

CHAPTER V

CONCLUSION

This study was conducted to answer the research question: 1) How do the religious beliefs of a particular teacher shape her understanding of English and her teaching practices? and 2) How does the teacher deal with the conflicts arising from her religious beliefs in her classroom? On the basis of what I have found and discussed in the previous chapters, this chapter presents the conclusions, implications, limitations, and recommendations for future research regarding teacher's religious beliefs in English language teaching practices.

5.1. Conclusion

This study unveils how the religious beliefs of an English teacher, Tiara, shape her understanding of English and her teaching practices. Tiara's religious beliefs have shaped the way she views English as a global language that is beneficial to acquire. Instead of becoming a threat, Tiara views English as an opportunity that offers potential advantages for the students in terms of worldly achievements, such as an important skill to pursue a prominent career, as well as religious purposes, such as spreading Islam religion to the world. Tiara's belief about English as a Lingua Franca (ELF) aligns with the evolving paradigm in language education, emphasizing inclusivity and adapting intercultural communication to diverse cultural and linguistic backgrounds. Her approach to integrating Islamic values through English resonates with the idea that while learning a global language, students can maintain their cultural identity, thus contributing to a more interconnected and culturally sensitive world.

Tiara's religious beliefs have also influenced her English Language Teaching (ELT) practices. The Islamic epistemology that is rooted in her religious beliefs is found across every layer of Tiara's understanding of English teaching practices. This includes her content knowledge, where her proficiency in English is intertwined with a commitment to continuous learning aligned with Islamic teachings, to pedagogic

knowledge, where lesson planning transcends conventional boundaries to include the infusion of moral values alongside linguistic elements, and finally, pedagogic content knowledge, manifesting in the strategic use of diverse approaches to accommodate the unique characteristics of each class that is inspired from Islamic teaching in her religious beliefs.

The conflicts Tiara faces in her classroom shed light on the challenges posed by global cultural influences and the need for contextually sensitive materials. The absence of Islamic representation in English learning materials has prompted Tiara to not only address this issue personally but also collaborate with fellow teachers to create materials that can cultivate students' Islamic culture and values. Her actions underscore the agency of teachers in shaping language education. Tiara's religious beliefs have also promoted Tiara's commitment to integrating Islamic cultures and values in English teaching, which comes as an effort of "immunization, not sterilization" in the face of global cultural influences. By engaging in open discussions with students about the impact of certain cultural elements, Tiara also fosters critical thinking and cultural awareness of the students. This approach reflects her dedication to values education, rooted in Islamic principles, and emphasizes the importance of holistic education that goes beyond linguistic competence as a manifestation of her religious beliefs.

The study offers implications for theory and practice in language education. It advocates for more inclusive teaching materials that acknowledge diverse cultural and religious perspectives, recognizing teachers as pivotal agents of change. The delicate balance between global influences and cultural preservation, as exemplified by Tiara, invites educators to navigate these dynamics thoughtfully, ensuring that language education becomes a bridge for cultural understanding and avoids becoming a conflict.

As I conclude the exploration, Tiara's journey underscores the intricate role of religious beliefs in the field of English language teaching. Her story serves as an inspiration for educators navigating the complex landscape of language education, highlighting the potential of language instruction to not only impart linguistic skills but

also to foster cultural sensitivity, ethical values, and a deeper understanding of one's identity in global diversity.

5.2. Implications of the Study

The findings of this study carry significant implications for both theory and practice in the field of English language teaching. Firstly, it emphasizes the need for a more inclusive approach to English teaching materials, acknowledging and incorporating diverse cultural and religious perspectives. Tiara's proactive response to the lack of Islamic representation suggests the importance of culturally sensitive content that aligns with the values and beliefs of students, fostering a more inclusive and meaningful learning environment.

Secondly, the study underscores the crucial role of teachers as agents of change in the educational context. Tiara's collaborative efforts and commitment to creating English teaching materials rich in Islamic representation showcase the agency that educators can exert to address conflicts and promote cultural understanding within the classroom. This highlights the need for professional development programs that empower teachers to navigate cultural and religious diversity in language instruction such as Intercultural Communicative Competence (ICC) in EFL teaching.

Thirdly, the study accentuates the delicate balance between global influences and the preservation of cultural and religious identity. Tiara's approach of immunization, not sterilization, suggests a nuanced strategy for educators to impart values and ethics without isolating students from the broader global context. This approach encourages educators to engage in open discussions, fostering critical thinking and cultural awareness among students.

5.3. Limitations of the Study

This study is not without its limitations, which warrant acknowledgment for a comprehensive understanding of its scope and applicability. One significant constraint is the limited frequency of classroom observations, which were conducted on only two

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occasions. While these observations provided valuable insights into Tiara's teaching practices, they may not fully capture the nuances and variations that might emerge over an extended period. A more extensive and prolonged observation schedule could have offered a more in-depth exploration of the dynamic interplay between Tiara's religious beliefs and her day-to-day teaching experiences.

Additionally, it's essential to highlight that this study centers around a single participant, Tiara, an English teacher in an Islamic school in Indonesia. While her narrative provides rich qualitative data, the singular focus on one participant introduces limitations regarding the generalizability of findings. The experiences, challenges, and strategies identified in Tiara's context might not be universally applicable to all English teachers, especially those operating in different cultural and educational settings. Future research endeavors could benefit from a more extensive participant pool, encompassing diverse backgrounds and contexts, to enhance the study's external validity. Despite these limitations, the study provides a valuable exploration into the complex relationship between religious beliefs and language education, offering a foundation for future research endeavours to build upon and refine.

5.4. Recommendations of the Study

Considering the limitations acknowledged in this study, several recommendations for future research are made. Firstly, to overcome the constraint of limited classroom observations (conducted on only two occasions), future researchers may conduct a more frequent and extended approach. This can enable a more nuanced understanding of the evolving dynamics between teachers' religious beliefs and their English teaching practices.

Secondly, recognizing the singular focus on Tiara, an English teacher in an Islamic school in Indonesia, future research endeavours can aim for a larger number of participants. The inclusion of English teachers from various cultural and educational backgrounds could offer a broader perspective on the intersection between religious beliefs and English language teaching.

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