

# **Psycholinguistic Analysis In Arabic Language Learning In Multicultural Societies: Between Cultural Resistance And Representation Of Religious Identity (Case Study In Lombok)**

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## **ABSTRACT**

The purpose of this paper is to explore psycholinguistic analysis in Arabic language learning in a multicultural society in Lombok, West Nusa Tenggara. The method used in this paper is a qualitative method with a case study approach to investigate the interaction between Arabic language learning between cultural resistance and religious identity representation. The theory used is social interaction from Vygotsky which states the importance of interaction between individuals and their environment, especially in the context of learning and cognitive development of a person. The findings of the paper reveal that Arabic language learning in multicultural societies faces cultural challenges, dialect variation, language structure, limited resources, individual environments with diverse values, norms, and perspectives in using Arabic as well as cultural resistance and representation of religious identity. Where some Lombok community groups are resistant to cultural influences that are considered threatening to their identity, but on the other hand experience religious identity representation dominated by religious beliefs reinforced by institution such as Islamic boarding school that play a role in teaching Arabic. In psycholinguistic analysis, Arabic language learning in a multicultural society in Lombok between cultural resistance and religious identity representation plays a role because psycholinguistic analysis provides a framework for individuals in acquiring, understanding, and producing language. Psycholinguistics examines linguistic processes in the brain, mental use of language, memory work in storing and retrieving words, as well as affective factors such as motivation, anxiety, and attitudes in influencing Arabic learning in a multicultural society in Lombok.

**Keywords: Psycholinguistics, Arabic Language Learning, Multicultural, Religious Identity**

## A. INTRODUCTION

Language learning is one of the important aspects of human interaction, not only as a means of communication, but also as a bridge to understand the culture and identity of a society (Ghani et al., 2019). In the midst of globalization dynamics, multicultural societies such as in Lombok, Indonesia, become a landscape rich in linguistic, cultural, and religious diversity. In this context, Arabic learning among the people of Lombok not only reflects efforts to master foreign languages, but also becomes a meeting ground between local cultural resistance and religious identity representation (Robbani & Zaini, 2022).

In an era of widespread globalization, people are often faced with complex challenges in maintaining their cultural and religious identity, especially in the context of learning Arabic, as a language rich in cultural and religious heritage, is an interesting subject of study in an effort to understand the dynamics between cultural resistance and the representation of religious identity in multicultural societies (Hidayat, 2022).

Arabic language learning becomes a symbolic battleground where individual cultural and religious identities interact with global cultural changes. Resistance to Arabic language teaching often reflects efforts to maintain local culture and traditional religious values in the face of sophisticated globalization (Arselan, 2018). At the same time, however, Arabic learning also provides a platform for representing a strong religious identity. Arabic is not only a means of communication, but also a religious symbol that plays a central role in the formation of the religious identity of individuals and communities. Therefore, Arabic language education is often a symbolic battleground where the dynamic between cultural resistance and the representation of religious identity takes place (S. R. Yunita & Udasmoro, 2016).

On the other hand, Arabic language learning also provides a platform for individuals to represent their religious identity. Arabic has not only become a means of communication, but also an expression of the religious beliefs and values that individuals in an increasingly globally connected society hold dear (Pangesti, 2019). Psycholinguistic analysis is an important foundation in understanding how individuals learn and use language, especially in the context of Arabic language learning in a multicultural society. Through this approach, we can explore various aspects, including how Arabic language teaching affects individual perceptions and self-identity in culturally diverse societies and beliefs (Liu, 2020).

At a deeper level, deep psycholinguistic analysis influences the construction of individual cultural and religious identities, as well as how resistance to cultural change and religious dynamics is reflected in the use of language and interpretation of religious texts (Ariansyah & Masyhur, 2020). In this context, it is important to recognize that the learning of

Arabic is not only about mastering its linguistic structure, but also about the absorption of the cultural and religious values contained in the language. Therefore, psycholinguistic analysis in Arabic language learning in multicultural societies is not only about language skills, but also about learning experiences that influence self-perception and collective identity (Frawley & Lantolf, 1985).

In the midst of globalization that increasingly accelerates intercultural interaction, Arabic language learning is not only an effort to acquire communication skills, but also a meeting ground between various cultural, social, and religious backgrounds (Prananingrum et al., 2020). Psycholinguistic analysis offers a deep perspective in understanding the process of learning and teaching Arabic in the context of a multicultural society. By paying attention to the psychological and linguistic aspects involved, this analysis is able to uncover mindsets, learning strategies, and challenges faced by learners in mastering Arabic (Tamaji, 2020).

Psycholinguistic analysis in the context of Arabic language learning in a multicultural society not only provides an understanding of how individuals learn and use language, but also uncovers the complex dynamics that occur in the interaction between language and culture. One important aspect of psycholinguistic analysis is understanding how individuals from different cultural backgrounds process, interpret, and use Arabic in their daily lives (Sunaryo et al., 2023).

In multicultural societies, factors such as mother tongue diversity, social experiences, and cultural identity become important in shaping their mindsets and learning strategies (Ahmadi et al., 2024). This psycholinguistic analysis allows the author to explore how these aspects influence the process of understanding and producing Arabic, as well as ways to improve the effectiveness of learning.

This paper aims to explore the extent to which individual psychological factors, such as motivation, self-confidence, and mental resilience, play a role in achieving adequate Arabic language competence among the multicultural community in Lombok. And how psycholinguistics affects the understanding and acceptance of Arabic language learning among a multicultural society in Lombok, Indonesia. What are the main challenges faced in teaching Arabic to the multicultural community in Lombok, and how cultural resistance affects the learning process given the diversity of cultures and religious identities that exist. Thus, this paper not only provides insight into the process of language learning, but also explores the complex dynamics between religious identity, cultural resistance, and the role of Arabic in multicultural societies.

## **B. METHOD**

This paper uses qualitative methods with a case study approach. This approach allowed the authors to investigate the interaction between Arabic language learning with cultural resistance and representations of religious identity. The population of this study was students and teachers in Arabic language learning in Lombok (Windle, 2011). The sample was selected purposively to cover the various cultural and religious backgrounds that exist in the multicultural society in Lombok (Schlomer, 2010). Research instruments used include semi-structured interviews to gain a deep understanding of Arabic learning experiences, cultural resistance, and religious identity representations. Classroom observation in Arabic language learning to understand the interaction between students and teachers, as well as the dynamics of learning in the classroom. Then analyze the documents, including learning materials, textbooks, and lesson notes, to see how Arabic is taught and learned in a multicultural context (Graneheim, 2017). Then the collected data will be analyzed using thematic analysis. Themes will be identified and analyzed to uncover patterns, contradictions, and relationships between psycholinguistic concepts, cultural resistance, and religious identity representation in Arabic language learning in a multicultural society in Lombok (Carter, 2014).

## **C. LITERATURE REVIEW**

This paper the author uses the theory of social interaction from Vygotsky, a Russian psychologist. In this theory highlights the importance of social interaction, language use, and cultural influences in the formation of individual cognition. Vygotsky's theory of social interaction underlines the importance of interaction between individuals and their environment, especially in the context of learning and cognitive development (Gillette, 1994). In addition, this theory emphasizes the important role of social interaction in the formation of individual cognition, especially in the context of children's development. The essence of the theory is that social interaction, especially with more experienced or knowledgeable individuals, plays a key role in the intellectual development and cognitive skills of a person. (Robbins, 2001) Here are some key concepts in Vygotsky's theory of social interaction:

First, the proximal zone of development (ZPD), refers to the distance between an individual's actual abilities and his or her developmental potential as he or she is mentored by someone more experienced. In other words, ZPD is an area where individuals can achieve higher understanding or skills with the help of others, such as a teacher or peers. Second, the role of social interaction in the formation of individual cognition. In this case children learn through interaction with others in the context of shared activities. Discussions, group work,

and knowledge sharing with others are the main ways in which children acquire new knowledge and skills. Third, the role of language was considered by Vygotsky as the main cognitive tool that allows individuals to think abstractly, organize their thoughts, and internalize knowledge. Through language, individuals can access the thoughts of others, express their own thoughts, and mediate the learning process. Fourth, internalization as the process by which individuals transform external knowledge into internal knowledge that they understand and use in problem solving. This happens through social interaction and using cognitive tools such as language. This process helps in the development of higher thinking and cognitive skills. Fifth, culture and social context play a key role in the formation of individual thoughts and behaviors. Cultural norms, values, and practices influence the way individuals perceive the world and understand themselves (Mahmoodi-Shahreabaki, 2019).

#### **D. RESULT AND DISCUSSION**

##### **Psycholinguistic Analysis in Arabic Language Learning**

Psycholinguistics, as a field of science that combines psychology and linguistics, offers deep insight into how individuals process, understand, and produce Language (Leitch, 2011). Psycholinguistics combines knowledge from several fields of science, including linguistics, psychology, neuroscience, and cognitive science, to explore how language is processed within the brain (Zasiekina, 2014). Psycholinguistics can include the study of speech perception and production, first and second language acquisition, as well as how brain structures are related to language function. In the context of learning Arabic, psycholinguistic analysis aims to explore various factors that influence the success and difficulty in learning Arabic. This study covers aspects such as how the brain works in processing language, the influence of motivation and emotions on learning, and teaching strategies that can increase learning effectiveness (Bertau, 2011).

Learning Arabic as a second or foreign language is a complex and multidimensional challenge. This process involves not only linguistic aspects such as grammar, vocabulary, and phonology, but is also influenced by profound psychological factors. Psycholinguistics, as a scientific discipline that combines psychology and linguistics, provides a comprehensive framework for understanding how individuals acquire, understand, and produce Language (Marchenkova, 2005). Psycholinguistics examines the mental processes underlying language use, including how linguistic information is processed in the brain, how memory works in the storage and retrieval of words, and how affective factors such as motivation, anxiety, and attitude affect language learning (Schneider, 1990).

In the context of Arabic language learning, according to the authors, psycholinguistic analysis is a way to identify teaching strategies and methods that are more effective and in accordance with the psychological characteristics of learners. To understand in depth, here are some basic concepts in psycholinguistics that form the basis of analysis in this paper:

1. Language processing--use a variety of media such as audio, video, and text to provide rich and varied Arabic input. Activities such as listening to dialogue, reading stories, and watching movies in Arabic can help students process and understand the language more effectively.
2. Language production--encourage students to practice speaking and writing in Arabic through activities such as debates, presentations, and essay writing. Provide constructive feedback to help them correct mistakes and improve language production skills.
3. Second language acquisition--be aware of the potential positive and negative transfers of the student's native language. Use examples that demonstrate similarities and differences between Arabic and their mother tongue to minimize interference and maximize positive transfer.
4. Input hypothesis--provide learning material that is slightly more difficult than the student's current ability level ("i+1"). For example, if students are already proficient in basic sentences, introduce more complex sentence structures and richer vocabulary.
5. Memory and learning--use repetition and repetition techniques in a variety of contexts to aid in the transfer of information from short-term memory to long-term memory. Activities such as repetition of words in various sentences, word games, and flashcard exercises can be very effective.
6. Chunking—teach students to break down complex information into smaller, memorable chunks. For example, when learning new vocabulary, group words by theme or category.
7. Affective factors-- motivate students by using relevant and interesting material. Relate Arabic learning to their personal interests and goals, such as opportunities to communicate with native speakers, understand Arabic culture, or read Arabic literature.
8. Language anxiety--create a supportive and not scary learning environment. Give praise and encouragement, and avoid criticizing mistakes excessively. Use games and group activities to make learning more enjoyable and reduce anxiety.

9. Learning strategies--teach students strategies for understanding and remembering information, such as creating concept maps, using mnemonics, and chunking techniques.
10. Metacognitive strategies—encourage students to plan, monitor, and evaluate their own learning. For example, teach them how to manage study time, create a revision schedule, and reflect on their progress.
11. Social interaction--facilitate interaction between students and native speakers or fellow Arabic learners. Activities such as language exchanges, group work, and class discussions can increase opportunities for speaking and listening practice.
12. Zone of proximal development (ZPD) – provide appropriate scaffolding to help students learn within their zone of proximal development. This could be help from teachers, peers, or the use of study aids such as dictionaries or Language learning apps (Wahyudi & DS, 2017) (Masnun, 2018).

### **The Challenges of Arabic Learning in a Multicultural Society**

Learning Arabic among multicultural societies presents a unique and complex set of challenges. Arabic, with its rich history and important role in the religious, cultural, and political worlds, attracts many people from diverse backgrounds (Mania, 2010). However, diversity in a multicultural society, both in terms of culture, motivation, and educational background, raises various obstacles in the process of learning this language (Ansori et al., 2019).

In an increasingly connected global context, Arabic language skills are a valuable asset, whether for academic, professional, or personal purposes. However, challenges arising from cultural differences, dialect variation, complexity of language structure, limited resources, and learning environments that are not always supportive, often hinder the effective learning process (Nugraha, 2020).

The approach to learning Arabic must consider various factors that affect the effectiveness and success of the learning process. First, differences in the culture and backgrounds of learners often create gaps in the understanding and application of Arabic material (Arifudin, 2007). A multicultural society is made up of individuals with diverse values, norms, and perspectives, which can influence the way they learn and use Arabic (Puspita, 2018). In addition, motivations for learning Arabic also vary, ranging from religious reasons, academic needs, to professional needs. These variations in motivation can affect each individual's level of commitment and approach to learning. Second, variations in Arabic dialects add complexity to learning. Arabic has many regional dialects that differ from

Modern Standard Arabic (MSA). Learners are often faced with a dilemma between studying MSA, which is more commonly used in formal contexts and literature, or learning specific dialects used in everyday communication in various Arab countries. The difficulty of adapting to local dialects when interacting with native speakers can be a significant challenge. Third, the complex structure of Arabic is also a major challenge. The different Arabic writing system with Latin letters, right-to-left writing, and strict and complicated grammar often make learning this language more difficult. Learners need to adapt to these unique characteristics to achieve adequate proficiency (Yasin et al., 2023).

In addition, limited resources such as lack of competent teachers and appropriate teaching materials are also obstacles. Not all multicultural societies have easy access to trained and experienced Arabic teachers. The teaching materials available often do not fully suit the specific needs of learners from diverse backgrounds. An unsupportive learning environment is also an obstacle (Asbari & Makarim, 2023). In a multicultural society, there may not be many opportunities to practice Arabic directly with native speakers, which is important for deepening language acquisition. Technology and media can be used to support interactive learning, but their use is often limited (Mahfud, 2013).

Lastly, attitudes and perceptions towards Arabic can affect the learning process. Stereotypes and negative prejudices against Arabic culture or the Arabic language can hinder motivation and participation in learning. Psychological challenges such as insecurity or fear of making mistakes when speaking a new language are also barriers for learners. To address these challenges, a comprehensive and inclusive strategy is needed (Makrifah, 2020). A multicultural approach that integrates multiple cultural perspectives in teaching materials can make learning more relevant and interesting. Comprehensive teacher training, utilization of technology, and establishment of supportive learning communities are also important to improve the effectiveness of Arabic language learning in multicultural societies (Sipuan et al., 2022).

Arabic language learning in a multicultural society faces various challenges that require in-depth analysis to identify appropriate solutions. Here is an analysis of the fundamental challenges in learning Arabic in a multicultural society, namely:

1. Differences in culture, background, and differences in values and norms. Multicultural societies have diverse values, norms, and cultures that can influence the way they perceive and learn Arabic.
2. Motivations vary, individual reasons for learning Arabic can vary widely, ranging from religious, academic, to professional. These different motivations



can affect their commitment and approach to learning.

3. Dialect variations Standard Arabic vs. Dialects. Arabic has many regional dialects that differ from Modern Standard Arabic (MSA). Understanding these variations and deciding which ones to learn can be challenging. Learners may have difficulty adapting to local dialects when interacting with native speakers from different Arab countries.
4. Complex language structures such as the Arabic writing system that differs from Latin letters, as well as right-to-left writing, can be a significant initial obstacle for many learners. In addition, grammar is complicated because Arabic has a different structure and is often more complex than many other languages, with strict rules regarding nouns, verbs, and sentence structures.
5. Limited resources availability of competent teachers. Not all multicultural societies have easy access to trained and experienced Arabic teachers. In addition, suitable and quality teaching materials are often difficult to find, especially those that can be tailored to the specific needs of multicultural societies.
6. The learning environment is practical and learning media are still limited. This is a challenge for multicultural societies, there may not be many opportunities to practice Arabic directly with native speakers, which is important for deepening language acquisition.
7. Attitudes and perceptions and stereotypes towards Arabic can hinder motivation and participation in learning. Thus Psychological impact on learners so that it raises a sense of inferiority or fear of making mistakes when speaking a new language (Ibrahim, 2015) (Rosyada, 2014).

From these challenges, the following ways to overcome the challenges of learning Arabic in a multicultural society are:

1. Adopting a multicultural approach in teaching materials is very important to be tailored to the cultural background and specific needs of learners. On the other hand, a multicultural approach should also use texts and content that reflect different cultures and contexts of Arabic use in real situations. This can help learners understand the relevance of language in everyday life.
2. Teacher training also plays a key role in overcoming the challenges of Arabic language learning. Trained and experienced teachers can use adaptive and innovative teaching methods. They should be trained to understand the needs of

learners from different cultural backgrounds and be able to develop inclusive learning strategies. Workshops, seminars, and professional development programs can help improve the competence of Arabic language teachers.

3. The use of technology in Arabic language learning also offers great potential to overcome various obstacles. E-learning platforms, language learning apps, and social media can be used to provide wider access to quality learning materials. Technology enables more flexible and interactive learning, such as through the use of interactive video, audio, and exercises that can be accessed anytime and anywhere.
4. The formation of learning communities is another effective strategy. Learning communities allow learners to interact with fellow learners as well as native Arabic speakers. Group discussions, cultural exchanges, and collaborative activities can improve language skills and cultural understanding. This community can also provide moral support and motivation for learners to continue practicing and overcome obstacles faced.
5. Overcome negative attitudes and perceptions Arabic requires a sensitive and educative approach. Providing accurate information about Arab culture and the importance of Arabic in a global context can help change negative perceptions. In addition, establishing a safe and supportive learning environment, where learners feel comfortable to try and make mistakes, can reduce fear and increase confidence (Amen, 2018) (Supriatin & Nasution, 2017).

Overall, learning Arabic in a multicultural society requires a holistic and diverse approach. These efforts will not only improve the Arabic language skills of learners, but also enrich their cultural understanding, which in turn can strengthen intercultural relations in a multicultural society.

### **Multicultural Society, Between Cultural Resistance and Representation of Religious Identity in Lombok**

Basically, a multicultural society is a harmonious blend of different ethnic, cultural, and religious groups. However, in the midst of this diversity, there are often tensions and conflicts that arise from existing differences. Cultural resistance and the representation of religious identity are relevant issues in the dynamics of multicultural societies such as in Lombok (Pabbajah, 2020).

The phenomenon of cultural resistance reflects the resistance of individuals or groups to cultural influences that are considered foreign or threaten their own cultural identity. On

the other hand, the representation of religious identity takes center stage, especially in societies dominated by strong religious beliefs. How the people of Lombok, which are filled with cultural and religious diversity, face and respond to this dynamic. In such a context, it is important to see how language learning, especially Arabic as one of the important elements in social interaction plays a role in building cultural resistance and representation of religious identity in Lombok (Ahmad, 2014).

Learning Arabic in multicultural societies, such as the one on the Indonesian island of Lombok, is challenging because it involves complex dynamics between cultural resistance and the representation of religious identity. Amidst its rich cultural and religious diversity, Arabic language learning is a reflection of the broader conversation about how individuals and groups interact with their own cultures and religious identities in diverse contexts (N. Yunita et al., 2018).

The island of Lombok, known for its natural beauty and rich culture, makes a fascinating setting for exploring this interaction. On the one hand, Lombok society consists of diverse ethnic, cultural, and religious groups that coexist in harmony. However, on the other hand, this diversity also creates challenges in maintaining a balance between cultural and religious identities (Ngrah, 2019).

The phenomenon of cultural resistance arises when individuals or groups resist or resist cultural influences that are considered foreign or threaten their own cultural identity. Meanwhile, the representation of religious identity becomes important in societies dominated by strong religious beliefs, as happened in Lombok, where the majority of the population adheres to Islam. In this context, Arabic language learning in Lombok becomes an arena where the dynamics of cultural resistance and the representation of religious identity are revealed (Chabibi, 2021).

How individuals coming from diverse cultural backgrounds deal with the Arabic language, which has religious significance in Islam, in the midst of efforts to maintain their own cultural identity and respond to their religious identity. Learning Arabic in a multicultural society like Lombok involves complex challenges, particularly related to cultural resistance and the representation of religious identity (Mudzakkir, 2016).

Here is the author's analysis related to Arabic language learning in a multicultural society, between cultural resistance and representation of religious identity in Lombok. (1) Challenges of cultural integration, Lombok faces challenges in integrating diverse local cultures. In a multicultural society like Lombok, where there are diverse ethnicities, cultures, and religions, the unification of local cultural elements with Arabic learning materials can be

complex. Resistance to Arab culture or the Islamic religion represented by the Arabic language arises from groups with different cultural backgrounds. (2) Resistance to Arabic for some members of the Lombok community showed resistance to Arabic language learning. This can be due to the perception that Arabic is identified more with the religion of Islam than with practical communication skills. This kind of resistance arises from groups who want to maintain their own cultural identity or who have a critical view of the influence of religion in everyday life. (3) Identity conflicts in the process of learning Arabic takes place among participants, especially those from different cultural backgrounds. Individuals feel torn between their own cultural identity and the religious identity associated with Arabic. This kind of conflict can affect motivation and involvement in Arabic language learning. (4) Class dynamics and social interaction in Arabic language learning in Lombok is influenced by the cultural and religious diversity of participants. Social interaction among participants is influenced by differences in culture, religion, and different social norms. This can create challenges in creating an inclusive and supportive learning environment for all participants. (5) Arabic language learning is considered a representation of religious identity, especially those who embrace Islam. This can lead to a range of perceptions towards Arabic language learning, including positive experiences based on religious identity, or resistance based on rejection of imposed religious identity (Lestari, 2018) (Khasanah, 2024).

In addition, cultural resistance in the context of Arabic language learning in Lombok refers to attitudes or actions that reject or maintain distance from the influence of other cultures, in this case Arab culture represented by Arabic. Some of the factors that influence cultural resistance include. (1) Perception of foreign cultures often associated with Arab and Islamic culture. Communities that have a strong local culture may feel threatened by outside cultural influences, which can lead to resistance to learning the language. (2) Attachment to local traditions and strong cultural values. Attempts to integrate Arabic into the education system may be perceived as a threat to their local traditions. (3) Historical experience and the complex cultural interactions in Lombok, including colonialism and trade, can influence how societies perceive outside cultural influences, including Arabic (Sodiqin, 2016) (Ratri, 2011) (Arselan, 2018).

While the representation of religious identity in the context of learning Arabic in Lombok refers to. (1) Representation of religious identity, where Arabic in Lombok has a significant role, especially among Muslims. (2) Language as a religious symbol, especially Arabic is the language of the Quran, the holy book of Muslims. Arabic learning is often considered an integral part of Muslim religious identity. Therefore, mastery of Arabic can be

seen as a way to strengthen one's religious identity. (3) Religious practices enable individuals to better understand and carry out religious practices, such as praying, reading the Quran, and understanding hadith. This adds another layer to their religious identity. (4) Religious institutions in Lombok, like Islamic boarding school, plays an important role in teaching Arabic. This adds a strong religious dimension to Arabic language learning. (5) The relationship between cultural resistance and the representation of religious identity in Lombok creates complex dynamics (Ariansyah & Masyhur, 2020) (Pambayun, 2020) (Sofia, 2015).

But on the other hand, there are some things to consider in relationships cultural resistance and representation of religious identity in Lombok, for some individuals, learning Arabic can be a source of pride and a strong religious identity. For others, however, especially those who feel threatened by outside cultural influences, this can fuel cultural resistance. The people of Lombok try to maintain a balance between maintaining their cultural traditions and adopting new religious elements. This requires a sensitive approach to both aspects. Education systems play an important role in navigating cultural resistance and the representation of religious identity. An inclusive and culturally sensitive curriculum can help reduce resistance and support a more harmonious representation of religious identity.

## **E. CONCLUSION**

Arabic language learning in a multicultural society in Lombok, between cultural resistance and religious identity representation faces cultural challenges, dialect variation, complexity of language structure, limited resources, and learning environments that are not always supportive. Where individuals with various values, norms, and perspectives that can influence them in learning and using Arabic. In line with this, there is also cultural resistance when individuals or groups of people in Lombok resist cultural influences that are considered foreign or threaten their identity. In the context of Arabic language learning in a multicultural society in Lombok, it is an arena where the dynamics of cultural resistance and the representation of religious identity are revealed. There are attempts by community groups to fight back in maintaining their cultural identity as well as their religious identity. But on the other hand, there is also a representation of religious identity in a society dominated by religious beliefs that are reinforced by institution such as Islamic boarding school that play a role in teaching Arabic language education. Learning Arabic in a multicultural society such as Lombok involves complex challenges, particularly related to cultural resistance and the representation of religious identity. But to answer all that psycholinguistic analysis in Arabic

language learning in a multicultural society in Lombok between cultural resistance and religious identity representation provides space for individuals to acquire, understand, and produce language. Psycholinguistics examines linguistic processes in the brain, mental use of language, memory work in the storage and retrieval of words, as well as affective factors such as motivation, anxiety, and attitudes in influencing Arabic learning in a multicultural society in Lombok.

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