonesia

⁵ Universitas Islam Negeri Syekh Wasil Kediri, Indonesia

Correspondence: E-mail: marsiah@uin-palangkaraya.ac.id

ARTICLE INFO

Article History:

Submitted/Received 30 Jun 2025

First Revised 19 Aug 2025

Accepted 28 Sep 2025

Publication Date 30 Oct 2025

Keywords:

Arabic Linguistic Perspective

Short Stories

Student Identity

ABSTRACT

This study examines the representation of student identity through the use of Arabic in short stories rooted in the local wisdom of Central Kalimantan, particularly those written by the students themselves. Using an interpretive qualitative approach with a case study design and critical discourse analysis, the research shows that Arabic functions as a strategic medium that affirms religious identity while also connecting local culture, including Dayak rituals and the Kaharingan belief system, with broader discourse. Analysis of the texts, supported by interviews with 20 participants, reveals a complex process of cultural negotiation in which students transform local values and narratives into Arabic despite linguistic limitations such as restricted vocabulary and cultural distance. These short stories thus serve not only as literary works but also as dynamic spaces for cultural affirmation and the formation of an inclusive multicultural identity. The findings are relevant for developing contextual Arabic language education and for shaping language and cultural policies that help preserve cultural heritage in contemporary society. This study, therefore, contributes meaningfully to interdisciplinary scholarship in linguistics, literature, and anthropology.

1. INTRODUCTION

Language is a fundamental element in shaping both individual and group identity. It not only reflects the character of a society but also serves as an indicator of its cultural advancement (Jules & Belgrave, 2020; Khatib & Ghamari, 2011; Putri et al., 2025; Syahid & Nurdianto, 2022; Toan, 2024). As a form of self-expression, language enables humans to convey emotions and establish communication, making it a primary tool for negotiating one's position within the social environment (Aguert, 2022; Aliyeva, 2023; Rahmah et al., 2022).

In an educational context, the role of language becomes more complex, functioning not merely as an instructional medium but also as a symbol of cultural and social identity. This is particularly relevant for students in the Arabic Language Education Program at the State Islamic University (UIN) of Palangka Raya, where Arabic constitutes an integral part of their academic and religious identity. One medium used to express this identity is short story writing.

As a literary form, the short story has long served as a reflective medium for writers to articulate values, identity, and social experiences (Altun, 2023; Gargano-Smith & Spiering, 2025; Semiyeva, 2025). For students, writing short stories is not merely an aesthetic exercise but also a means of voicing the cultural, religious, and educational issues they experience and internalize (Barzani, 2020; Qorny, 2025; Saaty, 2025). A compelling phenomenon arises when students in Central Kalimantan write short stories based on local wisdom, yet use Arabic as part of their narrative and symbolic expression.

This practice reveals a complex identity dynamic involving Dayak locality, Islamic religiosity, and modern literary expression. In a multicultural society like Central Kalimantan, this activity of writing Arabic short stories with local nuances represents a subtle yet meaningful process of cultural negotiation.

However, an underexplored issue underlies this phenomenon. Previous research has not specifically examined how Arabic functions as an expression of identity within short stories rooted in the local wisdom of Central Kalimantan. Previous studies have focused more on thematic elements, linguistic style, or the narrative structure of student short stories (Anis et al., 2024; Damayanti et al., 2024; Efendy et al., 2025; Firdaus et al., 2025; Husein et al., 2022; Nabella, 2024; Wachidah et al., 2025). Meanwhile, research on the use of Arabic has predominantly been in the context of pure education or religiosity (Fauzan et al., 2022; Samrotul Fuadah et al., 2025; Syahid et al., 2025; Thoyyibah et al., 2024). This gap reveals a new space for understanding literature as an arena for negotiating culture and spirituality.

Therefore, this research focuses on the creative process of short story writing by students who integrate Central Kalimantan's local wisdom with the use of Arabic as a means of identity expression. The aim is to understand the meaning of using Arabic in short stories, the strategies of representing local culture, and the forms of cultural negotiation occurring within the literary texts.

In terms of relevance, this research contributes academically by enriching theoretical discussions on the relationship between language, literature, and identity. Practically, the findings can provide valuable insights for educational institutions and literary communities

in understanding student identity dynamics and the potential of short stories as a medium for multicultural learning. In the face of globalization, this study also serves as documentation and affirmation of creative practices that celebrate local richness and spiritual depth.

2. METHODS

This study employs an interpretive qualitative approach (Somantri, 2005) to understand the complexities of social phenomena, specifically the representation of student identity through literary works in the form of short stories. The research design combines a case study and critical discourse analysis. The case study approach was selected to allow for an in-depth examination of short stories written by students, while critical discourse analysis was used to understand how the use of Arabic in these stories reflects the authors' cultural and social identities.

To provide a clear and visual overview of the research, the design is illustrated in the following flowchart:

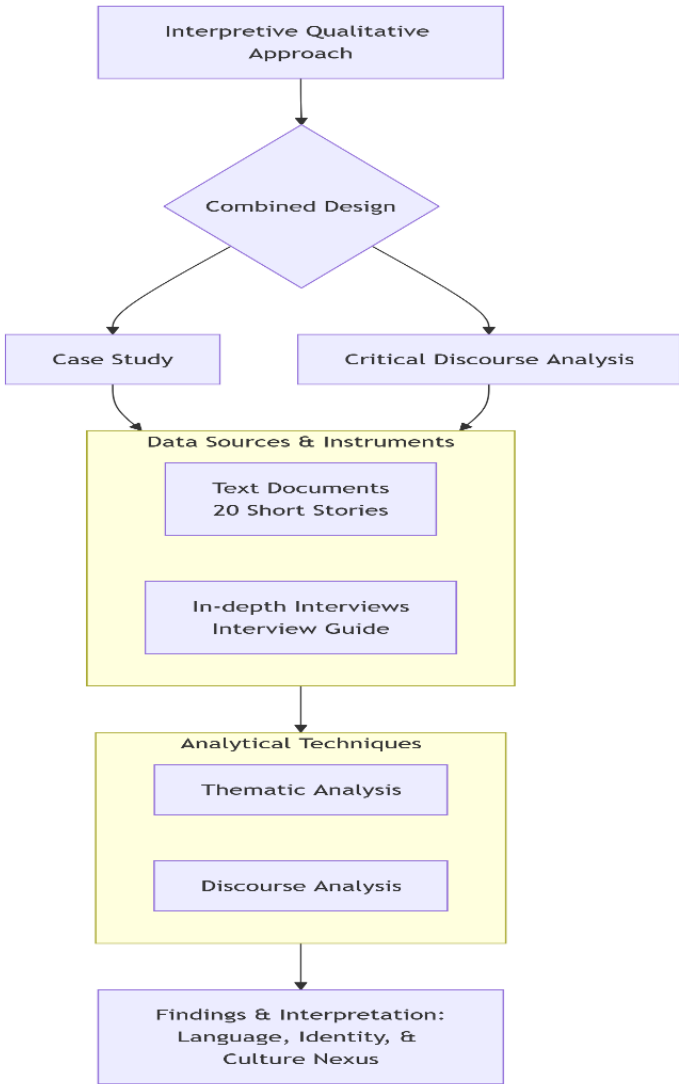


Figure 1. Interpretive Qualitative Approach

The research subjects consisted of 20 out of 34 fourth-semester students from the Arabic Language Education Study Program at the State Islamic University (UIN) of Palangka Raya. They were selected from an *Al-Kitābah al-Ibdā'īyyah* (Creative Writing) course that had completed short story assignments. Participant selection focused on those whose works contained themes related to the local wisdom of Central Kalimantan. Data from these participants were expected to provide deeper insights into the use of Arabic in their writing.

Data were collected using two primary techniques, each supported by structured instruments to ensure data consistency and depth.

Table 1. Data Analysis Techniques

| Data Source | Collection Technique | Instrument Used | Purpose |
|-----------------------|----------------------|--|---|
| Text Documents | Document Analysis | <p>A Text Analysis Rubric focusing on:</p> <ul style="list-style-type: none"> • Linguistic structures (grammar, vocabulary). • Lexical choices related to culture and identity. • Themes and narratives representing local wisdom. | To gather textual data on identity representation through language. |
| Students | In-depth Interviews | <p>A semi-structured Interview Guide containing questions on:</p> <ul style="list-style-type: none"> • The creative process of writing short stories. • Motivation and meaning behind the use of Arabic. • The relationship between personal identity, local culture, and the Arabic language. | To understand the writers' perspectives and subjective meanings. |

The collected data were analyzed synergistically through Thematic Analysis and Discourse Analysis (Heriyanto, 2018). Thematic Analysis was employed to identify, analyze, and report recurring patterns (themes) within the short stories, which were then examined to understand their role in representing the authors' identities. Complementing this, Discourse Analysis provided a critical examination of how the Arabic language functions as a tool for identity representation, focusing on how linguistic features and socio-contextual factors contribute to the production of meaning. This integrated methodological approach is anticipated to yield a broader and deeper understanding of the interconnection between language, identity, and culture within the students' literary works.

3. RESULTS AND DISCUSSION

3.1 Results

Data from interviews with students who wrote short stories in Arabic revealed several key themes related to the creative process, the use of Arabic, and cultural negotiation.

The Creative Process of Short Story Writing

Participants stated that their inspiration came from the local wisdom of Central Kalimantan. The harmonious values inspired Akhmad Rihan with nature in the Dayak culture. Ananda Fitriani drew inspiration from the Tambun Bungai dance to explore the inner conflict of young people between cultural heritage and modernity. Meanwhile, Ayu Saputri was inspired by the Karungut oral tradition of the Dayak Ngaju people.

In selecting themes and characters, Aprilya Laras D.S. chose themes close to everyday life and familiar characters, such as children or elders, to facilitate writing in Arabic. Dhiya Salsabila chose a cultural theme with a main character, Liana, who transforms indifference to pride in her culture, with a grandmother character symbolizing the guardian of tradition. Maryam Nurhikmah explored the Dayak Kaharingan belief "Wings in the Sky" through the character Jaya, a teenager seeking to reconcile his local cultural identity with Islamic values.

Linguistic challenges were commonly reported by participants. Mutiara Dewi Cahyani Putri and Khusnul Khotimah mentioned difficulties in finding Arabic equivalents for specific local cultural terms (such as handep) and in constructing sentences that conformed to nahwu and sharaf (Arabic grammar and morphology) rules. Oca Oktavia also identified grammar and vocabulary selection as primary difficulties, adding that it was often hard to find the exact Arabic equivalent for Indonesian meanings.

Several participants specifically incorporated local symbols, settings, and rituals into their stories. Muhammad Fajar Hidayaturrahman used the setting of Bukit Batu and included activities like camping to highlight the natural beauty and youth culture of Kalimantan. Siti Umi Aimanah centered her story on the Maruah Awau ritual, which symbolizes the beginning of life.

Arabic as an Expression of Identity

Participants viewed Arabic as a tool for expressing a complex identity. Nurin Najah stated that Arabic functions as a medium of expression and a means of introducing local culture to a global audience. Nurbaiti Maulida Ramadhani viewed Arabic as a bridge for understanding religion, Islamic culture, and intellectual values.

Rafliannor and Dwi Aulia Putri stated that through Arabic, they could affirm their dual identities as Muslims, students of Arabic language education, and natives of Kalimantan, proud of their cultural heritage. They emphasized that Arabic can be used not only for religious texts but also for literature, highlighting local culture.

Muhammad Erlangga differentiated the function of languages in expressing identity: Arabic is more closely related to religion, Indonesian for national communication, and local languages for cultural identity. Zahid Maulana argued that

expressions of identity in Arabic, Indonesian, and local languages are all closely tied to customs and culture, although their difficulty levels for learners differ.

Local Wisdom and Cultural Negotiation

The local cultural values of Central Kalimantan formed the narrative foundation for the participants. Akhmad Rihan used values of cooperation (*gotong royong*), environmental preservation, and Dayak traditions as his main themes. Siti Umi Aimanah built her story around the philosophy of the Maruah Awau ritual, which contains meanings related to the beginning of life, prayer, and respect for ancestors.

Khusnul Khotimah explained her strategy of translating ideas from Kaharingan culture into Arabic expressions, striving to preserve their meaning even when direct equivalents were unavailable. Siti Zahra Meilani integrated local culture by using Arabic to describe the local atmosphere, characters, and conflicts.

The emotional experiences during writing varied. Laily Fitriani reported feeling uncertain about grammar and difficulty translating local idioms. Nurin Najah admitted to feeling tension due to spiritual elements in local culture that might be perceived as conflicting with Islamic teachings; therefore, in her writing, she emphasized social and moral values over the validity of rituals. In contrast, Oca Oktavia felt comfortable and harmonious, finding alignment between local values like cooperation and Islamic teachings.

Most participants stated that their work was a form of affirmation of positive cultural values. Mutiara Dewi Cahyani Putri and Maryam Nurhikmah affirmed that their stories aimed to promote and preserve local values that do not contradict Islamic principles. Azzahra also stated that her story affirmed positive Dayak cultural values, such as the symbolic meanings of *balian* (a traditional healer/ritual) and *cahaya damar* (the light of a damar resin torch).

3.2 Discussion

In an increasingly interconnected global landscape, language is often viewed as a bridge to a broader world. However, for a group of university students in Central Kalimantan, the Arabic language, a lingua franca with global reach, serves not merely as a bridge but as a canvas. Upon this linguistic canvas, they paint the richness of their own culture, transforming words born from the deserts of the Middle East into narratives that bring the tropical rainforests of Borneo to life. This study delves into this unique socio-cultural and linguistic phenomenon, where Arabic is mobilized not to convey strictly religious discourse or pursue purely academic goals, but as a medium of creative expression to voice local identity.

This practice constitutes a rich theoretical mosaic, traceable through various scholarly lenses. From Applied Linguistics, we understand the processes of language learning and production. From Cultural Studies, we examine the negotiation of identity and culture. From Translation Studies, we probe the challenges of translating the untranslatable. The entire phenomenon is not merely a classroom assignment; it is a

complex socio-cultural practice in which students act as cultural mediators and agents of change, connecting local, national, and global dimensions. This narrative will unpack the complex layers of this creative practice, from its inspiration and linguistic challenges to its identity construction and diplomatic impact.

The creative process undertaken by these students is a textbook example of the theory of Glocalization (Ritzer, 2012). Glocalization describes the interpenetration of the global and the local, where global phenomena are adapted and infused with local content to create unique hybrid forms. In this context, Arabic, with its status as a global language of the Qur'an, classical literature, and international communication, is employed as a vessel for stories sourced from the heart of Central Kalimantan.

Their inspiration is not the tales of the Arabian Nights, but rather the local wisdom of the Dayak people. The Tambun Bungai dance, which recounts heroism and courage, is revived through narrative descriptions in Arabic. The oral tradition of Karungut, a form of rhythmic poetry or song, provides distinctive rhythmic patterns and story structures that are subsequently transformed into modern short story formats. This selection of themes and characters deeply rooted in local community life is not coincidental. It aligns with the theory of Cultural Schemata (Altarriba & Forsythe, 1993), which posits that an individual's prior cultural knowledge and experiences shape their cognitive framework for processing information and generating creative work.

When a student writes about the Gawai ritual or the Dayak philosophy of communal life, they are activating their own cultural schemata. They are not creating something foreign but reconstructing a cultural reality they embody. This approach is also a direct application of Culturally Responsive Pedagogy (Caingcoy, 2023; Chang & Viesca, 2022; Hernandez, 2022; Ladson-Billings, 2023). Instead of separating language learning from the learner's cultural context, this pedagogy positions cultural experience as the foundation and catalyst for learning. Thus, the Arabic language classroom transforms into a space where identity is not left at the door but is celebrated and utilized as fuel for language acquisition. The result is what can be termed "localized Arabic" a variant of the language that is lexically and grammatically sound but culturally breathes the spirit of Kalimantan.

The journey from idea to written word is not smooth. Behind the beautiful narrative canvas lies an intense linguistic struggle. The primary challenges faced by the students can be categorized into two domains: lexical translation and grammatical complexity.

The first challenge involves translating particular cultural concepts (culture-bound terms). A word like *handep*, a profound value of cooperation and assistance in Dayak society, becomes a litmus test. There is no direct equivalent in Arabic or Indonesian that can capture its full philosophical nuance. This represents a classic issue in translation studies known as "untranslatability" (Catford, 1965). The attempt to translate *handep* is a classic struggle between formal and dynamic equivalence. Should they create a new

word (a neologism) in Arabic to preserve its form, or should they seek a phrase that conveys its meaning and function?

In practice, students often turn to the principle of Dynamic Equivalence (Chan et al., 2023; Nida, 2021). This principle does not insist on a literal translation but strives to produce an equivalent response in the target language reader. Rather than being trapped in the search for a single word, they might employ descriptions such as "التعاون والتكافل العميق الاجتماعي" (deep social cooperation and solidarity) or "التآزر المجتمعي" (communal synergy). While not perfect, these attempts represent a mature understanding that translation is about the transfer of meaning, not merely the substitution of words.

The second, and perhaps more fundamental, challenge is the mastery of *nahwu* and *sharf* (Arabic syntax and morphology). Creative writing is a productive skill that demands precision. Errors in *i'rab* (grammatical case endings) or sentence structure (*tarkib*) not only make the text sound awkward but can obscure the overall meaning. The struggle with complex sentence structures, the use of the *maf'ul mutlaq* for emphasis, or the selection of the appropriate literary style (*uslub*) demonstrates that students are not just learning the language, but "playing" within it. They are pushing the boundaries of their linguistic competence. Their perseverance in facing these technical challenges is a tangible reflection of a growth mindset (Buchanan, 2025; S. L. Young & Redding, 2025; S. Young & Redding, 2025). They do not view grammatical difficulties as evidence of innate inability but as challenges that can be overcome through consistent and deliberate practice. Every revised draft, every corrected sentence, is a step in their developmental journey.

Beyond the technical linguistic aspects, a deeper function of this practice emerges: Arabic operates as a symbolic resource for constructing and expressing identity. Fairclough emphasizes that language is not a neutral tool but a symbolic resource that individuals use to construct their social positions and identities (Fairclough, 2023). In this case, the students leverage Arabic to build a Hybrid Identity (Cornelissen et al., 2021; Li, 2025).

Their identity is no longer monolithic. They are Muslims using the universal language of Islam; they are scholars delving into academic disciplines; and they are proud members of their Dayak/Kalimantan community with its distinct heritage. These three dimensions converge and fuse within their short stories. They do not have to choose between being a "good Muslim" or an "authentic Dayak." Through Arabic, they proclaim that they are both simultaneously. Language becomes the thread weaving this complex, interconnected tapestry of identity.

Furthermore, the awareness that their work could be read by Arabic speakers worldwide places this practice within the realm of cultural diplomacy (Grincheva, 2024; Razali et al., 2024). These short stories become potent instruments of Indonesian soft power. Instead of conveying an explicit political message, they showcase the cultural wealth of the archipelago in a subtle and authentic manner. They introduce the world to

a modern, cultured, and religious Kalimantan, while simultaneously challenging any stereotypes the Arab world might hold about Indonesia being synonymous only with Java or Bali. In this, the students are not merely language learners but become informal cultural ambassadors.

Their understanding of these diverse language functions is also reflected in their skillful use of code switching and their grasp of domains of language use (Gosselin & Sabourin, 2024; Schächinger Tenés et al., 2023). They know when to use formal Fusha Arabic for narration, when to insert Indonesian or Dayak terms for cultural effect, and when to employ a conversational style. This ability to "code switch" demonstrates high communicative competence and profound metalinguistic awareness.

The most fundamental finding of this study lies in how the students negotiate the subtle relationship between Dayak local wisdom and Islamic values. Here, they act as philosophers and cultural conciliators.

A majority of the students adopt an affirmative stance towards the preservation of Dayak culture. For them, writing about their culture is part of the effort of cultural preservation (Brinkmann et al., 2023; Khairani & Barus, 2024; Nursanty et al., 2023; Olson, 2024). They see universal values in Dayak culture, such as respect for nature, community solidarity, and courage, that are congruent with any humanistic values, including those of Islam.

However, others engage in a more intricate process of harmonizing culture and religion. They do not accept all cultural elements uncritically; they perform a process of filtering. They may question or reinterpret certain elements of animistic beliefs that they perceive as conflicting with monotheism (tawhid), while preserving the artistic forms and social values. This process of value filtration is a form of religious and cultural maturity. It demonstrates that cultural acceptance does not have to be totalitarian but can be critical and selective.

Most profound are their efforts to translate local cultural ideas into Arabic expressions. This is not merely linguistic translation but a form of "philosophical translation." It is an attempt to bridge two worldviews, two spiritualities, and two ways of seeing the world. How does one convey the concept of *Magah Salivut* (servant leadership) or the mystical relationship with the forest using vocabulary born from a Semitic theistic tradition? This endeavor sparks a profound dialogue between cultures and spiritual worldviews, creating a meeting point where both traditions can enrich one another.

Ultimately, this research reveals that writing Arabic short stories is a significant, multidimensional phenomenon. It is an ideal practice of Content and Language Integrated Learning (CLIL). This CLIL model not only integrates cultural content into language education but also places it at the core of the learning process. This approach has proven to enhance motivation, relevance, and the depth of linguistic understanding.

From a cultural diplomacy perspective, these works hold significant potential for promoting Indonesia's multicultural identity in the Arab world. They offer a constructive

counter-narrative and build an image of Indonesia as a diverse, creative, and culturally grounded nation.

For the younger generation of Kalimantan and Indonesia at large, this method offers a creative and relevant strategy for cultural preservation. Instead of viewing tradition as antiquated, they transform it into modern literary works that they can take pride in. They discover a new pride in their heritage by displaying it on the global language stage.

Therefore, the practice of writing Arabic short stories is a tangible manifestation of glocal creativity. It is the ability to "think globally" through the Arabic language while remaining deeply "rooted locally" in the Dayak cultural heritage. These students are not merely language learners; they are cultural weavers, identity craftspeople, and informal diplomats who, with every word they write, enrich the treasury of world civilization with the unique colors of Central Kalimantan. In the strokes of their pens, Arabic finds new breath, and Dayak culture finds a voice that resonates across the globe.

4. CONCLUSION

The use of Arabic in short story writing by university students functions as a multidimensional and strategic medium for identity expression. Arabic is conceptualized as a creative bridge that connects the local *Dayak* culture with the global world, spirituality with intellectuality, and the past with the present. In this process, the writers engage in complex cultural negotiations to transform local meanings into the structure of a foreign language without losing their essence, despite facing linguistic challenges such as lexical selection and grammatical structure (*nahwu-sharf*).

Overall, the local wisdom of Central Kalimantan, such as the *Maruah Awau* ritual, *Karungut*, and other traditional symbols, plays a central role as a source of values, themes, and philosophies that enrich the narratives. Through selective, reflective, and creative approaches, the students have succeeded in transforming Arabic short stories into not only literary works but also spaces for cultural affirmation and preservation. These works represent a harmonious dialogue between tradition and religion, locality and globality, and serve as transformative media for transmitting positive values to younger generations.

5. REFERENCES

- Aguert, M. (2022). Interplay of language and emotion in development. In *Language and Emotion. Volume 2*. <https://doi.org/10.1515/9783110670851-011>
- Aliyeva, G. B. (2023). Language as a means of communication and social construction: Regarding the formation of our identity and shared culture. *Futurity Philosophy*, 4–13. <https://doi.org/10.57125/fp.2023.03.30.01>
- Altarriba, J., & Forsythe, W. J. (1993). The Role of Cultural Schemata In Reading Comprehension. *Advances in Psychology*, 103(C), 145–155. [https://doi.org/10.1016/S0166-4115\(08\)61661-1](https://doi.org/10.1016/S0166-4115(08)61661-1)

- Altun, M. (2023). Literature and Identity: Examine the Role of Literature in Shaping Individual and Cultural Identities. *International Journal of Social Sciences & Educational Studies*, 10(3). <https://doi.org/10.23918/ijsses.v10i3p381>
- Anis, M. Y., Farhah, E., Nugraha, R. S., Malik, A., Nurulakla, S., & Abdullah, S. (2024). Pragmatic Equivalence in Syarah Al-Hikam: An Attempt to Explore Values of Humanism Based on the Translation of a Religious Text. *ALSUNİYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab*, 7(2). <https://doi.org/10.17509/alsuniyat.v7i2.74302>
- Barzani, S. H. H. (2020). The perceptions of EFL teachers and students on the use of short stories to enhance reading comprehension. *Asian EFL Journal*, 27(31), 325 – 341. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85090549795&partnerID=40&md5=9f75b82709de4e2e9e0904d1d1bef28b>
- Brinkmann, L., Baumann, F., Bonnefon, J. F., Derex, M., Müller, T. F., Nussberger, A. M., Czaplicka, A., Acerbi, A., Griffiths, T. L., Henrich, J., Leibo, J. Z., McElreath, R., Oudeyer, P. Y., Stray, J., & Rahwan, I. (2023). Machine culture. *Nature Human Behaviour* 2023 7:11, 7(11), 1855–1868. <https://doi.org/10.1038/s41562-023-01742-2>
- Buchanan, A. (2025). *A New Era Of Mindset Psychology*. Ashley Buchanan <https://doi.org/10.2139/SSRN.5395367>
- Caingcoy, M. (2023). Culturally Responsive Pedagogy. *Diversitas Journal*, 8(4), 3203–3212. <https://doi.org/10.48017/DJ.V8I4.2780>
- Catford, J. C. (1965). *A linguistic theory of translation : an essay in applied linguistics*. Oxford University Press. <https://lib.ui.ac.id>
- Chan, H. S., Chiu, C. Y., Lee, S. L., Tong, Y. Y., Leung, I. T. C., & Chan, A. H. T. (2023). Improving the predictor-criterion consistency of mindset measures: Application of the correspondence principle. *Journal of Pacific Rim Psychology*, 17. https://doi.org/10.1177/18344909231166964/SUPPL_FILE/SJ-DOCX-1-PAC-10.1177_18344909231166964.DOCX
- Chang, W. C., & Viesca, K. M. (2022). Preparing Teachers for Culturally Responsive/Relevant Pedagogy (CRP): A Critical Review of Research. *Teachers College Record*, 124(2), 197–224. <https://doi.org/10.1177/01614681221086676>
- Cornelissen, J. P., Akemu, O., Jonkman, J. G. F., & Werner, M. D. (2021). Building Character: The Formation of a Hybrid Organizational Identity in a Social Enterprise. *Journal of Management Studies*, 58(5). <https://doi.org/10.1111/joms.12640>
- Damayanti, R., Fatimah, K., & Bahrudin, A. (2024). Kearifan lokal dalam Kumpulan Cerita dari Kota 1001 Goa: kajian antropologi sastra. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 7(2), 199–212. <https://doi.org/10.30872/diglosia.v7i2.931>
- Efendy, L., & Hikam, A. I. (2025). *Konstruksi identitas remaja dalam tekanan sosial pada novel Argantara: Kajian sosiologi sastra*. *Fonologi: Jurnal Ilmuan Bahasa dan Sastra Inggris*, 3(2), 247–263. <https://doi.org/10.61132/fonologi.v3i2.1935>
- Fairclough, N. (2023). Critical discourse analysis. *The Routledge Handbook of Discourse Analysis*, 11–22. <https://doi.org/10.4324/9781003035244-3>

- Fauzan, A., Nasrullah, A., Hidayat, T., & Ar Raayah Sukabumi, S. (2022). Alih Kode dan Campur Kode Guru-Guru Bahasa Arab pada Grup Whatsapp Majma' Al-Lughah Al-'Arabiyyah. *Jurnal Alfazuna: Jurnal Pembelajaran Bahasa Arab Dan Kebahasaaraban*. <https://doi.org/https://doi.org/10.15642/alfazuna.v6i2.1761>
- Firdaus, D., Mahmoud Adam Ibrahim, F., Arifa, Z., Bahruddin, U., & Umam, Imul. (2025). *Universitas Islam Negeri Maulana Malik Ibrahim Malang*. 8(1). <https://doi.org/10.17509/alsuniyat.v8i1.80806>
- Gargano-Smith, B., & Spiering, J. (2025). Redefining Rural Representation in Short Story Anthologies: Using Short Stories to Highlight Rural Counterstories. *Rural Educator*, 46(3), 93 – 99. <https://doi.org/10.55533/2643-9662.1498>
- Gosselin, L., & Sabourin, L. (2024). Language-specific cognitive flexibility is related to code-switching habits and interactional context; domain-general cognitive flexibility is not. *Journal of Cognitive Psychology*, 36(6), 688–708. <https://doi.org/10.1080/20445911.2024.2365463>
- Grincheva, N. (2024). The past and future of cultural diplomacy. *International Journal of Cultural Policy*, 30(2), 172–191. <https://doi.org/10.1080/10286632.2023.2183949>
- Heriyanto. (2018). Thematic Analysis sebagai Metode Menganalisa Data untuk Penelitian Kualitatif. *Anuva: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi*, 2(3), 317–324. <https://doi.org/10.14710/ANUVA.2.3.317-324>
- Hernandez, A. (2022). Closing the Achievement Gap in the Classroom through Culturally Relevant Pedagogy. *Journal of Education and Learning*, 11(2), 1–21. <https://doi.org/10.5539/jel.v11n2p1>
- Husein, M., Cantrik, S. T.-J. M. K., & 2022, undefined. (2022). Musik dan Identitas: Analisis Konstruksi Identitas Sosial dalam Album “Menari dengan Bayangan” Karya Hindia. *Journal.Uii. Ac.Id*, 2, 25–36. <https://doi.org/10.20885/cantrik.vol2.iss1.art3>
- Jules, J. E., & Belgrave, K. L. (2020). Transformative Pedagogical Perspectives on Home Language Use in Classrooms. IGI Global. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85104055609&partnerID=40&md5=3f548fbee5a1c0ade865f938272abbe>
- Khairani, L., & Barus, S. (2024). *Cultural Heritage Preservation through the Finding of Historical Money of the Sultanate of Bone: Uncovering Traces of Civilization through Coins and Cultural Sustainability*. Atlantis Press, 359–368. https://doi.org/10.2991/978-2-38476-228-6_30
- Khatib, M., & Ghamari, M. R. (2011). Mutual relations of identity and foreign language learning: An overview of linguistic and sociolinguistic approaches to identity. *Theory and Practice in Language Studies*, 1(12), 1701 – 1708. <https://doi.org/10.4304/tpls.1.12.1701-1708>
- Ladson-Billings, G. (2023). “YES, BUT HOW DO WE DO IT?”: Practicing culturally relevant pedagogy. In J. G. Landsman & C. W. Lewis (Eds.), *White Teachers / Diverse Classrooms: Creating inclusive schools, building on students’ diversity, and providing true educational equity* (2nd ed., pp. 33–46). Routledge.

- <https://doi.org/10.4324/9781003448709-6>
- Li, M. (2025). Linguistic, Socio-cultural, and Hybrid Identity Development: A Literature Review of International Students' Experiences in China. *Human Resources, Education and Public Policy*, 1(1), 1–20. <https://doi.org/10.71204/BWERT434>
- Nabella, C. G. (2024). Analisis Semiotik Buku Cerita Bergambar “Sagu Pertama Maria”: Peranan Anak dalam Budaya Lokal Papua. *Nitisara: Jurnal Ilmu Bahasa*, 2(2), 41–51. <https://doi.org/10.30998/ntsr.v2i2.3510>
- Nida, E. (2021). Principles of correspondence. *The Translation Studies Reader*, 171–185. <https://doi.org/10.4324/9780429280641-21>
- Nursanty, E., Rusmiatmoko, D., Fahd, M., & Husni, D. (2023). From Heritage to Identity: The Role of City Authenticity in Shaping Local Community Identity and Cultural Preservation. *Journal of Architecture and Human Experience*, 1(2), 131–150. <https://doi.org/10.59810/ARCHIMANE.V1I2.17>
- Olson, D. R. (2024). Culture, Technology, and Intellect. *The Nature of Intelligence*, 189–202. <https://doi.org/10.4324/9781032646527-13/CULTURE-TECHNOLOGY-INTELLECT-DAVID-OLSON>
- Putri, D., Kitana, A., Bahasa, P., Indonesia, S., Bahasa, F., & Seni, D. (2025). Konstruksi Identitas Vigilante dalam Suara Naratif Novel Tanah Para Bandit Karya Tere Liye: Kajian Pragmastilistika. *Kajian Pendidikan, Bahasa, Dan Sastra Indonesia*. <https://ejournal.unesa.ac.id/index.php/bapala/article/view/67650>
- Qorny, A. El. (2025). A Phenomenological Exploration of Religious Meaning-Making Through Literary Qur'an Interpretation. *Irfana: Journal of Religious Studies*. <https://doi.org/https://journals.ai-mrc.com/irfana/article/view/348>
- Rahmah, Y., Ahmadi, A., Ridha, R., & Sarah, S. (2022). Al-Iktisyāfu ‘an Nizāmi Taqyīmi Ta’līmi al-Lugah al-‘Arabiyyah ‘abra Internet bi Katingan. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab*, 5(1), 46–61. <https://doi.org/10.17509/alsuniyat.v5i1.44398>
- Razali, S., L., & Rayluna, N. (2024). The Role of Language And Literature in Cultural Diplomacy Between Nations. *The Proceedings of International Conference on Aceh Civilization*, 1, 186–182. <https://ejurnal.isbiaceh.ac.id/index.php/ICoAC/article/view/37>
- Ritzer, G. (2012). Globalization. *The Wiley-Blackwell Encyclopedia of Globalization*. <https://doi.org/10.1002/9780470670590.WBEOG260>
- Saaty, A. A. (2025). Short Story Writing Experiences and Perceptions of Saudi Female University Students. *Journal of International Students*, 15(7), 1 – 22. <https://doi.org/10.32674/00g6qf65>
- Samrotul Fuadah, S., Mustofa, I., Nandang, A., Bahasa Arab, P., & Sunan Gunung Djati Bandung, U. (2025). Bahasa Arab Sebagai Simbol Identitas Religius Mahasiswa UIN Sunan Gunung Djati Bandung. *Bahasa Arab Dan Kajian Linguistik Arab*, 8(1). <https://doi.org/10.32764/lahjah.v8i1.5932>
- Schächinger Tenés, L. T., Weiner-Bühler, J. C., Volpin, L., Grob, A., Skoruppa, K., & Segerer, R. K. (2023). Language proficiency predictors of code-switching behavior in dual-language-

- learning children. *Bilingualism: Language and Cognition*, 26(5), 942–958. <https://doi.org/10.1017/S1366728923000081>
- Semiyeva, S. (2025). Literature as a Cultural Mirror: The Role of Literary Works in Shaping and Reflecting English Cultural Identity. *Acta Globalis Humanitatis et Linguarum*, 2(1), 270–275. <https://doi.org/10.69760/aghel.02500136>
- Somantri, G. R. (2005). Memahami Metode Kualitatif. *Makara Human Behavior Studies in Asia*, 9(2), 57–65. <https://doi.org/10.7454/mssh.v9i2.122>
- Syahid, A. H., & Nurdianto, T. (2022). Brain Lateralization and Strategies to Improve Metalinguistic Ability in Arabic Language Acquisition. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab*, 5(2), 184–202. <https://doi.org/10.17509/alsuniyat.v5i2.51043>
- Syahid, A. H., Susilawati, A., & Nuroh, N. (2025). *Bilingual Code Switching in Arabic Learning Among Indonesian Learners: A Sociolinguistic Perspective*. 8(1). <https://doi.org/10.17509/alsuniyat.v8i1.81259>
- Thoyyibah, A., Putra, W. H., & Abubakar, H. (2024). *Arabic Online Learning: Code-Switching and Code-Mixing in Higher Education*. 7(2). <https://doi.org/10.17509/alsuniyat.v7i2.70094>
- Toan, L. N. (2024). Construction Of Personal Identity Through Linguistic Device: An Anthropological Linguistics Analysis; [Construção De Identidade Pessoal Através Do Dispositivo Linguístico: Uma Análise Linguística Antropológica]; [Construcción De Identidad Personal A Través De Dispositivos Lingüísticos: Un Análisis Lingüístico Antropológico]. *Revista de Gestao Social e Ambiental*, 18(7). <https://doi.org/10.24857/rgsa.v18n7-122>
- Wachidah, L. R., Subandiyah, H., Indarti, T., Ahmadi, A., & Yohanes, B. (2025). Identitas Kolektif dalam Cerita Rakyat Bertema Kuliner ASEAN: Kajian Gastronomi Sastra. *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*. <https://doi.org/10.19105/ghancaran.v7i1.17902>
- Young, S. L., & Redding, C. L. (2025). COMMUNITY CHANGE IN ACTION: A Roadmap for Students. *Community Change in Action: A Roadmap for Students*, 1–190. <https://doi.org/10.4324/9781003333715>
- Young, S., & Redding, C. L. (2025). The Importance of Personal Perseverance in Creating Change. *Community Change in Action: A Roadmap for Students*, 31–39. <https://doi.org/10.4324/9781003333715-4/IMPORTANCE-PERSONAL-PERSEVERANCE-CREATING-CHANGE-SARAH-YOUNG-CARLY-REDDING>