ENGLISH AS A MEDIUM OF INSTRUCTION IN AN INDONESIAN ISLAMIC UNIVERSITY: LECTURER'S, STUDENT'S, AND ALUMNUS' VOICES

Irham Irham[a] and Ribut Wahyudi[b]
([a]irham.fs@um.ac.id; [b]ribut@bsi.uin-malang.ac.id)

[a]*Universitas Negeri Malang, Indonesia*

[b]*Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang, Indonesia*

Abstract: This study investigates voices of a teacher, student, and alumnus of an International Class (ICP) which employs English as a medium of instruction (EMI). Data were collected through semi-structured interviews with three participants focusing on their positioning towards English and EMI, followed by document studies including teaching materials and course outlines. The inclusion of alumni is important to understand the extent that they might support, negotiate, or resist EMI in ICP and to uncover key issues such as beliefs and promise of EMI and its workplace realities. Besides, the graduate has a prominent role in this study to see the possible role of EMI in the university as to whether EMI does warrant promised linguistic capital. Our study suggests that EMI in ICP is often valorised and commoditised as a marketing strategy to attract more students. However, inadequate preparation and planning results in insufficient development of either English proficiency or content subject comprehension. We recommend that the adoption of EMI along with desirable internationalisation of Higher Education (HE) be critically (re)envisioned and appropriated to advantage multilingual speakers with English. Pedagogical and professional supports need to be explicitly provisioned to help teachers and students navigate and respond to linguistic and pedagogical challenges in EMI.

Keywords: Indonesian Islamic university, EMI, linguistic capital, linguistic imperialism

DOI: http://dx.doi.org/10.15639/teflinjournal.v35i2/272-289

Following the strong belief in English as a convertible capital, many countries in the Global South associate English language proficiency as a key to entering the global market. They thus amend their language-in-education policy by, among others, adopting English as a medium of instruction (EMI) in an educational setting (Hamid et al., 2013; Irham & Wahyudi, 2023; Sah & Li, 2018). This attempt is considered essential as it provides citizens with an appropriate language of modernisation that could liberate socio-economic disadvantages (Coleman, 2011; Irham 2023b). However, such a switch to EMI is often enacted uncritically by viewing English as a *lingua nullius,* "a neutral language and basic skill that everyone needs to learn" (Phillipson, 2017, p. 300) while ignoring the economic imbalance and unequal power relations that English can bring with it. English is often regarded to have an added value of linguistic and instrument capital (Kubota, 2011; Park & Wee, 2012), which Bourdieu (1993) views as a potential symbolic power for achieving greater access for higher socio-economic status. Although, to some degree

English does offer some benefits and privileges, we need to be critically aware of how to implement or exercise EMI at either micro or macro-level.

The status of English as a global lingua franca and as a rosy asset in securing success in the global market competition is of dominant reasons for students and the state in the Global South to invest in English language learning. English in Indonesia, for instance, has an elite position since people with English ability are often perceived as a 'western-educated' or 'advantaged' group (Coleman, 2011). The valorisation of English triggers many countries in the Asian region, for example, Saudi Arabia, Nepal, Hong Kong, and Singapore, among others, to make language-in-education reform by favouring EMI from elementary to tertiary level, and to escalate the internationalisation imperative. Such a reform is considered necessary to equip human resources with a language that can provide them with values and capital to upward socioeconomic status at individual, national, and regional level (Phan, 2017; Zacharias, 2013). However, this effort is not necessarily concomitant with the liberation of socioeconomically disadvantaged people. Instead, it may perpetuate unequal English practices (Tupas, 2015) since EMI is often executed at the expense of local/national language (Kirkpatrick, 2017) and thus has the potential to result in *mediocrity* (Phan, 2017).

Some studies on EMI in the region have demonstrated complex issues and problems, from inadequate planning, limited human resources, to psychological pressures that students often encounter. Fang's (2018) study in the context of China, where EMI programs grow significantly, signifies such undesirable outcomes as mentioned earlier. He thus suggests Higher Education institutions in China and participating stakeholders to design and implement a language policy that could benefit multilingual learners and concurrently support EMI. Moreover, Tupas (2015) and Phan (2015) argue that EMI, in the light of internationalisation, has, to some extent, sustained the perpetuation of English hegemonic power. These studies also have elucidated that insufficient English proficiency of both teachers and students, and inadequate preparation of EMI make students trapped in illusive hopes of English and coupled with academic burdens.

Regardless of some problems associated with EMI and an absence of consensus regarding the positive impacts of EMI on language and content development (Fang, 2018; Phan, 2015; Sah & Li, 2018), EMI remains desirable in non-Anglophone countries. Indeed, EMI could help institutions to improve institutional profiles, as evidenced in major universities in China, for instance (Liu & Phan, 2021). However, research has also shown that EMI can lead to undesirable consequences, especially when executed in an unprepared manner. This article, therefore, aims to further interrogate how a teacher, student, and an alumnus of an EMI program at one of Islamic universities in Indonesia perceive their EMI education. Their voices are of paramount importance because existing studies seem to fail to capture voices from less heard actors in a less-known context.

EMI in Asian Countries

A number of studies have investigated the implementation, practice, and perception of EMI in many Asian countries. Some of them focused on EMI secondary schools (Sah & Li 2018) and tertiary education settings (Botha et al., 2023; Fang, 2018; Fang & Hu, 2022; Hu et al., 2014; Song, 2019). Sah and Li (2018) used a critical qualitative case study together with Bourdieu's

(1993) linguistic capital framework to investigate the on-the ground practice of EMI. They used multiple sets of data sources, including interviews, focus group discussions, and classroom observation. In their study, they argued that students, teachers, and parents held a strong ideology towards "EMI as a linguistic capital to develop English skills and enhance quality education" (p. 120). However, they contended that the insufficient preparations, language supports, and linguistic input of students and teachers perpetuated inequality and injustice. This finding is congruent with EMI practices in different contexts. Fang (2018) and Fang and Hu (2022) critically commented on the lack of deliberate language support for most EMI policies implemented in Chinese Higher education. Furthermore, Fang and Hu (2022) highlighted the frequent misalignment between EMI policies and practices.

With regard to the role and function of English, Song (2019) revealed that students at Chinese higher education viewed English in EMI as a reasonable lingua franca for academia and thus supported the provision of EMI programs. However, it is essential to highlight that EMI is not an absolute reason for international students to study at Chinese universities. Song (2019) also reported that international students perceived learning in China and learning Chinese as a cultural capital. Botha et al. (2023) surveyed undergraduate EMI students at six different universities in Singapore. They focused on three research issues: 1) students' multilingual backgrounds; 2) students' experiences and perceived difficulties at EMI education; and 3) students' use of languages outside the classroom. The findings showed that nearly 90% of the students claimed to be bilingual, reported having an upper level of English proficiency, and mentioned that they did not encounter serious difficulties related to English.

As for the Indonesian context, Coleman (2011) and Zacharias (2013) have shed important light on the practices of EMI policy in international standard schools (ISS), the perception of teachers, and their struggle to deal with the "new teaching burden" (Sah & Li, 2022, p. 9). Coleman (2011) and Zacharias (2013) highlighted the increasing expectations of parents to ensure their children receive a high-quality education, using English as the primary teaching and communication medium. Zacharias (2013) noted that such existing schools perpetuated unequal access to education due to the high mandated fee and, to some extent, prolonged the legitimacy of English as a symbolic capital privileged only to those who 'have' access to it.

A similar result is also shared by Dewi (2017) and Walker et al. (2019) who examined the practice and implementation of EMI in Indonesian universities. Dewi (2017) demonstrated that EMI was positively viewed by lecturers as an asset to develop human capital and as a tool to introduce national identity through the proficiency in English, in lieu of westernising or imperialising them. Walker et al. (2019) further contended that English in Indonesian education had been endowed with "a symbolic value" (p. 324) perceived to provide socio-economic profits in the particular imagined global market. However, there are certain kinds of Englishes that gain particular hierarchical status, as Irham's (2023a) study displays. He adds that English from the inner circle is more desired than other Englishes, although they are considered important. In addition, Sugiharto (2015) reported that language-in-education policy in Indonesian schools had made English enjoy its hegemonic discourse and caused an "undesirable effect on equity of education" (p. 234).

Another recent study by Irham and Wahyudi (2023) examined the role of post-EMI education at recent' alumni workplaces. They collected data from alumni of an International

Class Program (ICP) with Arabic and English as the MoI, respectively. They argued that English and Arabic had a limited role and function in the alumni's current positions. Besides, they also revealed that the term "international" tended to be more symbolic than real. To further extrapolate critical discussion about promises and status of English in the Global South manifested through EMI policy, this paper aims to examine the practice and implementation of EMI in the Indonesian context. Unlike Dewi (2017) or Zacharias (2013), this study adds the graduate's voice of the EMI program that remains unexplored. We agree with Lasagabster's (2022) recommendation to the extant literature of EMI that, in addition to teachers and students, the investigation of administrators and alumni of the program requires more attention. In this study, the graduate plays a prominent role in examining the potential role of EMI in the university and determining whether it truly warrants the promised linguistic capital. The graduate may also exert a fresh understanding of how EMI education may shape and contribute to his or her recent position, how EMI may (or may not) materialise the dream, or how EMI education promises may contradict realities out there.

On the basis of the above rationale, we aim to answer the following main research question: "How do a teacher, student, and alumnus perceive English and EMI at their ICP classes?".

METHOD

This case study was conducted at a State Islamic University (UMI, a pseudonym) in East Java, Indonesia. According to Gerring (2004), a case study is defined as "an in-depth study of a single unit (a relatively bounded phenomenon) (p. 341). In this paper, we regard the perception of a teacher, student, and alumni of the ICP program at UMI University as the case to investigate. The case is relatively bound to a certain space and time. In other words, the perception of a teacher, student, and alumnus in this study is bound to the program of ICP where EMI is implemented. We acknowledge that this case study may have been raised elsewhere, such as those already mentioned in literature. However, we also acknowledge that qualitative case studies in different settings involving different participants may exert different insights. Therefore, our case study is instrumental as it aims to provide a "better understanding, and perhaps better theorising, about a still larger collection of cases" (Stake, 2005, p. 446). We highlight the phrase "better understanding" as the primary interest of this case study given the fact that our small number of participants is unlikely to generate theorisation of EMI.

Contexts and Participants

This study was developed based on data that was collected at UMI University. The university has set its vision to be a world-class university by 2030. The university also introduced the International Class Program (ICP) in the Faculty of Tarbiyah and Teacher Training in 2010 as a part of its internationalisation agenda. The program was initially designed to meet an ongoing demand of bilingual teacher educators at International Schools (IS) or *Rintisan Sekolah Berstandar Internasional* (RSBI). In 2013, following the decision of the Indonesian Constitutional Court regarding the constitutionality of these schools, RSBI schools were abolished and they were advised to return to regular schools (Sugiharto, 2015). For that reason, ICP was then re-orientated to prepare domestic students for global market forces and to

help them pursue education overseas. Still in 2010, the faculty received about 10 international students (from Thailand, Madagaskar, and Russia), but none of them was in the ICP class. When the study was conducted, the faculty had about seven international students, and all of them joined regular classes with *Bahasa* Indonesia as the medium of instruction (MoI). Each ICP class accepted about 15-20 students in every academic year. They were admitted based on their English test results and academic achievement. Despite the program's name, it does not include any international students. The only difference from regular classes was the medium of instruction and the possibility to do an internship overseas.

The ICP program was designed specifically for undergraduate students. At the Faculty of Tarbiyah and Teacher Training, there were five Study Programs which offered ICP with English as the MoI: Islamic Studies, Social Science Education, Arabic Language Education, and Mathematic Education. Participants involved in this study were a teacher, a student, and an alumnus of Social Science Education and Islamic Studies study programs, respectively.

Data Collection

We collected data from the lecturer's teaching materials, course outlines, and semi-structured interviews with the lecturer (Siti), student (Jum), and alumnus (Joko)– all pseudonyms - of the Social Science Education department. It was conducted on August 24th, 2020 (Joko), August 25^{th,} 2020 (Jum), and September 5^{th,} 2020 (Siti). Siti earned her master's in *Child Education* from one of the Australian top-eight universities and she had been teaching in ICP for the last two years. Her master's degree had enriched her experiences in EMI and ICP models. She told us that she was not that familiar with postcolonial scholars such as Pierre Bourdieu, Michel Foucault, or Jacque Derrida. As for Joko, he was recently appointed as a lecturer at UMI but not in charge of ICP class. He said he knew some of the postcolonial concepts from courses he took in his bachelor's and master's programs. He had a sojourn experience in Japan in 2016. Jum, on the other hand, is a 7th-semester student who has joined the program for about two and a half years. They were all Indonesians with multilingual ability, as they are also mother-tongue speakers of Javanese (Jum and Siti) and Madurese (Joko).

The participants were selected using convenience sampling (Creswell, 2013) with the following criteria. For the teacher, he or she should have been teaching at least one EMI program, not less than one a year. For the student, he or she should have been enrolled in the program for at least two years. This set of duration was expected to offer sufficient insight related to their EMI teaching and learning. As for the alumnus, he or she must have graduated from the program in the past two years when the data was collected. The first author met the head of ICP at the Faculty of Tarbiyah and Teacher Training at UMI University to express his interest in doing this research. He shared his research objectives and intended participants, and he also asked permission to conduct the research. The head of ICP thus suggested some names that might be relevant and available at the time for the interview. We then discussed the methods for recruiting participants and reached out to some of the suggested names for the interview. At first, we also planned to do classroom observation, but there was Covid-19 and all classes were switched to online modes. The situation also impeded the recruitment of a significant number of participants, as the university, students, and teachers had to adapt to the new normal. When the

participants agreed to participate, we explained our research objectives and asked them to voluntarily fill in a consent form.

The interview was audio-taped and conducted in the Indonesian language with their consent. Given the multilingual Indonesian context, the use of Indonesian in the interview served a relevant purpose and is an appropriate choice to engage both the interviewer and the interviewee in the content of the interview (Wahyudi, 2018). The length of the interview was about one hour. The topic of the interview included participants' profiles, English language learning/teaching experiences, perceptions towards English and EMI, perceived benefits of EMI, challenges during teaching and learning through EMI, and impact of EMI. A follow-up interview was conducted via telephone or WhatsApp message to confirm and clarify participants' intended meaning/message. We also collected documents such as teaching materials, descriptions of the course, and course outline to further enrich data sources. It was also to ensure the credibility of data in the present study (Creswell, 2013).

We used thematic analysis to transcribe the interview results verbatim and code them based on the emerging themes (Braun & Clarke, 2006). Braun and Clarke (2006) defined thematic analysis as "a method for identifying, analysing, and reporting patterns." (p. 79). We first familiarised ourselves with the data by reading and re-reading the data from interviews and documents. At this stage, we noted some preliminary ideas. We then generated general codes gathered from both interviews with three participants and that from the course outline and teaching materials. In the following stages, we researched for and reviewed themes —a pattern that captures something significant and relevant to the proposed research question. Afterwards, we defined and refined the themes and then presented them.

FINDINGS AND DISCUSSION

Our data analysis suggests that the participants view English positively as having an added value compared to a local or national language. Also, they believe that English could provide better opportunities in the global market whenever acquired adequately. Regarding the implementation and practice of EMI in ICP, our participants hold a complex set of beliefs. They perceive EMI as a linguistic capital with optimistic expectations of improving their English language skills and gaining the necessary content knowledge for their future. On the other hand, they feel hesitant and pessimistic as they encounter numerous challenges related to the teaching and learning process, social interactions with non-ICP students, and the lack of adequate human resources and infrastructure. The data we examined demonstrated the following three themes: a) ICP with EMI as a marketing strategy, b) EMI as an elusive linguistic capital, and c) English as an imagined key for the global world market.

ICP with EMI and Internationalisation as a Marketing Strategy

In order to respond to the increasing demand of teachers in international pilot project state-run schools, locally known as *Rintisan Sekolah Berstandar Internasional* (RSBI), and the surge of global market competition where English plays a significant role, many universities in Indonesia initiate an ICP, which is valorised as a key of success for the global market. UMI is among those universities that demonstrate evident interest in global rankings. UMI started to

open its first ICP class in 2010. Joko acknowledged that during the orientation program, one of the top leaders in the faculty was convinced that ICP class was one of the key strengths and relevant assets to meet the increasing demand for teachers in the rapidly expanding RSBI across the country. Joko said in Excerpt (1):

> *(1) So, the leader of the faculty on the orientation day told us that the Faculty has an ICP program in Social Science Education and Islamic Studies Education program. For Social Science, the ICP is with English, while in Islamic Studies Education, the ICP offers English and Arabic. It is to supply the demand of teachers in RSBI (24/08/2020 – Joko)*

When asked whether such initiation might be desired by the geopolitical situation, Joko said that he was not sure, but he thought that such a program "*is a marketing strategy of the university to attract more students*" prepared to be prospective teachers in RSBI. In this lens, ICP with EMI is believed to be a symbolic capital necessary for their future career (Kubota, 2011). Joko added that "*ICP students are expected to be very competitive to compete with other students not only from Indonesia but also from other countries on a larger scale*". Siti also shared this view, as shown in Excerpt (2).

> *(2) I am not sure whether it is influenced by national political situation of Indonesian country to compete with other countries, but I think ICP is used to promote the university since the faculty members always promote ICP students whenever we have high school students who visit here for excursion (5/09/2020 – Siti)*

Their views enlighten neoliberal practice in education stirred by foreign funding agencies as to compete in the global local markets (Sah & Li, 2018; Wahyudi, 2018). The ICP with EMI in UMI seems to be orientated to the central role of English to elevate human capital. Working as a teacher at RSBI, which typically offers higher salaries for its teachers compared to non-RSBI, is often considered an ideal career path (see Sugiharto, 2015; Zacharias, 2013). In other words, UMI has positioned ICP with EMI as a commodity to be advertised to prospective (and new) students, promising them with linguistics and symbolic capital. Put differently, their view towards ICP with English echoes neoliberal ideology in that English is perceived as an indispensable linguistic capital to escalate *human capital* and *competitiveness* and thus *advance* their prospectively imagined career (Holborow, 2015; Piller & Cho, 2013; Wahyudi, 2018). However, we want to acknowledge that our data do not suggest that such a force for global market participation and desire to EMI is played out from the outside, but there seems to be a strong will from within the university and students themselves.

It is also evident that ICP with EMI and the idea of internationalisation are promoted as a marketing strategy to attract more students. This situation resonates with Dewi's (2017) and Zacharias' (2013) studies where international schools and ICP programs tend to merely generate more income by making internationalisation and EMI as a rhetorical strategy and by charging a higher fee to the so-called *international* class. Such an exercise of equating English to international has, consciously or not, added different entities to English as a must-have skill and a superior language compared to others. This attitude and belief resonate with the neoliberal ideology attached to English (Harvey, 2007), in which scholars have loudly critiqued upon it

(see Kubota, 2016; Sah, 2022). Nevertheless, in our study, there was a subtle difference in terms of payment issues since ICP in UMI does not charge different fees to either ICP students or non-ICP students. The amount of fee was based on the economic background and type of entry selections. Under such a scenario, ICP at UMI might accommodate diverse students from different socioeconomic backgrounds. Nonetheless, this strategy may not necessarily represent a more just policy but illustrates a start of the practice for the market of knowledge by securing first customers' trust (see Phan, 2018).

The international program is open for second semester students as long as they can pass English and interview tests. However, these tests do not thoroughly assess students' English proficiency or content knowledge understanding. Our participants argued that there were written and oral tests, with an interview in English to measure students' speaking ability. The written test was about reading and English grammar. Other considerations were academic performance indicated by Grade Point Average with no less than 3.50 and prior English-related experiences and competence proven by certificates. Joko revealed in Excerpt (3):

> *(3) Yeah, there were tests of English like reading, grammar, but not listening, and also interviews. I don't really remember but the interview deals with our motivation and commitment if accepted as ICP students. I think it is to also measure our speaking skill (24/08/2020 – Joko)*

When we asked Siti whether such tests were relevant or not, she said that she was not sure since students were not tested with common English tests like TOEFL or IELTS which she believed more reliable and justifiable in measuring students' ability and relevant to English needed in the academic setting. In (4) she mentioned:

> *(4) I think the test should be like TOEFL or IELTS because it is what is used in the world, and I think more relevant to the academic setting. When I took my master's, I took IELTS, and most of my colleagues also took IELTS or TOEFL. I found this test relevant to the English needed in the academic context. (5/09/2020 – Siti)*

Certain requirements for TOEFL score may help the program receive students with adequate English competence relevant for the ICP profile. However, this English testing format may also make Indonesian multilingual students less benefited because it may constrain their potential translingual competence important for English language teaching in multilingual settings (Garcia & Wei, 2014). The admission to EMI program seems to be more symbolic than real, leading to perpetual representation of EMI and potentially commodification of international programs. The English test may justify and legitimise the EMI program, while the minimum requirement of academic achievement may ensure the commitment of the program to its quality education.

To highlight, the EMI was endorsed as a marketing strategy and appears to contribute to the declining desire of students to join ICP, as Siti reported, "*but this year, the participants of ICP are declining so that the program lowers the cut score of the test to comply the quota"* [25/08/2020]. We illustrate the dynamic and complex interpretation of EMI in ICP from promising symbolic capital to illusive linguistic capital and academic burden.

ICP with EMI as Illusive Linguistic Capital and Burden

The ICP with EMI is set to cater to students with adequate proficiency in English and in content knowledge so they can competitively enter the global market, upward socio-economic status, and widen chances for transnational mobility necessary for their brighter future. It aligns with the purpose of EMI elsewhere (Hamid et al, 2013: Sah & Li, 2018) especially in countries where English is a foreign language. However, such a practice is not without problems since the implementation of EMI is often executed with insufficient preparation, unclear vision, and uncritical practice, and thus resulted in *mediocrity* (Phan, 2017, 2018). Joko reported in (5) that when he was in the ICP, he and his classmates felt excited yet frustrated with tremendous pressure to use English.

(5) Since I was a part of the first generation in ICP, I felt, and I thought my classmates too, very excited because the lecturers were of the best, to say, they were all overseas graduates and most of them hold a doctoral degree. However, many of my friends felt frustrated because we once found one lecturer who did not tolerate the use of Bahasa Indonesia in the class. Even worse, whenever he found students speaking English with hesitation like e e e, he forced us to repeat the presentation. (24/08/2020 – Joko)

This situation illuminates students' ambivalent views toward the program. They were excited with the opportunity to study with 'excellent' lectures yet frustrated with the academic load. Besides, the lecturer's teaching model reflected that of a monolingual approach which neglected students' multilingual potentials. Jum also acknowledged "*many of my classmates are not good at English so that English becomes a problem for students*" which eventually made English an evident hindrance. Joko's stories he shared with us during the interview also portrayed the teaching-learning situation that seemed to focus on English skills rather than the content. In that sense, it may therefore backlash with the ultimate goal of EMI (Macaro et al., 2018). We could not expect that students would gain double benefits when EMI is employed but multiple burdens as they might lose content knowledge understanding, miss a critical dialogue in the classroom salient for their critical thinking, and add psychological pressure to use English.

Such inadequate competence is not only evident in students' side but also in some lecturers' teaching ICP. In Excerpt (6) Jum reported that she rarely found lecturers using English in the class unless in a limited portion.

(6) Most of the teaching materials like course outline, exams, paper, are in English. But since the third semester, I think there were only two lecturers who used English in the class, one who graduated from Aussie, and another was a professor. (25/08/2020 – Jum)

We further asked her what made English not preferred. She reported that it was due to the insufficient English language capability of both students and lecturers. She further added that her class often agreed to use *Bahasa* Indonesia as a language of instruction to negotiate their limited English language competence so that lecturers could elaborate more details and students could understand the explanation better. This situation was synonymous with that of other studies of EMI in ASIAN regions where lecturers and students compromised their limited

English language competence at the cost of language proficiency, content knowledge understanding, and sufficient pedagogic practice (Fang, 2018; Irham & Wahyudi, 2023; Sah & Li, 2018). Siti's explanation in Excerpt (7) extrapolated a clearer picture.

> *(7) I myself prefer to mix Indonesian and English. I use English for my slides but I use Indonesian for explanation. I don't want my students to get lost when I explain in English because their English competence varies. I don't know how good they are. It is also based on my experience when I was an ICP student. The lecturer used English even if students didn't understand the material. Although at the end we got "A", I am personally not satisfied because the grade is not the main point. (5/09/2020 – Siti)*

The teaching materials we examined also seemed to be contradictory to what Joko's experience regarding the demand and exposure to English "*the contract, course outline, reading materials, attendance, and journal of the class are in English*" [24/08/2020] and Jum's earlier story reporting that all documents and teaching materials were in English. We found that the course outline of the course was in *Bahasa* Indonesia (see Table. 1) while the presentation materials the lecturers offer was in full English (see Figure 1). As Siti stated, although she was likely capable of using full English, she preferred to mix Indonesian and English during her teaching activities to mitigate student's potential misunderstanding. This situation resonates with the spirit of translanguaging as a strategy to engage with students' linguistic repertoire (Garcia & Wei, 2014). This finding in particular adds nuance and complexity to EMI practice in UMI.

Table 1. An example of a course outline

Meeting	Topics	Sub-topics
1	Course orientation, course contract The essence of learning	● Course orientation ● Course contract ● The essence of learning ● Differences of approaches, strategies, and methods
2	Learning style and teaching style	● Types of learning styles ● Types of teaching style
3	Motivation and effective learning	● Definition of motivation ● Types of motivation ● Connecting the concept of motivation and teaching
4	Physical and cognitive development	● Basic principles of physical and cognitive development ● The theory of Jean Piaget and its implication to learning
5	Social, emotional, and moral development	● Emotional development ● Social development

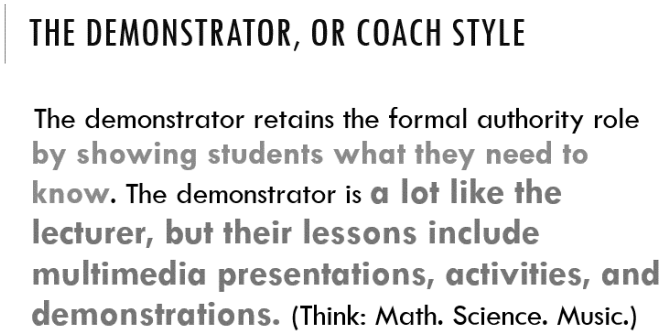

Figure 1. An example of a lecturer's teaching material, in the topic of Teaching Style

It was evident that English in ICP became a barrier for both lecturers and students to reach sufficient academic outcomes. EMI recurrently deemed to facilitate them with linguistic capital seems to be illusive in that they did not practise nor use English adequately sufficient during the classroom teaching and learning. The participants in the study shared the same speculation to EMI in ICP that they did not prefer full English because many students, also lecturers, appeared not to have sufficient English command. Only if students were high achievers would they agree with full English as medium of instruction in ICP. The ICP with EMI did not look differ from the regular class that used *Bahasa* Indonesia as the MoI unless in the assessment for the test, where ICP lecturers graded responses in English higher than those of Bahasa Indonesia. Jum thought it was advantageous for her since she had adequate ability in English, giving her a 'privilege' over English, but not necessarily for other students, as shown in (8).

(8) *For the test, the instructions and questions are all in English, even if for the courses that do not use English as a medium of instruction. But we could answer in English, Bahasa Indonesia, or a mix of them. But the lecturers give higher scores to students who answer in English. (25/08/2020 – Jum)*

This practice might entrench linguistic imperialism and discrimination against students who did not have adequate English competence and thus widened injustice in education since one language was positioned to have more value and power over another (Phillipson, 2017; Skutnabb-Kangas, 2006). In this scenario, students who possess the same or similar content knowledge but have lower English language proficiency are unlikely to compete fairly in the test due to language barriers. This illusive linguistic capital of EMI can further jeopardise ICP students both socially and psychologically since they are also often treated unequally in terms of privileges, exclusivity, and pressure to outperform their non-ICP counterparts. As demonstrated in Excerpt (9), Jum provided an explanation:

(9) *We feel lucky to be here (ICP) but we also feel pressured and burdened because we have to do our task and test in English. And we have to do it first in Indonesian when we write and then translate into English. Besides, our lecturers often compare us to non-ICP students; sometimes they see us a bit cynically. We don't have that good interaction with them, as if we are different.*

> *We don't want it; we think we are the same, the same students of the Social Science Education program. (25/08/2020 – Jum)*

Again, Jum and her classmates were ambivalent about the ICP and EMI. On one hand, they felt blessed to be exposed to English, deemed a linguistic capital necessary for their socioeconomic mobility (Ricento, 2015). On the other hand, they felt unfortunate to have more academic burdens with English, as well as socio-psychological pressure as ICP students.

English as an Imagined Key for the Global Market

Given that English has already enjoyed its dominant and hegemonic force and may continue to do so in the foreseeable future, the use of English and implementation of EMI in language-in-education policy should be critically examined or appropriated. Our participants positively viewed English as an "*international communication tool that could bring us everywhere in the world and become a part of global citizenship-communicating and interacting with the world without territorial borders*" [Joko]. In the follow-up interview, the first author further asked what he meant by a global citizen. Joko explained in (10):

> *(10) Yeah I mean, as far as I know from the course and reading, globalisation has made people interact globally, become a member of the world's society. And of course here English is the medium to communicate. We can show our identity as Indonesian and also as world's citizens. I think that I am a global citizen in my opinion. (14/10/2020-Joko)*

His view, perceiving English as a global communication tool to be a part of the global society, resonates with cosmopolitan position (Sontag, 2009) and places English as a linguistic cosmopolitanism (Ive, 2010) "that fosters the commitment of individuals and communities to working with others and the larger [global] community" (p. 6). As for Siti, she viewed English as *"a tool that could upgrade one's potential and status,"* while [Jum] believed that English is "*a basic skill that everyone should have."* It seemed that they had been trapped under *lingua nullius* ideology (Phillipson, 2017). Also, Joko's view appeared to be stimulated by the prevalent myth of English as a vehicle for socioeconomic mobility (Ricento, 2015). In other words, their views towards English as a tool and commodity signified neoliberal ideology and neoliberal keywords, as Harvey (2007) mentioned in his study. Such a view may be espoused by recurrent discourse about English as an international and global language, a lingua franca for business, politics, and academic settings, followed by its symbolic power to exercise those functions in practice (Piller & Cho, 2013; Sah, 2022). However, given the fact discussed earlier, the practice of EMI in ICP does not seem to facilitate such a rosy hope to be achieved because of the little portion of English use, inadequate proficiency of both lecturers and students, and limited pedagogical exercise that enable them to gain adequate English skill and content knowledge comprehension.

Their views are also congruent with Dewi's (2017) results, where English is believed to be a neutral entity and a medium to show up national identity globally. However, such positive attributes to English have received critique since it is not the communication purpose that shapes or makes people desire to select English among other available languages to communicate, but

a rather economic and political condition that often determines which language to use (Canagarajah & Said, 2011; Pennycook, 2000; Phillipson; 2017; Ricento, 2015). The imagined global citizen, despite the potential benefits of English, can face challenges if they lack adequate intercultural citizenship understanding (Baker & Fang, 2021).

Siti said that "*English is the key to dismantling language barriers in education. Once you master English, you can easily see the world, have more chances to work overseas, and get a higher salary, or even collaborate with international scholars*." To her, it seemed that English might not only increase socio-economic status but also enable academic mobility. This view was also shared by the other two participants, who said that *"without English, we cannot interact with global society"* [Joko], "*because many jobs require English"* (Jum). They considered English a passport to enter the global market, seeing it as a linguistic capital and as a global communication vehicle. On the other hand, Kubota and Takeda (2021) have empirically responded that such a neoliberal communicative competence attributed to English is a paradox, given the iterated valorisation of English as the desired communication skill, which conflates transnational workers' reality. English has been endorsed, and perhaps normalised, as the language norm in the internationalisation of higher education across the globe. The choice of a medium of instruction, for instance, which favours English, might be motivated by the desire to compete in international rankings and to prepare citizenships for global markets (Botha et al., 2023; Hamid et al., 2013). However, Ricento (2015) argues that the jobs that require English language skills are rather "small compared to the number of workers seeking for jobs worldwide" (p. 37). When further asked about which jobs might require English language skill, none of the participants could elaborate further unless by referring to the multinational company, international or bilingual schools or *pesantren* (Islamic boarding school), and lecturers.

As for the last position, we asked whether Joko and Siti were required to prove English language competence during their selection test of being a lecturer. They said there was no English language requirement, and even now rarely did they use English except for enriching insights by reading articles in English and maintaining networks with their colleagues overseas. It thus conflated the proposition that English might be a useful asset for a future career. Moreover, Kubota (2011) has evidenced that English language competence alone does not necessarily guarantee success in the workplace. Under this rationale, the myth that English is the key to entering or even sustaining competitiveness in the global market is likely a wishful utopia, unless coupled with relevant and adequate academic qualifications and strong economic, cultural, and political forces.

As for academic market purposes, our participants viewed English as an important asset because they would always face English in different contexts. As a lecturer, Joko said that "*we cannot deny English because as lecturers are demanded to write and publish articles in English necessary for promotion and career*." While for Siti, she said that she always needed English not only for ICP but also for herself to enrich literacy by reading English articles. Their views have placed English as a *lingua academica* that entertains English hegemony as if other languages could not function so. To some extent, this viewpoint also contradicts Indonesian language of publication policy, as framed under the Presidential Decree of 2019 number 63, which encourages Indonesian scholars to publish in *Bahasa* Indonesia. However, this situation is a vigorous dilemma since another policy issued by the Ministry of Research and Technology

urges them to publish in journals indexed by Scopus–which mostly use English–to be considered for professorship promotion. Again, such a practice resonates with linguistic imperialism (Canagarajah & Said, 2011) as it views English as a superior language and devalues others, leaving Indonesian scholars with no political choices but to acquire English at the expense of their local or national language.

To reiterate our arguments thus far, we would like to highlight that the adoption of EMI along with desirable internationalisation of HE needs to be critically (re)envisioned, and appropriated to advantage multilingual speakers, particularly in the Indonesian context. Following Sah and Fang's (2024) critical call for decolonising EMI in the Global South, we need to revisit and re-envision the "*ideologies, subjectivities, and imaginations* that guide EMI research, policies, pedagogies, and activism" (p. 7). For instance, EMI policy and practice need to be (re)adjusted and contextualised based on the relevant and coherent settings. Given that EMI in Indonesia often targets domestic students, that English is a foreign language, and that language practice in such EMI classrooms would unlikely be English alone, policymakers and EMI educators need to detach from "monolingual, native-orientated pedagogy" and "embrace linguistic diversity, valuing all available linguistic and semiotic resources equally" (Sah & Fang, 2024, p. 9). Although it seems unlikely to deny the significance of English language command nowadays, the implementation of EMI in ICP, with all the promises it offers, should be accompanied by adequate preparation and planning to benefit all stakeholders. For instance, the university or policymakers might consider providing competent lecturers in both English and content subjects, offering language and pedagogical training, or facilitating space for multilingual practices in the classroom so that linguistic capital "accumulation" could be achieved instead of "dispossession" (Phillipson, 2017, p. 302). Should there be sufficient financial support, the institution might consider implementing co-teaching practices that involve language and content specialists (Lasagabaster, 2022).

As for internationalisation in Indonesian HE, we encourage policymakers to consider Muslim et al.'s (2022) suggestions as to accommodate both English and Indonesian as media of instruction, instead of following monolithic English-only MoI. This is even more relevant particularly for international programs that target domestic students. In such a situation, both students and teachers usually share the same national language, Bahasa Indonesia, which also functions as the lingua franca. Locating Indonesian along with English as the MoI in such international class programs may align with the national desire to internationalise Indonesian language (Irham & Wahyudi, 2023).

CONCLUSION

This study has examined the lecturer's and student's views on EMI in the ICP administered by UMI as well as the alumnus' voice regarding the promise of EMI in his career. EMI in ICP is often valorised and thus commoditised as a marketing strategy to attract more students to enrol. EMI is narrated as a key success to upward socio-economic mobility without adequate preparation and planning. The rosy promise that EMI in ICP offers to facilitate students with linguistic capital and content knowledge appears to be an illusion. As discussed earlier, a student, lecturer, and alumnus are coupled with multiple burdens, loaded by insufficient English

exposure, and catered to by limited critical dialogue when teaching and learning take place. This condition results in insufficient development of neither English proficiency nor content-subject comprehension.

To achieve a successful implementation of international class programs, policymakers should carefully consider the very context of the program including objectives, targeted students, and profile of teachers. As some studies have commented on frequent and reiterated issues resulting in mediocre practice of the program, we need to set up appropriate linguistic input of teachers and students and formulate the design of language of instruction. This study has suggested accommodating both English and Indonesian as the MoI, to help students mitigate potential burdens, difficulties, and complexities during teaching and learning processes. In addition, the institutions should also invest in developing the competence and expertise of lecturers and students by providing sufficient language and pedagogical training.

REFERENCES

Baker, W., & Fang, F. (2021). 'So maybe I'm a global citizen': Developing intercultural citizenship in English medium education. *Language, Culture and Curriculum, 34*(1), 1-17. https://doi.org/10.1080/07908318.2020.1748045

Botha, W., Bolton, K., & Bacon-Shone, J. (2023). EMI (English-medium instruction) in Singapore's major universities. *World Englishes. 42*(3), 447-464. https://doi.org/10.1111/weng.12624

Bourdieu, P. (1993). *The field of cultural production: Essays on art and literature*. Polity Press.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77-101. https://doi.org/10.1191/1478088706qp063oa

Canagarajah, S., & Said, S. B. (2011). Linguistic imperialism. In J. Simpson (Ed.), *The Routledge handbook of applied linguistics* (pp. 388-400). Routledge

Coleman, H. (2011). Allocating resources for English: The case of Indonesia's English medium international standard schools. In H. Coleman (Ed.), *Dreams and realities: Developing countries and the English language* (pp. 89-113). British Council.

Creswell, J. W. (2013). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage.

Dewi, A. (2017). English as a medium of instruction in Indonesian higher education: A study of lecturers' perceptions. In B. Fenton-Smith, P. Humphreys, & I. Walkinshaw (Eds.), *English medium instruction in higher education in Asia-Pacific* (pp. 241–258). Springer.

Fang, F. (2018). Review of English as a medium of instruction in Chinese universities today: Current trends and future directions. *English Today*, *34*(1), 32-37. https://doi.org/10.1017/s0266078417000360

Fang, F., & Hu, G. (2022). English medium instruction, identity construction and negotiation of Teochew-speaking learners of English. *Journal of Multilingual and Multicultural Development*, 1-16. https://doi.org/10.1080/01434632.2022.2051711

García, O., & Wei, L. (2014). *Translanguaging: Language, bilingualism and education.* Palgrave Macmillan.

Gerring, J. (2004). What is a case study and what is it good for? *American Political Science Review*, *98*(2), 341-354. https://doi.org/10.4135/9781473915480.n7

Gu, M. M., Li, Z. J., & Jiang, L. (2021). Navigating the instructional settings of EMI: A spatial perspective on university teachers' experiences. *Journal of Multilingual and Multicultural Development*, *4*(2) 564-578. https://doi.org/10.1080/01434632.2021.191406

Hamid, M. O., Nguyen, H. T. M., & Baldauf Jr, R. B. (2013). Medium of instruction in Asia: Context, processes and outcomes. *Current Issues in Language Planning*, *14*(1), 1-15. https://doi.org/10.1080/14664208.2013.792130

Harvey, D. (2007). *A brief history of neoliberalism*. Oxford University Press.

Holborow, M. (2015). *Language and neoliberalism*. Routledge.

Hu, G., Li, L., & Lei, J. (2014). English-medium instruction at a Chinese University: Rhetoric and reality. *Language Policy*, *13*, 21-40. https://doi.org/10.1007/s10993-013-9298-3

Irham, I. (2023a). Important but not desired: students' perception towards English (es) in multilingual settings. *Asian Englishes*, *25*(3), 435-451. https://doi.org/10.1080/13488678.2022.2042774

Irham, I. (2023b). English language teaching in bilingual *Pesantren* in Indonesia: From native speakerism to transformative mediocrity. In P. C. Lida., E. Mikulec., & M. F. Agnello (Eds.), *English language education in rural contexts* (pp. 203-219). Brill.

Irham, I., & Wahyudi, R. (2023). Promises and realities of foreign language medium instruction in the light of internationalization: A case study on EMI and AMI at an Indonesian Islamic University. *Research in Comparative and International Education*, *18*(2), 277-291. https://doi.org/10.1177/17454999231163447

Ives, P. (2010). Cosmopolitanism and global English: Language politics in globalisation debates. *Political Studies*, *58*(3), 516-535. https://doi.org/10.1111/j.1467-9248.2009.00781.x

Kirkpatrick, A. (2017). The languages of Higher Education in East and Southeast Asia: Will EMI lead to Englishisation? In B. Fenton-Smith, P. Humphreys, & I. Walkinshaw (Eds.), *English medium of instruction in higher education in Asia Pacific* (pp. 21-36). Springer. https://doi.org/10.1007/978-3-319-51976-0_2

Kubota, R. (2011). Questioning linguistic instrumentalism: English, neoliberalism, and language tests in Japan. *Linguistics and Education*, *22*(3), 248–260. https://doi.org/10.1016/j.linged.2011.02.002

Kubota, R. (2016). The multi/plural turn, postcolonial theory, and neoliberal multiculturalism: Complicities and implications for applied linguistics. *Applied Linguistics*, *37*(4), 474–494. https://doi.org/10.1093/applin/amu045

Kubota, R., & Takeda, Y. (2021). Language-in-education policies in Japan versus transnational workers' voices: Two faces of neoliberal communication competence. *TESOL Quarterly*, *55*(2), 458-485. https://doi.org/10.1002/tesq.613

Lasagabaster, D. (2022). *English-medium instruction in higher education*. Cambridge University Press.

Liu, M., & Phan, L. H. (2021). "We have no Chinese classmates" International students, internationalization, and medium of instruction in Chinese universities. *Australian Review of Applied Linguistics*, *44*(2), 180-207. https://doi.org/10.1075/aral.20091.liu

Macaro, E., Curle, S., Pun, J., An, J., & Dearden, J. (2018). A systematic review of English medium instruction in higher education. *Language Teaching*, *51*(1), 36–76. https://doi.org/10.1017/S0261444817000350

Muslim, A. B., Suherdi, D., & Imperiani, E. D. (2022). Linguistic hegemony in global recognition: English-mediated internationalisation at Indonesian higher education institutions. *Policy Futures in Education*, *20*(7), 796-811. https://doi.org/10.1177/14782103211037285

Park, J. S. Y., & Wee, L. (2012). *Markets of English: Linguistic capital and language policy in a globalizing world*. Routledge.

Pennycook, A. (2000). English, politics, ideology: From colonial celebration to postcolonial performativity. In T. Ricento (Ed.), *Ideology, politics and language policies: Focus on English* (pp. 107-119). John Benjamins Publishing

Phan, L. H. (2015). Unequal Englishes in imagined intercultural interactions. In R. Tupas (Ed.), *Unequal Englishes: The politics of Englishes today* (pp. 223-243). Palgrave Macmillan.

Phan, L. H. (2017). *Transnational education crossing 'Asia' and 'the West': Adjusted desire, transformative mediocrity and neo-colonial disguise*. Routledge.

Phan, L. H. (2018). Higher education, English, and the idea of 'the West': Globalizing and encountering a Global South regional university. *Discourse: Studies in the Cultural Politics of Education*, *39*(5), 782-797. https://doi.org/10.1080/01596306.2018.1448704

Phillipson, R. (2017). Myths and realities of 'global' English. *Language Policy*, *16*(3), 313-331. https://doi.org/10.1007/s10993-016-9409-z

Piller, I., & Cho, J. (2013). Neoliberalism as language policy. *Language in Society*, *42*(1), 23-44. https://doi.org/10.1093/acprof:oso/9780199363391.003.0008.

Ricento, T. (2015). Political economy and English as a global language. In T. Ricento (Ed.), *Language policy and political economy* (pp. 27-47). Oxford University Press.

Sah, P. K. (2022). A research agenda for English-medium instruction: Conversations with scholars at the research fronts. *Journal of English-Medium Instruction*, *1*(1), 124-136. https://doi.org/10.1075/jemi.21022.sah

Sah, P. K., & Fang, F. (2024). Decolonizing English-medium instruction in the Global South. *TESOL Quarterly* (ahead of print), 1-15. https://doi.org/10.1002/tesq.3307

Sah, P., K., & Li, G. (2018). English Medium Instruction (EMI) as linguistic capital in Nepal: Promises and realities. *International Multilingual Research Journal*, *12*(2), 109–123. https://doi.org/10.1080/19313152.2017.1401448

Sah, P. K., & Li, G. (2022). Translanguaging or unequal languaging? Unfolding the plurilingual discourse of English medium instruction policy in Nepal's public schools. *International Journal of Bilingual Education and Bilingualism*, *25*(6), 2075-2094. https://doi.org/10.1080/13670050.2020.1849011 .

Skutnabb-Kangas, T. (2006). Language policy and linguistic human rights. In T. Ricento (Ed.), *An introduction to language policy: Theory and method* (pp. 273-291). Blackwell.

Song, Y. (2019). English language ideologies and students' perception of international English-Medium-Instruction (EMI) master's programmes: A Chinese case study. *English Today*, *35*(3), 22-28. https://doi.org/10.1017/s0266078418000408

Sonntag, S. K. (2009). Linguistic globalization and the call center industry: Imperialism, hegemony or cosmopolitanism? *Language Policy*, *8*(1), 5-25. https://doi.org/10.1007/s10993-008-9112-9

Stake, R. E. (2005). Qualitative case studies. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3rd ed., pp. 443–466). SAGE.

Sugiharto, S. (2015). Disentangling linguistic imperialism in English language education: The Indonesian context. In M. Bigelow & J. Ennser-Kananen (Eds.), *The Routledge handbook of educational linguistics* (pp. 246-258). Routledge.

Tupas, R. (Ed.). (2015). *Unequal Englishes: The politics of Englishes today*. Palgrave Macmillan.

Wahyudi, R. (2018). *Situating English language teaching in Indonesia within a critical, global dialogue of theories: A case study of teaching argumentative writing and cross-cultural understanding courses* [Doctoral dissertation, Victoria University of Wellington, New Zealand]. https://doi.org/10.26686/wgtn.17071982.v1

Walker, T., Liyanage, I., Madya, S., & Hidayati, S. (2019). *Media of instruction in Indonesia: Implications for Bi/Multilingual education*. In I. Liyanage & T. Walker (Eds.), *Multilingual Education Yearbook 2019* (pp. 209-229). Springer Nature. https://doi.org/10.1007/978-3-030-14386-2_12

Zacharias, N. T. (2013). Navigating through the English-medium-of-instruction policy: Voices from the field. *Current Issues in Language Planning*, *14*(1), 93-108. https://doi.org/10.1080/14664208.2013.782797