

THE IMPLEMENTATION OF THREE-LANGUAGE ASSEMBLY PROGRAM IN FOSTERING LANGUAGE CULTURE AT MTSN 2 MANDAILING NATAL

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Abstract. This study aims to analyze the implementation of the Three-Language Assembly Program in fostering language culture at MTsN 2 Mandailing Natal. This program is a habituation strategy that rotates the use of Indonesian, Arabic, and English during morning assemblies to create a multilingual and character-oriented educational environment. The research employed a qualitative approach with a case study design. Data were collected through participatory observation, in-depth interviews with 25 informants consisting of the principal, vice principal, teachers, and students, as well as documentation. Data analysis utilized the interactive model including data condensation, data display, and conclusion drawing. The findings reveal that the program is systematically implemented through teacher mentoring, a rotating officer system, and regular evaluations. This initiative contributes to improving students' speaking skills, self-confidence, and character development, while simultaneously strengthening their religious, national, and global identities. The main supporting factors include the consistency of the language environment and active teacher involvement, whereas challenges involve public speaking anxiety, limited vocabulary, and the suboptimal use of foreign languages outside assembly activities. These findings confirm that consistent practice and institutional support are keys to the program's success in fostering language culture in madrasah settings.

Keywords: Three-Language Assembly, Language Culture, Multilingual Education, Madrasah, Public Speaking Anxiety

Abstrak. Penelitian ini bertujuan untuk menganalisis implementasi Program Majelis Tiga Bahasa dalam membina budaya bahasa di MTsN 2 Mandailing Natal. Program ini merupakan strategi pembiasaan yang secara bergantian menggunakan bahasa Indonesia, Arab, dan Inggris selama kegiatan pagi untuk menciptakan lingkungan pendidikan yang multibahasa dan berorientasi pada karakter. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan 25 informan yang terdiri dari kepala sekolah, wakil kepala sekolah, guru, dan siswa, serta dokumentasi. Analisis data menggunakan model interaktif, dengan tahapan kondensasi data, tampilan data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa program tersebut diimplementasikan secara sistematis melalui pendampingan guru, sistem rotasi petugas, dan evaluasi berkala. Inisiatif ini berkontribusi pada peningkatan kemampuan berbicara siswa, kepercayaan diri, dan pengembangan karakter, sekaligus memperkuat identitas keagamaan, nasional, dan global mereka. Faktor pendukung utama meliputi konsistensi lingkungan bahasa dan keterlibatan aktif guru, sedangkan tantangannya meliputi kecemasan berbicara di depan umum, kosakata yang terbatas, dan penggunaan bahasa asing yang kurang optimal di luar kegiatan kebaktian. Temuan ini menegaskan bahwa praktik yang konsisten dan dukungan institusional merupakan kunci keberhasilan program dalam menumbuhkan budaya bahasa di lingkungan madrasah.

Kata Kunci: Maksimal Kebaktian Tiga Bahasa, Budaya Bahasa, Pendidikan Multibahasa, Madrasah, Kecemasan Berbicara di Depan Umum

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INTRODUCTION

In the Indonesian context, culturally responsive pedagogical approaches in multilingual education have also been shown to increase student participation and engagement (Marwah et al., 2023). Furthermore, modern multilingual practices are frequently analyzed through the perspective of translanguaging. The translanguaging theory developed by García & Wei (2014) explains that multilingual individuals use their entire linguistic repertoire dynamically and flexibly when interacting. More recent scholarship emphasizes that translanguaging transcends the mere use of multiple named languages, instead recognizing that bilinguals possess a unitary linguistic repertoire that encompasses diverse knowledge bases and cultural practices (Wei & García, 2022). Research by Wulandari et al., (2021) demonstrates that translanguaging practices in Indonesian classrooms help students connect home literacy and school practices more meaningfully.

Several previous studies have indeed shown positive impacts of multilingual programs on students' motivation and language attitudes (Wulandari et al., 2021). However, most of these studies focus on learning effectiveness or language skill improvement. Research that specifically explores how a routine program such as a three-language assembly shapes language culture as a collective social practice remains relatively limited, particularly at the Islamic junior high school level (Rahmayani et al., 2024). Thus, there is a research gap regarding the implementation aspects and construction of language culture in the context of religious-based secondary education. The language ecology approach emphasizes that everyday language practices in schools play an important role in shaping students' linguistic habitus (Hornberger, 2002). However, empirical studies exploring the experiences of teachers and students in the context of three-language assembly programs are still scarce.

Additionally, psychological aspects such as public speaking anxiety also constitute important factors influencing program success. Siregar (2022) identified four primary factors causing public speaking anxiety among students in Indonesian higher education: communication apprehension, test anxiety, fear of negative evaluation, and comfort in using English. Contemporary research on public speaking anxiety has further explored the mechanisms underlying this phenomenon, including how expectancy updating and relief during exposure can influence anxiety reduction (Barnes-Horowitz et al., 2025). Studies have also examined how audience dynamics, including audience size, responsiveness, and perceived status, significantly impact speakers' anxiety levels (Ye et al., 2024). The finding that fears of negative evaluation is a primary driver of public speaking anxiety is highly relevant to the context of madrasah students who are required to perform using foreign languages (Arabic and

English) in front of the entire school community. Therefore, understanding these psychological factors becomes important in analyzing the implementation of the three-language assembly program, as similar anxiety manifestations may occur among junior high school students when required to speak in foreign languages during formal assemblies.

Based on this gap, this study offers novelty by focusing the analysis on the implementation process and social dynamics of the program, not merely on its linguistic outcomes. A qualitative approach was chosen because it is capable of exploring subjective meanings and social practices in-depth within the educational context (Creswell & Poth, 2018). Through this approach, the three-language assembly program is understood as a social practice that shapes language culture, not merely a ceremonial activity. The urgency of this research lies in the importance of strengthening language culture in facing globalization challenges and the demands of 21st-century multilingual competence. Systematically managed multilingual education has been shown to support the sustainability of local identity while preparing for global communication (Marwah et al., 2023). Therefore, an in-depth study of program implementation at the madrasah level is academically and practically relevant.

The primary objective of this research is to comprehensively evaluate the implementation of the three-language assembly program by identifying its significance for both teachers and students, detailing the specific procedures involved in its execution, and analyzing the various supporting and inhibiting factors that influence its success. Essentially, this study seeks to provide a clear picture of how the multilingual program functions in practice and to determine the underlying elements that either facilitate or hinder its effectiveness in an educational setting.

METHOD

This study employed a qualitative approach (Arifin, 2012). This approach was chosen because the research aims to understand in-depth the implementation process of the three-language assembly program and its contribution to fostering language culture at MTsN 2 Mandailing Natal. The research type is a case study, which is appropriate for exploring contextual phenomena within real-life environments (Yin, 2014). The researchers considered that a case study would be the most appropriate way to answer the research questions for several reasons: (1) case studies can provide important information about relationships between variables and processes requiring broader understanding; (2) case studies provide opportunities for researchers to conduct interviews about basic ideas concerning human behavior through intensive investigation, enabling researchers to discover previously unexpected characteristics and relationships; and (3) case studies can collect data and produce highly beneficial results as

a foundation for developing background for larger and more in-depth research plans in the development of social sciences.

The research was conducted at MTsN 2 Mandailing Natal, which has implemented the Three-Language Assembly Program as part of language and culture integration in education. The research took place over 1 month, from January to February 2026. Vice Principal for Curriculum, three language teachers (Indonesian, English, Arabic), and 20 students from various grade levels selected purposively based on their involvement in the three-language assembly program.

Data collection techniques included: (1) participatory observation, where researchers directly participated in three-language assembly activities to observe the implementation process, teacher-student interactions, and student responses; (2) semi-structured in-depth interviews, aimed at exploring perceptions, experiences, and significance of the three-language assembly program for informants; (3) documentation study, to obtain written and visual data related to program implementation.

Data validity was tested through source triangulation, technique triangulation, and time triangulation. Source triangulation was conducted by comparing information from the principal, teachers, and students. Technique triangulation was conducted by comparing observation, interview, and documentation data. Time triangulation was conducted by collecting data at different times to ensure consistency of findings. Data analysis used the interactive model of (Hidayah & Retnasari, 2019); (Miles et al., 2014), which includes three stages: (1) data condensation, the process of selecting, simplifying, abstracting, and transforming data approaching the entirety of field notes, interview transcripts, documents, and other empirical materials; (2) data display, systematically organizing information in narrative text, matrices, or charts to facilitate understanding; (3) conclusion drawing and verification, interpreting displayed data and verifying findings with existing evidence.

RESULTS

The Significance of the Three-Language Assembly Program for Teachers and Students

For Students: A Contextual Learning Medium

For students, the three-language assembly serves as a contextual learning medium that enables them to practice language skills directly in public spaces. The habituation of using Indonesian, English, and Arabic alternately helps improve speaking skills, vocabulary usage, and pronunciation accuracy. Moreover, involvement as assembly officers trains courage, responsibility, and self-confidence. Indirectly, this program shapes students' discipline and mental readiness in facing formal communication situations (Etikasari, 2024).

An eighth-grade student expressed their experience:

"I've become braver to speak in public using English and Arabic. At first, I was nervous, but after practicing and performing frequently, I began to feel confident." (Student A, 2026)

Another student similarly stated:

"When it was our class's turn to be Arabic assembly officers, I studied with the teacher first. Now I understand better how to speak Arabic correctly." (Student B, 2026)

This finding aligns with research by Nismah et al., (2025) stating that an active language environment plays an important role in improving speaking skills because it provides direct practice opportunities in real contexts.

For Teachers: A Mentoring and Competency Strengthening Instrument

For teachers, the three-language assembly program holds value as an instrument for mentoring and strengthening students' competencies outside the classroom. Teachers act as guides in text preparation, pronunciation, and mastery of material presented during the assembly. This demonstrates continuity between intracurricular learning and cocurricular activities. Additionally, teachers can conduct authentic evaluations of students' language development and attitudes directly through observation during assembly implementation.

An English teacher stated:

"We can directly evaluate students' abilities during the assembly. For example, from how they pronounce English words, we know which parts need improvement. After the assembly, we provide feedback." (Teacher B, 2026)

An Arabic teacher added:

"Pre-assembly mentoring greatly helps students' confidence. They come to the teachers' room to consult texts and practice pronunciation. This becomes an effective learning moment." (T. C, 2026)

This reinforces findings by Rahmawati & Azizah (2024) that pre-performance mentoring helps improve students' readiness and confidence in using foreign languages and the national language in the school environment.

Institutional Value: Integration of Religious, National, and Global Values

Institutionally, this program also reflects the integration of religious values, nationalism, and global perspectives within a single educational activity. Indonesian reinforces national values, Arabic strengthens the madrasah's Islamic identity, and English opens access to global perspectives. Thus, the three-language assembly not only shapes linguistic competence but also builds cultural awareness and student identity within local, national, and international contexts (Ummah et al., 2025). The Principal of MTsN 2 Mandailing Natal explained:

"Our vision is to produce a generation that is religious, intelligent, and globally minded. This three-language assembly is one manifestation of that vision. Children learn language while also learning values. Indonesian for patriotism, Arabic for understanding religion, English for competing in the international arena." (Principal, 2026a)

This value integration constitutes the program's main strength, as stated by research that foreign language development in Islamic educational institutions has a strategic role in responding to global challenges while strengthening Islamic identity. Based on the above description, it can be concluded that the significance of the three-language assembly program lies in its function as a holistic learning medium integrating cognitive, affective, and psychomotor aspects, while simultaneously strengthening synergy between teachers and students in creating a communicative and character-oriented madrasah environment.

Implementation Procedures of the Three-Language Assembly Program

Planning Stage

This program is planned by the madrasah through teacher meetings, determining the activity's objectives, implementation schedule held every Tuesday morning before learning begins, and determining classes that will serve on a rotating basis. Each class has a schedule as three-language assembly officers based on a predetermined order, ensuring all students have equal opportunities to practice and perform using the designated language. The Vice Principal for Curriculum explained:

"We create a class rotation schedule every week. Grades VII, VIII, and IX take turns alternately. The language also rotates; this week Indonesian, next week English, the following

week Arabic. All students must experience performing with all three languages." (Principal, 2026b)

Mentoring Stage

Before the assembly begins, language teachers and homeroom teachers provide mentoring to the assigned students. Mentoring includes writing speech texts according to the language used, practicing pronunciation and intonation, and determining the roles of assembly officers such as assembly leader, text reader, prayer leader, and other officers. This activity aims to ensure students feel ready to perform and can use the language correctly and more confidently. A supervising teacher stated:

"We usually practice one week before performing. Children come to the teachers' room; we help correct texts, practice pronunciation, and also stance and intonation. The goal is for them not to be shocked when on the field." (Teacher A, 2026)

Pre-performance mentoring has been shown to help improve students' readiness and confidence in using foreign languages and the national language in the school environment (Hanum et al., 2022).

Implementation Stage

The three-language assembly is conducted on the madrasah field every Tuesday morning, before teaching and learning activities begin. All students attend the assembly, while students from the assigned class use the predetermined language throughout the assembly series, starting from the opening, delivering speeches, English and Arabic conversations, to the closing. Routine activities conducted directly, such as language assemblies, can shape students' language habits and culture because they are carried out continuously in real situations (Lubis & Nasution, 2023). Teachers act as supervisors and overseers during the assembly, enabling students not only to hear but also to see language use directly in formal situations. Researcher observation during the February 4, 2025 assembly showed that Grade IX officers used English. They delivered speeches about the importance of discipline, conducted brief conversations, and recited prayers in English. Although some students were still hesitant, overall implementation proceeded smoothly, and other students appeared enthusiastic in listening.

Evaluation Stage

During the activity, language teachers and duty teachers monitor language fluency, pronunciation accuracy, and students' speaking courage. If errors occur in speech or grammar,

teachers provide correction and guidance after the assembly concludes, so as not to disrupt the ongoing activity. Further mentoring is also conducted in class by strengthening vocabulary and conducting speaking exercises, so students' language abilities gradually improve. Evaluation of program implementation is conducted regularly by the madrasah through observation of students' speaking abilities, cooperation among the assigned class group, smoothness in conducting the assembly, and student discipline levels. Evaluation results are discussed in teacher meetings so that the program can be improved in subsequent periods, whether in scheduling, mentoring, or language materials used. A duty teacher explained:

"After the assembly, we note things that need improvement. For example, incorrect pronunciation or students who still appear nervous. These notes are conveyed to homeroom teachers and language teachers for follow-up." (D, 2026)

The implementation of the Three-Language Assembly Program (Muhadharah) at MTsN 2 Mandailing Natal has successfully established a dynamic linguistic ecosystem by integrating Arabic, English, and Indonesian into a structured public speaking routine. The primary findings indicate that this program serves as more than a mere extracurricular activity; it acts as a strategic instrument that effectively reduces language anxiety and bolsters students' public speaking confidence. By requiring students to undergo a rigorous process of scriptwriting and live performance, the school has successfully shifted the language learning paradigm from passive classroom theory to a vibrant, lived culture of practical application.

Furthermore, the program has a profound impact on shaping student character and cultural identity, aligning religious values with global communication skills. Strong managerial support and intensive teacher mentoring are identified as the pivotal factors that transformed the school environment into a space for consistent vocabulary habituation. Despite challenges such as the varying linguistic backgrounds of entering students, the consistency of the program has fostered a collective awareness of the importance of multilingual literacy, ultimately strengthening the reputation of MTsN 2 Mandailing Natal as a center for linguistic excellence (Lubis & Nasution, 2023).

Supporting and Inhibiting Factors in the Implementation of the Three-Language Assembly Program at MTsN 2 Mandailing Natal

Supporting Factors

Structured and Consistent Language Environment

The implementation of the three-language assembly is supported by the creation of a language environment designed structurally through routine weekly habituation. An active language environment plays an important role in improving speaking skills because it provides direct practice opportunities in real contexts. Formal and informal environments that support each other have been shown to strengthen language acquisition and build students' courage in communication (Nismah et al., 2025). Thus, the three-language assembly is not merely a ceremonial activity but forms a linguistic ecosystem within the madrasah.

Active Role of Teachers as Facilitators and Mentors

Program success is largely determined by teachers' readiness and involvement in mentoring students. In bilingual system implementation, teacher competence in language mastery and teaching strategies becomes a key factor in program effectiveness. In the three-language assembly, teachers play a role in correcting texts, training pronunciation, and fostering students' mental readiness before performing. This mentoring ensures the activity proceeds with good language quality while supporting the formation of disciplined and responsible character.

Rotation System and Sustainable Habituation

Structured and scheduled multilingual speech programs have been shown to improve students' courage, responsibility, and communication ethics. In the context of the three-language assembly, the officer rotation system provides equal opportunities for students to perform publicly. Routine habituation helps students build self-confidence while internalizing disciplinary values.

Integration of Religious, National, and Global Values

Foreign language development in Islamic educational institutions has a strategic role in responding to global challenges while strengthening Islamic identity. In the three-language assembly, Arabic functions as reinforcement of religious identity, Indonesian as a symbol of nationalism, and English as a means of global communication. This integration constitutes the program's main strength.

Student Motivation and Positive Response

A supportive language environment can increase students' motivation and speaking courage (Abimanto & Oktavia, 2023). The opportunity to perform in the assembly provides a space for self-actualization that builds self-confidence. Students' positive responses to this activity indicate that the program has appeal and relevance in school life. One student expressed:

"I like it when it's our turn to be assembly officers. I can learn new languages, and friends also hear us speak. Sometimes they applaud if we are fluent." (S. C, 2026)

Inhibiting Factors

Psychological Factors: Public Speaking Anxiety

The main obstacle in foreign language learning often stems from internal student factors, such as fear of making mistakes, difficulty with pronunciation, and anxiety when speaking. Siregar (2022) specifically identified four factors causing public speaking anxiety among Indonesian students: communication apprehension (anxiety about communicating), test anxiety (anxiety about facing assessment), fear of negative evaluation (fear of negative evaluation from the audience), and comfort in using English (level of comfort using foreign languages). These four factors were also identified in the context of madrasah students in this study. Contemporary research on public speaking anxiety has further elaborated that fear of negative evaluation is a primary driver of anxiety, and that expectancy updating the process of revising expectations about feared outcomes plays a crucial role in anxiety reduction. Barnes-Horowitz et al., (2025) Additionally, audience dynamics such as audience size, responsiveness, and perceived status significantly influence speakers' physiological and psychological arousal during public speaking (Ye et al., 2024). In the implementation of the three-language assembly, this condition causes some students to feel nervous and lack confidence when using Arabic and English. A student admitted:

"I'm afraid of mispronouncing in front of all my friends. Especially with Arabic, afraid of wrong meaning. Sometimes I even forget the text."

This statement reflects fear of negative evaluation, where students feel anxious because they worry about being judged negatively by their peers. Additionally, discomfort in using foreign languages (comfort in using English) also becomes a factor exacerbating anxiety, as stated by a teacher:

"Students actually understand the material, but when using Arabic or English, they become stiff because they are not accustomed."

This public speaking anxiety aligns with Siregar (2022) findings that university student in Indonesia experience public speaking anxiety caused primarily by fear of negative evaluation from the audience. In the context of madrasah students, this anxiety is exacerbated by the use of foreign languages not yet fully mastered (communication apprehension aspect) and awareness that their performance will be evaluated by teachers (test anxiety). The presence of a large audience during the assembly amplifies this anxiety, consistent with research demonstrating that audience size and perceived status significantly impact speakers' anxiety levels (Finocchiaro, 2024).

Limited Mastery of Vocabulary and Language Structure

Bilingual system implementation often faces obstacles in students' adaptation to using two languages in academic contexts. In the three-language assembly, some students still experience difficulties in sentence structure and pronunciation, so speech delivery is not yet optimal. Limited vocabulary also restricts the flexibility of their expression. Researcher observation showed that some students still read texts haltingly, especially with long or unfamiliar words. Students also tend to translate literally from Indonesian, resulting in rigid English or Arabic sentence structures.

Lack of Consistent Language Use Outside the Program

An effective language environment requires sustainable practice in daily life Nismah et al., (2025). However, the use of Arabic and English in students' informal interactions remains limited. The dominance of Indonesian and the local Mandailing language causes suboptimal internalization of foreign languages, so language culture is not yet fully formed. A teacher complained:

"During the assembly on the field, they use Arabic or English. But once they enter class or during break, they return to Indonesian and Mandailing. So there's no continuity yet."

This condition demonstrates the challenge of fostering sustainable language ecology as proposed by Hornberger (2002). Language practices in formal spaces need to be reinforced with practices in informal spaces so that language internalization can occur optimally.

Limited Mentoring Time

Intensive mentoring requires significant time, while teachers have time constraints due to teaching and other administrative duties. This causes mentoring to sometimes be conducted hastily or suboptimally. A supervising teacher stated:

"Ideally, practice could be done every day, but we also have classes to teach. Sometimes children come asking for guidance during break time. It cannot be optimal."

Table 1. Summary of supporting and inhibiting factors

No	Supporting Factors	Inhibiting Factors
1	Structured and consistent language environment	Public speaking anxiety (communication apprehension, test anxiety, fear of negative evaluation, comfort in using English)
2	Active role of teachers as facilitators	Limited mastery of vocabulary and language structure
3	Rotation system and sustainable habituation	Lack of consistent language use outside the program
4	Integration of religious, national, and global values	Limited mentoring time
5	Student motivation and positive response	-

DISCUSSION

Implementation of the Three-Language Assembly Program from a Language Ecology Perspective

The findings of this study indicate that the implementation of the Three-Language Assembly Program at MTsN 2 Mandailing Natal has formed a language ecology that supports multilingual development within the madrasah environment. Hornberger (2002) in language ecology theory emphasizes that language is part of an interconnected social system influenced by its context of use. In the madrasah context, the three-language assembly creates a public space where three languages Indonesian, Arabic, and English interact alternately, forming a new linguistic habitus for students. The ecological perspective recognizes that language policies and practices must be understood within their broader social, cultural, and political contexts.

This finding reinforces research by Marwah et al., (2023) stating that multilingual education in Indonesia needs to be managed with a culturally responsive pedagogical approach. The three-language assembly program responds to the needs of students living in multilingual communities by providing authentic and contextual language practice spaces. This aligns with view that multilingual education not only improves linguistic competence but also strengthens cultural identity.

The Three-Language Assembly Program as Translanguaging Practice

Translanguaging theory explain that multilingual individuals use their entire linguistic repertoire dynamically and flexibly. More recent scholarship has emphasized that translanguaging is not merely about using multiple named languages, but rather transcends the concept of separate languages altogether, recognizing that bilinguals possess a unitary linguistic repertoire. This perspective has important implications for education, as it challenges deficit views of bilingual learners and instead recognizes the rich linguistic resources they bring to the classroom.

In the context of the three-language assembly, students do not use only one language separately but alternately use three languages in the same formal situation. This practice trains students to draw from their unitary linguistic repertoire consciously and structurally. The assembly thus becomes a space where students can deploy their full linguistic resources, moving beyond the artificial boundaries of named languages. This aligns with Adriana et al., (2024) argument that translanguaging has decolonizing potential, as it validates the diverse linguistic practices of bilingual learners rather than measuring them against monolingual standards. In this study, the three-language assembly becomes a bridge between students' language experiences at home (Mandailing and Indonesian) and academic and religious demands at school (Arabic and English). Students learn to use language according to context and communication purpose, which is an important competency in a global society.

The Role of Habituation in fostering Language Culture

Baker (2011) asserts that effective bilingual or multilingual education requires consistent practice, environmental support, and positive attitudes toward the languages used. The findings of this study confirm this. Routine weekly habituation through class and language rotation systems creates practice consistency. Environmental support is realized through teachers' active roles in mentoring and supervision. Students' positive attitudes are built through performance experiences that build self-confidence.

Iskandar & Siregar (2022) also emphasize the importance of habituation in language programs in madrasahs. The findings of this study expand that research by showing that structured habituation not only improves language skills but also shapes disciplined, responsible, and courageous character.

Overcoming Public Speaking Anxiety in Multilingual Programs

Siregar (2022) noted that the level of comfort in using foreign languages correlates negatively with anxiety levels; the more comfortable students are using foreign languages, the lower their anxiety. In the context of the three-language assembly, this study found that routine performance habituation with teacher mentoring can reduce this anxiety. Students who have performed several times reported increased self-confidence. This confirms Siregar's (2022) finding that consistent pedagogical interventions can increase students' comfort level in using foreign languages, which in turn lowers anxiety levels. The gradual exposure provided by the rotating assembly system functions similarly to exposure therapy, allowing students to update their expectations about feared outcomes (e.g., social rejection, embarrassment) and experience relief when those outcomes do not materialize (Barnes-Horowitz et al., 2025). Thus, the three-language assembly program not only trains linguistic skills but also serves as a gradual therapeutic intervention for overcoming public speaking anxiety and fostering students' emotional and social intelligence.

Theoretical and Practical Implications

Theoretically, this research enriches the study of multilingual education in madrasahs by showing how routine programs such as three-language assemblies can build language culture through habituation, mentoring, and evaluation mechanisms. These findings support translanguaging theory, as elaborated in (Wei & García, 2022) in the context of Islamic education in Indonesia. Furthermore, this research contributes to the literature on public speaking anxiety by demonstrating how educational interventions can address anxiety through gradual exposure and expectancy updating, complementing clinical research on anxiety treatment (Ye et al., 2024).

Practically, this research provides recommendations for other madrasahs wishing to implement similar programs. First, careful planning is needed including objectives, schedules, and rotation systems. Second, intensive mentoring by language teachers and homeroom teachers greatly determines program success. Third, regular evaluations need to be conducted for continuous improvement.

Fourth, strategies are needed to expand language practice beyond formal activities, for example by creating language corners or language days. Fifth, to address public speaking anxiety, schools should consider incorporating anxiety-reduction strategies such as relaxation training, positive reinforcement, and gradual exposure, drawing on principles from clinical research (Barnes-Horowitz et al., 2025).

CONCLUSION

Based on the research results and discussion, it can be concluded that the implementation of the Three-Language Assembly Program at MTsN 2 Mandailing Natal is a structured and sustainable language habituation strategy in fostering language culture within the madrasah environment. This program is not merely a routine ceremonial activity but functions as a social practice that forms a linguistic ecosystem through the alternating use of Indonesian, Arabic, and English in the school's public spaces. In terms of implementation, the program is carried out through three main stages: (1) systematic planning through teacher meetings, schedule determination, and class rotation systems; (2) intensive mentoring by language teachers and homeroom teachers before implementation; (3) regular evaluation through observation and teacher discussions. This process enables integration between intracurricular learning and cocurricular activities, so that students' linguistic competence develops contextually.

From a pedagogical perspective, the three-language assembly holds deep significance for teachers and students. For students, this program serves as a contextual learning medium that improves speaking skills, vocabulary mastery, pronunciation accuracy, and builds courage, responsibility, and self-confidence. For teachers, this program becomes an instrument for mentoring and authentic evaluation of students' language development and attitudes. Culturally, this program contributes to strengthening students' religious, national, and global identities. Indonesian reinforces national values; Arabic represents the madrasah's Islamic identity, while English opens access to global communication. Thus, this program not only impacts cognitive aspects but also shapes students' linguistic habitus and character holistically.

RECOMMENDATION

Based on the research findings, the researchers recommend several things for future program development:

- For the Madrasah: There is a need for strengthening sustainable mentoring and expanding language practice in daily interactions, for example by designating specific language days or creating language corners in the madrasah environment so that the formed language culture becomes stronger.
- For Teachers: Strategies need to be developed to reduce students' speaking anxiety, such as relaxation training, motivation provision, and creating a supportive atmosphere. Drawing on clinical research, teachers can help students update negative expectations about public

speaking by providing positive feedback and creating opportunities for successful. Teachers also need to improve their language competence through continuous training.

- **For Future Researchers:** It is recommended to conduct research with quantitative or mixed approaches to measure program effectiveness more comprehensively, as well as to examine other factors influencing program success such as parental support and community environment. Future research could also investigate the specific a mechanism through which habituation reduces public speaking anxiety, drawing on expectancy updating and relief frameworks.

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