

Navigating through religious discourses in EFL teaching: Teachers' motivational and emotional complexities

Muhalim, Sahril Nur, Chairil Anwar Korompot and Murni Mahmud

Universitas Negeri Makassar, Indonesia

Despite the bulk of research investigating the role of motivation in language learning, not much attention has been directed toward the question of how teachers' motivational and emotional dynamics may figure into everyday teaching practices. Hence, this study seeks to problematise English teachers' initiatives to incorporate religious discourse into ELT practice in an Indonesian university, by attempting to illuminate teachers' underlying motivation for such incorporation. It also examines how teachers navigate the religious discourse as it was being subjectively experienced and articulated through everyday practice that requires subtle emotional investment. Based on three classroom observations and stimulated-recall interviews, our analysis revealed that the embodied emotions, as reflected in the lecturers' structures of feeling (Williams, 1977), are disparate, that it is hard to generalise the lecturers' motivational orientation. Another lecturer evinced a negative feeling about the incorporation, defying the widely held belief that religious discourses inclusion usually resonates with positive emotive feelings. The teachers' open vulnerability also questions the presumption of religious-affiliated institutions as a hospitable space. Thus, the study has bidirectional pedagogical values in the sense that religiously-inspired ELT materials hold a considerable significance for teachers' motivation-emotion, which in turn contributes to the shaping of their everyday teaching practice.

Introduction

Strong reservations about the motivational orientation to incorporate religious discourses in English language teaching (ELT) have been mainly directed to the indictment of proselytising (Pennycook & Coutand-Marin, 2003; Osborn, 2009; Varghese & Johnston, 2007). The implication of such an insinuation raises the question of whether religious ideologies have a legitimate place and relevance to pedagogy. Nevertheless, even though quite a few scholars anathematise the motivation and the politics behind the incorporation, several studies have shed light on the role of the integrated discourses in pedagogy (for more reviews, see Anderson, Mathys & Cook, 2015; Hartwick, 2015; Kang, 2015). Aside from the contentious debates, religious values have been classified as one of the macro levels of ideological structures that shape language learning and teaching (The Douglas Fir Group, 2016).

While scholars have criticised the motivation of such integration, the study of English teachers' motivational orientation from the teachers' perspective has been ignored or downplayed. As Ushioda (2013) put it, research on teacher motivation 'in relation to their own classroom practice remains rather scarce in the field' (p. 237). This is crucial since the motivation to teach has always been underlain by personal efficacy (Dörnyei & Ushioda, 2011). Dörnyei and Ushioda referred to personal efficacy as a personal appraisal of a teacher of what works for them as a pedagogue. The growing interest in incorporating

religious discourses in ELT (see, for example, Sharma, 2018; Smith, 2016; Wong & Canagarajah, 2009; Wong, Kristjansson & Dörnyei, 2013) indicates that for some teachers, their religions partake in their conceptualisation as a pedagogue. Understanding teachers' motivation is equally important to provide a retrospection of whether or not the inculcation benefits teaching and learning. Hence, productive dialogue to enhance ELT can be impenetrable if we fail to understand the teachers' motivation to incorporate their religious virtues.

On a different note, there is a strong relationship between religion, motivation and emotion. It is generally known that motivation and emotion are inextricably linked (Reeve, 2009). In the hierarchy of the four sources of motivation, Reeve (2009), for instance, classified emotions as part of internal motives. This means that for motivational states to flourish, one needs positive emotions. On the one hand, scholars from the psychology field have long investigated the reciprocal relationship between religion and emotion. Some major findings reveal that religion is believed to serve as an emotion regulator (Watts, 2007) and emotion is the affective basis of spirituality (Emmons & Paloutzian, 2003). Currently, however, the interconnectedness of religion and emotion is discussed beyond the affective realm. For instance, Wynn (2005) argued that 'emotional feelings are indispensable to the life of faith both cognitively and practically' (p. 194). In this sense, emotion is cognitively relevant in explicating religious understanding and experiences. Thus, emotion and religion are believed to render both affective and cognitive aspects of human development.

Notwithstanding the wealth of studies discussing the inseparable relationship between religion, motivation and emotion, such discussion has been absent in ELT. This research goes beyond the long historical enmities that underlie the detachment of religion from education by looking at the current reality where religious discourses have taken place in ELT, particularly in Indonesia, where such discourses are overtly incorporated in English class (Mambu, 2017; Muhālim, 2022; 2023). This trend has been growing worldwide despite the secular grounds that have become major forces of foundational epistemological stances in education. The present study is significant to shed light on the religiously-inspired teaching practices in ELT by unpacking the motivational and emotional complexities experienced by the lecturers in one Indonesian university.

Literature review

Motivation in ELT

A great volume of research discusses the significance of motivation for language learning of English learners. In English language scholarship, the discussions have been devoted mainly to unfolding the teachers' motivational strategies in teaching practices (Cheng & Dörnyei, 2007; Papi & Abdollahzadeh, 2012). While quantitative analysis of the correlation between teacher motivational strategies and students' motivated behaviour shows a positive result (Guilloteaux & Dörnyei, 2008; Papi & Abdollahzadeh, 2012), the investigation of the teachers' motivation in teaching remains scarce. Research on teacher motivation is crucial to embark on since 'they are ideally positioned to understand their

learners and have a vested interest in knowing how best to engage their motivation' (Ushioda, 2013, p. 237), mainly because of the growing recognition of localised teaching practices where contextual culture and socio-economic conditions are more desirable.

While teacher motivational strategies are vital to ameliorating students' motivation, there is also an increasing demand to study teachers' teaching motivation. In some contexts, teachers imparting religious discourses/spirituality in their teaching have come to fruition. The incorporation is essential to scrutinise, not only because of the ethical, compatible, and epistemological issues that such incorporation may yield but also the motivational complexities of the teachers, for they have somewhat authoritative voices in their classroom. In this respect, local is always problematic if the teacher's motivation is not scrutinised and evaluated because teaching certain religious tenets may serve to achieve personal ends. There is a strong alignment here when discussing religious virtues and motivation. Religion has always been related to personal experience. Motivation, on the other side, is always a part of personal efficacy (Dörnyei & Ushioda, 2011). However, when it comes to teaching, the teachers have to consider the student's needs or what Dörnyei and Ushioda (2011) call teaching efficacy. Discussing motivation at the level of teaching efficacy means motivation is no longer personal efficacy, as teaching and learning goals should be engaged and accommodated.

Emotion in ELT

As outlined in the preceding introduction, there is a missing link when discussing religion and motivation. The scholarly debates have ignored the role of emotion in explicating the complex nature of motivation within the incorporation of religious virtues in ELT. Several discussions, however, have explained the role of emotion in foreign language teaching. To a considerable extent, the notion of emotion had previously become a neglected field of inquiry in education and language learning research, because of the priority given to the role of cognitive aspects (Schutz & DeCuir, 2002; Schutz & Pekrun, 2007; Swain, 2013). In foreign language learning, perhaps, one of the most canonical cognitivist and behaviourist bodies of work has been that of Chomsky (1959). His idea of the universality of language development and the learning process was deeply rooted in and heavily emphasised human cognition. Despite this dominant cognitivist view, in the late 80s, however, some scholarly works started the discussion of the role of anxiety (as a standalone notion, not conceptualised as a part of emotion) in language acquisition (e.g. Horwitz, Horwitz & Cope, 1986; Krashen, 1985).

In Indonesia, the intricate spatial and experiential dynamics and the challenges posed by geographical distances in student-teacher interactions have spurred a growing interest in investigating emotions through the lens of emotional geographies, a conceptual framework introduced by Hargreaves (2001). A study conducted by Misdi et al. (2020), which delved into the emotional geography of a female pre-service teacher engaged in English as a foreign language (EFL) teaching practicum, underscores the imperative of cultivating emotional closeness within diverse communities and fostering emotional comprehension in professional learning contexts. The significance of establishing emotional closeness has similarly been addressed by Ubaidillah et al. (2023) in their

exploration of emotions among young EFL teachers during emergency remote teaching. They posit that educators must actively wield their agency to collaboratively construct emotional understanding with students, thereby enhancing engagement in online learning. In a related vein, Rejeki, Kristina and Drahati (2018), examining the emotional landscape of EFL teachers in a rural context, posited that physical geography exerts a substantial influence on teachers' emotions, primarily manifesting in negative emotional states. It is also noted that novice teachers need emotional understanding from their colleagues (Apriliyanti et. al, 2021). All these studies reaffirm that emotion in teaching has been always linked to sociocultural conditions. In present day scholarship, where the sociocultural turn has gained momentum, human thinking is no longer dissociated from other crucial aspects such as emotion and feeling. Swain (2013) explained the connection between thought and emotion in connection to language:

Thought and emotions come into expression through languaging (collaborative dialogue and private speech). This means that we have access to the emotional/cognitive landscape of our students. As teachers, we can have this access by listening, really listening, to our students. Teachers need to listen to learners' struggling to help them achieve their goals. (p. 205)

Besnesch (2017) has seen emotion in a non-dichotomous way by conceptualising all types of emotion, i.e. positive and negative emotions, as emotional labour that can be orchestrated as a tool for collaboration and change. Seeing emotion in this way means that any signal of disharmony can be renavigated to transform problems in ELT into solutions collectively. A similar tone has been articulated by Golombek and Doran (2014), arguing that by normalising emotions as a valuable resource for novice language teachers, professional growth will be supported. This can be done by unifying cognition, emotion and activity and conceiving them as mutual affordances.

The mounting interest in emotion in language education has been marked by the shift from cognitivism to more eclectic, pluralised approaches where emotion ties with cognition. The implication of this turn has been the increasing studies investigating the reciprocal relationship between emotion and language learning.

The current study

This article was a part of a larger project investigating the incorporation of Islamic discourses at one of the Islamic-affiliated universities in Indonesia, Dijes University (pseudonym). Three participants, namely Raodah, Alma and Ama (pseudonyms) were selected as they represented a unique group of English lecturers whose motivational and emotional experiences were saliently articulated during data collection. Each class comprised 35 to 40 students. In terms of the research context, despite being religiously affiliated, the English Department where we conducted the study does not have any specific instruction to instil religious values in their content subjects. Moreover, there was no institutional guideline for incorporating Islamic values in content subjects. Thus, the incorporation entirely depended upon the lecturers' willingness and creativity. This means

that the likelihood of diverse enactments was high. The following is the demographic information of the participants and the courses taught.

Table 1: Demographic information for participants and the class unit

Lecturer pseudonym (Gender)	Qualification	Teaching experiences	Unit name (Semester)	Nature of class	Time per week
Raodah (Female)	Doctor in TEFL	15 years	Reading 3 (Sem 3)	Combined lect.-tut.	100 min
Wangsa (Male)	Masters in TEFL	5 years	Debate (Sem 5)	Combined lect.-tut.	150 min
Alma (Female)	Doctor in TEFL	13 years	Structure 1 (Sem 1)	Mainly tutorial	100 min
Hajrah (Female)	Masters in TEFL	7 years	Speaking 1 / (Sem 1)	Combined lect.-tut.	100 min
Ismaal (Male)	Masters in TEFL	6 years	Computer Assisted Language Learning (CALL) (Sem 7)	Combined lecture-tutorial	150 min
Ama (Female)	Masters in TEFL	7 years	Teaching English as a Foreign Language (TEFL) 1 (Sem 5)	Combined lecture tutorial	150 min
Eny (Female)	Doctor in TEFL	13 years	Psycholinguistics (Sem 7)	Mainly tutorial	100 min
Daan (Female)	Masters in TEFL	4 years	Writing 1 / (Sem 1)	Combined lect.-tut.l	150 min

The study was conducted using a classroom ethnography approach (Watson-Gegeo, 1997) and theoretically framed utilising the notion of motivation to teach by Dörnyei and Ushioda (2011) and structures of feeling by Williams (1977). The classroom observations were used to study the teachers' discursive activities and interactions. In this manner, the project's researcher (Muhaimin) looked at how particular religious discourses in English subjects were enacted. To approach the motivational aspects, the notion of personal and teaching efficacy by Dörnyei and Ushioda was used. They argued that while motivation has always been personal, clear, feasible teaching goals should be formulated and sustained to keep teachers' behaviour on track. That is to say, teachers have to always link personal and teaching efficacy. Hence, in the present study, the evaluation of the teachers' motivations was scrutinised in alignment with the teaching contents. This theoretical framework helped the researcher to link the lecturers' motivational orientation to pedagogy. Meanwhile, the notion of structures of feeling was to understand the lecturers' emotions, which are socially and discursively constructed. This concept aided the interpretation of the embodied emotions of the lecturers who foregrounded their teaching on specific religious tenets.

The data were collected using classroom observations and stimulated recall. One session of observation and another of video stimulated recall interview were conducted with each

of the eight participants, totalling sixteen sessions. The interview was conducted five to seven days after the observation after the researcher made some notes from identified video segments and observation field notes (Shancez & Grimshaw, 2020). The researcher played segments of video and showed it to the participants and asked them questions pertinent to the enacted religious discourses during teaching. Initially, the lecturers were selected based on their availability to be involved in all research phases. During data collection, the researcher offered them the freedom to choose whether they were interviewed using English or Bahasa. All the participants decided to use English, and the data transcriptions are presented in original form.

Findings

As the researcher, from sixteen sessions of observation and stimulated recalls, I found that three lecturers articulated their emotive feelings pertinent to their incorporation of religious discourses. Therefore in the following, I present three stimulated-recall interview excerpts of the participants. The first two excerpts in the following show the complexities of the lecturers' motivation in using teaching spaces to fulfil their 'personal' agenda. The third excerpt, however, exemplifies the lecturer's motivation when concern was related to the students' knowledge familiarisation of everyday discourses.

Between personal and teaching efficacy

The complexities of instilling religious values in English class have been demonstrated by Alma, a lecturer in the Structure unit. She vividly incorporated Islamic values through a lead-in activity. I noticed that the activity was seemingly whimsical as it did not align with the topic of the day. She started the lesson by asking her students to recite the Qur'an. When I asked her why she decided to do such an activity, she conveyed, "I realise that when I start my activity with reciting Quran I feel a more relaxed, more comfortable. I mean that my condition is so nice, I feel" (Alma, Stimulated recall). I went further by asking her to elaborate more on her feeling.

Muhalim: I am interested with your statement you said that whenever you ask them to recite Qur'an you feel relaxed, I mean you enjoy the classroom atmosphere. I don't know, you said before, about the situation, condition. Can you elaborate more?

Alma: Actually, as a human being, if we do the good thing, I don't know how to explain that. When we reciting Qur'an, we will feel more comfortable than before, we will feel eh, how to say, *maksudnya nyaman gitu*, nyaman [I meant comfortable].

Alma showcases her personal beliefs that the Qur'an recitation has provided a more relaxed classroom atmosphere. Common sense would suggest that, indeed, it is crucial to create a conducive learning environment. Nevertheless, in the educational context, such an environment has to be reasoned in such a way that concords with the content subject and teaching aims. Alma showcases the mismatch between her personal feeling, i.e. her

comfortableness, which had driven her to start lead-in activity by reciting the Qur'an, and the teaching aim of Structure class. In this regard, Alma's personal efficacy was not linked to teaching efficacy. Hence, although lecturers' positive emotion becomes the reason to act in a particular way, the action should be anchored on the teaching goals. By anchoring on the teaching goal, the mismatch between the lecturers' motivation to include religious virtues and the intended teaching aims can be shunned.

Raodah, who taught in Reading class, also demonstrated this kind of personal efficacy. In a Reading course, Raodah, the lecturer, taught one of the surahs (chapter) in the Qur'an together with its recitation. The topic she taught was reading aloud, which generally aims to build a connection between spoken and written words and to develop a stronger vocabulary. Nevertheless, unlike Alma, who incorporated the surah without a clear connection to the teaching and learning activities, Raodah's Islamic values integration was pertinent to her teaching material. The surah was integrated as a part of the Reading course by providing the English translation of the surah. Raodah paid attention to the correct recitation of the surah and reading aloud of the English translation.

Raodah's case (Stimulated recall)

- Muhalim: Yes, they feel impressed with the topic you gave?
 Raodah: Yeah, and I think if they impressed they practice after my class, they practice in their sholat maybe, I think it is *amal jariyah* [continuous reward from the God] for me. Because from me, they can read by correct *tajwid* (elocution) so maybe it is a little maybe, a little, but I think even only one or two students practice like that, I think it is big for me.
 Muhalim: It is big for you?
 Raodah: He em.
 Muhalim: So do you think your student also happy with them?
 Raodah: Happy, they are, they always say like, '*Mam saya baru tahu, ternyata begitu bacanya, selama ini saya...*' [I just knew that's the way we should read it, after all this time...]
 Muhalim: After the meeting?
 Raodah: Yeah after the meeting, and maybe after graduate like you, they very impressed, they always remember '*Mam saya ingat sekali waktu kita ajar saya Reading 3 dengan membaca Al Fatihah*' [I really remember the time when you taught us Reading 3 (a course) with al-Fatihah recitation] so I think they like.

Even though the English reading aloud was connected to teaching the correct pronunciation of the *surah* (chapter) *al-Fatihah*, much time was spent correcting students' *tajwid* (elocution) during teaching activities. She contended that we (Muslims) have to pronounce the *tajwid* correctly because if it is mispronounced, it will have a different meaning. While Raodah still foregrounded the incorporation by accommodating both personal and teaching efficacy, the focus should have been more on understanding the English translation of the surah. This is aimed to keep the goal of teaching reading aloud on track. Raodah's case suggests that, even though a lecturer has aligned both personal and

teaching efficacy in their teaching practices, the precedence must be given more to the content subject rather than to the other religious or cultural intersectionality.

From the perspective of emotion, the excerpt displays that both the lecturers and students had a positive feeling about this integrated learning. This kind of teaching activity had been memorable to Raodah's students and provided them with more understanding of certain religious tenets in Islam. This differs from Alma's case as she did not say anything about her students' feelings at that time.

In the following excerpt, the lecturer shows that religious values were discursively enacted through implicit religious messages, not as explicit as Alma and Raodah. Furthermore, while Alma and Raodah's structures of feeling tended to be positive, the following excerpt from Ama demonstrates that the incorporation, contrarily, made the lecturer feel uneasy.

Re-familiarising students with everyday religious discourses and the uneasiness of the lecturer

The incorporation of Islamic discourses was not confined to Islamic knowledge. Ama, a lecturer in the Teaching English as a foreign language (TEFL) course, demonstrated that the incorporation could be introduced by re-familiarising students with particular religious practices. Unlike Alma and Raodah, Ama did not mention specific Islamic tenets.

Ama (Stimulated recall)

Ama: Yeah, I guess the sentences I go to school every day, it's global words, and then is that global word as English is an international language, so if we keep doing this students will think that English is a very global thing, and we cannot connected it to our spiritual side. That's the common mindset for all students, so when we like, give or put one religious word, even one religious word in the sentence, but regularly and it happens continuously, I guess students will think, 'oh this sentence is same as my religion, I pray 5 times a day' that's the things that Moslem do every day, so they will think that English can also, can also be used to, to improve or to increase or to support the religious side.

The word go, is a very global you know, everyone can say it, every one from the world, but the word pray, 5 times a day it is only for Moslem. So students unconsciously will do it and then students will get used to say it and then, that's only one point to make them realise that English is not only for the global word but English is also can be connected to our religion, actually that's the point. Just too make them realise that, English is not only used for the international, it can also be used for talking about religious side and then our religious side, or our religion, Moslem, can be connected to everything, not only for religion or spiritual thing.

Ama exhibits that she could harness the opportunity to familiarise her students with everyday discourses not drawn from a specific Islamic tenet. She argued that the specificity of the expression 'pray five times in a day' could mean a familiarisation of

religious practice for her students. She argued that her belief that English can be linked to a religious aspect motivated her to give such an instance. It is ambivalent, however, when she said 'so they will think that English can also be used to improve or to increase or to support the religious side' and also when she said 'so students unconsciously will do it'. It is unclear how the expression can enhance the religiosity of the students or how it relates to the performative of worshipping God. This may be conceived as 'minor' integration as religious values are generic and implicit.

Ama (Stimulated recall)

- Ama: And you know, may I give an addition? You know when I saw expression of the students?
- Muhalim: Yes yes.
- Ama: When I said the word pray I saw their facial expression is like, it's very weird, when I ask them why don't you use the word pray?
- Muhalim: Really?
- Ama: Yeah,
- Muhalim: I didn't notice that one, so you noticed your students expression?
- Ama: I noticed the expression, it is like the first thing is I thought they are thinking 'what pray, why, why should we change to the word pray?' probably they were thinking that that, 'Oh yes why not, we used this', but then they, the third is they think that, 'oh I just knew that English language can also be a religious sentences not only the common sentences or the formal sentences' and their facial expression show that they are very surprised with what I told them, they never, it's like, they never thought or they are never imagine if that I will ask them to do that. It is out from their their, yeah their capacity to think about that, it's like a very very weird thing for them.
- Muhalim: Why do you think it is a weird thing for them, why do you think it happen? Do you know the reason, can you guess the reason?
- Ama: Because the best assumption that English is a global language, and religion and English should be distinguished, I guess. So when we are talking about English it means, no religi- I guess, it means no need to put religion side on that.

Among all participants I interviewed in the stimulated recall sessions, Ama's comment on the feeling of insecurity about imparting religious values is the most unexpected and, perhaps, staggering to me, given that she was teaching in a religiously-affiliated university. Despite teaching at that university, the feeling of insecurity about incorporating religious values in her TEFL class indeed resonated during the interview. We had not gotten a chance to explore more about this directly with the students. Ama assumed that the possible explanation for students' uneasiness was due to their conception that religion and English subjects are two different things. This is contradicted by Rodah's students, who perceived the incorporation in a positive light.

I have briefly explained previously that despite being religiously affiliated, there are no specific instructions or procedures for the lecturers on how to integrate religious values into each subject. Therefore, the decision is entirely based on the lecturers' dispositions. Ama's response is completely counterposed by Alma and Raodah's responses that show

relaxed and fulfilled feelings. This implies that religious institutional values do not guarantee the provision of a hospitable space for religious values inclusion.

Discussion

The lecture emotion and the structures of feeling

While Alma argued that she felt relaxed each time the students recited the Qur'an, a similar tone was also articulated by Raodah when she said '...so maybe it is a little maybe, a little, but I think even only one or two students practice like that, I think it is big for me'. Raodah's emotive statement describes teaching particular religious values can be rewarding for her. Contrarily, negative emotion was expressed by Ama concerning the facial expressions of her students, who showed uneasiness when she advocated for her students, pre-service English teachers, to infuse religious discourses in English teaching and learning. The lecturers revealed that ideologically grounded teaching practices are strongly linked to the teachers' emotions in varied ways. Emotion in this manner is not perceived biologically or cognitively but constructed discursively (Benesch, 2017).

The discursive formation of emotive feeling is reflected within the participants' structures of the feeling, revealing different ways of thinking. Emotional feeling is experienced differently and embodied in teaching in disparate forms. For instance, in the case of Alma and Raodah, although the type of activity is the same, i.e. reading the Qur'an, and they ideologically share the same way of incorporating values, i.e. reciting verses from the holy book, the structures of the feeling are different. Alma reflects the feeling of enjoyment, while Raodah exhibits the feeling of fulfilment. In contrast with Alma and Raodah, Ama demonstrates insecurity feeling. I can capture Ama's emotion not as a part of her internal motivations but as a result of her ideologically-grounded teaching practices.

It is clear that the emotionally-charged feeling is derived from and provoked by a certain embodied system of beliefs. In this manner, the lived feeling of the lecturers from religion, as a system of beliefs, is to be seen from the point of view of co-constructed meanings and values. Viewed in this way, the notion of *structures of feeling* (Williams, 1977) may help explain the phenomenon in this study. Williams (1977) argued that feeling is conceived as 'not feeling against thought, but thought as felt and feeling as thought: practical consciousness of a present kind, in a living and inter-relating continuity' (p. 132). The notion may explain the diversity of embodied ideologies or practical consciousness of the participants. Feeling in this way is conceived as a trajectory, as Buchanan (2010) argued, structures of feeling 'is used to name something that can really only be regarded as a trajectory' (para. 1). Looking at the practical consciousness enables me to observe different ways of thinking (following Williams, we do not discriminate between thought and feeling) of our participants.

Of importance here is the conceptualisation of feeling as a trajectory that is discursively constructed. Thus, studying teachers' or lecturers' motivation requires us to investigate the profoundly personalised lecturers' reason to act and the highly situated teaching in concert with their underlying ideological virtues that they penetrate in the classroom. Until more

empirical research is conducted, a helpful conversation cannot be held. This study, nonetheless, has revealed at least two crucial aspects regarding the lecturers' motivations. First, if we link motivation, emotion, and religious ideologies, we may find that emotional reason can be a powerful motive to act. This implies that a particular motivation (in this case, teaching verses from the Qur'an) is sourced from disparate structures of feeling, despite the same underlying religious ideology. As the feeling is highly arbitrary, there is a need to know how to keep on track with the teaching and learning agenda. I will discuss this in the next section. The second is that an institution cannot be a fully-fledged justification to impart religious virtues, despite being religiously affiliated. More conversations are essential to understand the student's feelings regarding the religiously-motivated teaching practices.

Following this logic, we can draw a reciprocal relationship between embodied ideology, motivation and emotion. Ideologies, be they cultural or religious, and ideological teaching practice can be a source of motivation (Markus, 2016), and concomitantly, ideologies and embodied ideology can provoke emotion that is laden with structures of feeling (Song & Park, 2019). Ideologies that become a resource of meaning-making depend upon discursive activities, meaning that the translation of the ideology is contingent upon the lecturers' prior knowledge, social-historical backgrounds, and time-space affordances. This means that there is no wrong or right answer or exact prescription on how certain emotions and structures of feeling are to be situated within educational contexts. This suggests that investigating the ideological sources, i.e. religion, per se, is not sufficient. They should be acknowledged and probed as discursively co-constructed.

Pedagogical value and validity: Meaningful activities

The emotionally-charged feeling experienced by Alma and Raodah in teaching can be seen as problematic once we realise that their religious enactment was motivated more by their personal efficacy rather than teaching efficacy (Dörnyei & Ushioda, 2011). For the latter, the teachers' motivation is based on the teachers' beliefs of workable students learning in challenging environments. This means that teaching motivation has to be circumscribed within the formulation of students' learning outcomes. Motivations to act should be anchored to feasible, clear teaching goals (Dörnyei & Ushioda, 2011). Teachers cannot just foreground their personal efficacy and neglect their teaching efficacy. This is how the motivational and emotional complexities are exacerbated because practical consciousness should always be linked to pedagogically-relevant teaching practices (Dörnyei & Ushioda, 2011).

Here we can detect a tension needing to be resolved between personal interests and pedagogical ends, as ELT is the space for enhancing students' learning outcomes. In this respect, there should be clear, feasible goals to achieve. This can be done by creating meaningful teaching activities that serve both ends: teachers' religious beliefs and students' needs. Alma might feel comfortable every time she started the lesson by reciting the Qur'an. At issue here is the validity of this intention to the intended learning outcomes. Particular attention to the students' sense or feeling of such an environment is critical to evaluate because teachers' motivation and feelings should be navigated to motivate

students to learn. Another aspect worth noting is the misalignment between lead-in activities—reading the Qur'an, and the topic of the lesson. Lead-in activities should introduce and stimulate students pertinent to the content of the study. Lecturers need to be mindful of time because this kind of activity co-opts teaching and learning time, which may be used to do more relevant instructional activities.

Unlike Alma, Raodah went further by anchoring the selection of teaching practices to a broader goal: to get a continuous reward from the God. In Islamic tenets, it is a pervasive idea that religious knowledge that is passed to others will make the knowledge transmitter get a continuous reward once the others practice their transmitted knowledge. We call it *amal jariyah* (continuous reward). This may be considered Raodah's personal efficacy. While in Alma's case, the lead-in activity was discursively dissonant with the teaching subject, Raodah could create a more meaningful activity by providing the English translation of the *surah* to be read aloud by the students in her reading class. She connected the religious discourses with the intended learning outcome. In this sense, although both activities depicted by Alma and Raodah are similar, Raodah has situated her religiously-inspired motivation in line with the intended content subject.

Ama also demonstrated the connection between religious discourses and teaching content. In the spirit of raising the students' self-consciousness, Ama has revealed that her intention to change the perpetuated example of particular sentences/phrases is an example of challenging dominant discourse in teaching. Ama said that "English is not only used for the international, it can also be used for talking about religious side and then our religious side, or our religion, Muslim, can be connected to everything, not only for religion or spiritual thing." Ama reflects her avoidance of bifurcating between religious and secular values in teaching. English, for her, can be a vehicle to talk about religious issues. We can learn from Ama's case to further discuss the dominant use of the English language. In the periphery, like in the context of Indonesia, there have always been arguments that English lecturers or teachers just perpetuate the established narratives from the centre.

Ama's specific case opens alternatives in viewing religion in education. Although dominant narratives exist on explicating the positive emotional effect of religion in education (Best, 2011; De Souza, 2016; Kang, 2015; Smith, 2016), Ama's case, contrariwise, reflects that incorporating religious discourses may generate a sense of uncertainty or negative emotion. It is essential to highlight, however, that her anxiety was due to the students' bodily expressions. Her uncertain feeling is concerned with the relevance of religious discourse incorporation in the teaching content to students' learning. In other words, it impinges on teaching efficacy.

Meaningful activities become the key to rebalancing between personal and teaching efficacy. This is not evident from Alma's teaching but from Raodah's and Ama's creative appropriation when imbuing their beliefs. Religious discourses, in this way, have become a source of meaning-making, providing alternatives for situated and contextually relevant teaching and learning. Religion can be an authentic local resource. The biggest question that remains unanswered here is the concordance between teachers' and students'

motivational and emotional needs. Equally crucial is the evidence-based research concerning student learning outcomes.

The motivational complexities of the teachers are not circumscribed by specific instructional approaches deemed effective in enhancing motivation. As teachers constantly relate to their cultural, social and religious values, and the values influence their motivations to do a particular action, there should be a greater awareness and more rigorous study of how the values forge the teachers' understanding and practices. This study has unpacked the ambivalences of religious penetration in ELT classes to some extent. This attests to the ambivalences of cultural roles on culture-integrated TEFL (Luk, 2012), particularly regarding what to draw from cultural or other social values. As values are crucially important for meaning-making, the task of the teachers is to create meaningful activities that link religious values as a source of motivation and instructional teaching approaches to respond to intended learning outcomes. Having said that, to get a more nuanced understanding of teaching practices where ideologies permeate requires researchers' sensitivity and decent prior knowledge of the researched ideological enactment to understand the teachers' emotions and motivation.

Conclusion and future agenda

To this end, we must understand that teachers' motivation and emotions have continually been molded and composed of the sedimentation of historical backgrounds and ideological forces. Markus (2016) put it, "motivation is shaped by the multiple intersecting cultures, those of national origin but also those of gender, race, ethnicity, class, religion, workplace, sexual orientation, etc." (p. 161). It is also composed of trans-national and national institutional politics mediated by their policy and curricular aims. In this vein, the multiplicity of social and ideological values as a seed of motivational teaching practices and teachers' emotions should be embraced, scrutinised and evaluated by positioning diverse values as equal. In this manner, in the individualist West (to use Markus's term), the relational-interactive of the people with their cultural ideologies should be expanded to a broader range of contexts, where religious values are given more space for dialogue.

The first significant finding of this study is the ambivalence of teachers' motivational and emotional complexities linked to teachers' structures of feeling. We have argued that despite the structures of feeling that were positively perceived by the lecturers, more feasible pedagogical aims related to the lecturers' motivation should be sought and re-evaluated. In this respect, meaningful teaching activities linked to the teaching content are urgent pursuits. Against this backdrop, while ELT should give more recognition to different teaching practices from non-centric countries, in contrast to centric such as the USA, the UK, Australia etc. Their motivation and emotion should be more predicated on their connection to content knowledge to gain relevant pedagogical ends.

The second preponderant finding of the study is the question of seemingly hospitable space to teachers' positive emotions in manifesting their explicit ideological messages. An institution that is religiously attached, in fact, cannot be a completely legitimate space to

infuse ideologies. The heterogeneity of the people should be taken into account, particularly the students as the centre of teaching and learning. The students' emotions or feelings should be capitalised on and in congruence with the lecturers' emotions to achieve better teaching and learning ecology. Also, although teachers and students share the same ideology, there should be a continuous conversation between them and all stakeholders to reformulate and evaluate what works best and how to better engage in classrooms.

The current study has focused on the emotion and motivation of the lecturers. Future research should focus on finding the effect of teachers' (religious) ideologies, emotions and motivations on students' motivation and emotions with their connection to their learning. In this manner, it is crucial to unfold the learning and teaching atmosphere from students' points of view. Equally important is the diversification of ideological resources. This can be done by researching the effect of religious discourses from one religion or across religions. And the last, more research on the negative emotions of the teachers and students pertinent to religious ideologies needs to be conducted.

References

- Anderson, D., Mathys, H. & Cook, T. (2015). Religious beliefs, knowledge, and teaching actions: Elementary teacher candidates and world religions. *Religion & Education*, 42(3), 268-288. <https://doi.org/10.1080/15507394.2014.944063>
- Apriliyanti, R., Hidayati, A. N., Supriyono, Y. & Abdullah, F. (2021). 'Another place, another feeling': Narrating the emotional geography of an Indonesian English teacher. *J-SHMIC: Journal of English for Academic*, 8(2), 97-111. <https://journal.uir.ac.id/index.php/jshmic/article/view/7535/3480>
- Benesch, S. (2017). *Emotions and English language teaching: Exploring teachers' emotion labor*. Routledge. <https://www.taylorfrancis.com/books/mono/10.4324/9781315736181/emotions-english-language-teaching-sarah-benesch>
- Best, R. (2011). Emotion, spiritual experience and education: A reflection. *International Journal of Children's Spirituality*, 16(4), 361-368. <https://doi.org/10.1080/1364436X.2011.645024>
- Buchanan, I. (2010). Structure of feeling. In *A dictionary of critical theory*. Oxford University Press. <https://www.oxfordreference.com/display/10.1093/acref/9780199532919.001.0001/acref-9780199532919>
- Cheng, H. & Dörnyei, Z. (2007). The use of motivational strategies in language instruction: The case of EFL teaching in Taiwan. *Innovation in Language Learning and Teaching*, 1(1), 153-174. <https://doi.org/10.2167/illt048.0>
- Chomsky, N. (1959). A review of B. F. Skinner's 'Verbal behavior'. *Language* 35, 26-58. https://chomsky.info/1967____/
- De Souza, M. (2016). *Spirituality in education in a global, pluralised world*. Routledge. <https://www.routledge.com/Spirituality-in-Education-in-a-Global-Pluralised-World/Souza/p/book/9780815359166>
- Dörnyei, Z. & Ushioda, E. (2011). *Teaching and researching motivation*. Pearson Education Limited. [3rd ed.] <https://www.routledge.com/Teaching-and-Researching-Motivation/Dornyei-Ushioda/p/book/9781138543461#>

- Emmons, R. A. & Paloutzian, R. F. (2003). The psychology of religion. *Annual Review of Psychology*, 54(1), 377-402.
<https://www.annualreviews.org/doi/abs/10.1146/annurev.psych.54.101601.145024>
- Golombek, P. & Doran, M. (2014). Unifying cognition, emotion, and activity in language teacher professional development. *Teaching and Teacher Education*, 39, 102-111.
- Guilloteaux, M. J. & Dörnyei, Z. (2008), Motivating language learners: A classroom-oriented investigation of the effects of motivational strategies on student motivation. *TESOL Quarterly*, 42(1), 55-77. <https://doi.org/10.1002/j.1545-7249.2008.tb00207.x>
- Hargreaves, A. (2001). Emotional geographies of teaching. *Teachers College Record*, 103(6), 1056-1080. <https://doi.org/10.1111/0161-4681.00142>
- Hartwick, J. M. M. (2015). Public school teachers' beliefs in and conceptions of God: What teachers believe, and why it matters. *Religion & Education*, 42(2), 122-146, <https://doi.org/10.1080/15507394.2014.944065>
- Horwitz, E. K., Horwitz, M. B. & Cope, J. (1986). Foreign language classroom anxiety. *The Modern Language Journal*, 70(2), 125-132. <https://doi.org/10.2307/327317>
- Kang, S. J. (2015) Exploratory study of professional and personal beliefs of early childhood teachers in public schools: Their perceptions of religiousness and teaching efficacy. *Religion & Education*, 42(3), 308-320. <https://doi.org/10.1080/15507394.2014.898544>
- Krashen, S. D. (1985). *The input hypothesis: Issues and implications*. London: Longman.
- Luk, J. (2012). Teachers' ambivalence in integrating culture with EFL teaching in Hong Kong. *Language, Culture and Curriculum*, 25(3), 249-264.
<https://doi.org/10.1080/07908318.2012.716849>
- Mambu, J. E. (2017). Addressing religious issues and power in ELT classrooms: Voices from English teachers in Indonesia. *International Journal of Christianity & English Language Teaching*, 4(1), article 4. <https://digitalcommons.biola.edu/ijc-elt/vol4/iss1/4>
- Markus, H. R. (2016). What moves people to action? Culture and motivation. *Current Opinion in Psychology*, 8, 161-166. <https://doi.org/10.1016/j.copsyc.2015.10.028>
- Misdi, M., Rachmawaty, D., Hartini, N., Nurhadi, K. & Hendriwanto, H. (2021). The emotional geography of a female EFL pre-service teacher in teaching practicum: Voice from initial teacher education. *Langkawi: Journal of the Association for Arabic and English*, 7(1), 106-118.
<https://ejournal.iainkendari.ac.id/index.php/langkawi/article/download/2321/1469>
- Muhalim, M. (2023). Negotiating religious discourses in English language teaching: Reorienting and reframing dominant English ideologies. *Changing English*, 30(3), 209-222. <https://doi.org/10.1080/1358684x.2023.2217424>
- Muhalim, M. (2022). Neoliberal ideology, faith-based higher education institutions, and English in Indonesia: Negotiating English teachers' ideological formation. *Globalisation, Societies and Education*, 21(3), 353-366. <https://doi.org/10.1080/14767724.2022.2033614>
- Osborn, T. A. (2009). Reconsidering roadside assistance: The problem with Christian approaches to teaching the English language. In M. S. Wong & S. Canagarajah (Eds.), *Christian and critical English language educators in dialogue: Pedagogical and ethical dilemmas*. (pp. 215-218). New York: Routledge. <https://www.routledge.com/Christian-and-Critical-English-Language-Educators-in-Dialogue-Pedagogical/Wong-Canagarajah/p/book/9780415504676>
- Papi, M. & Abdollahzadeh, E. (2012), Teacher motivational practice, student motivation, and possible L2 selves: An examination in the Iranian EFL context. *Language Learning*, 62(2), 571-594. <https://doi.org/10.1111/j.1467-9922.2011.00632.x>

- Pennycook, A. & Coutand-Marin, S. (2003) Teaching English as a missionary language. *Discourse: Studies in the Cultural Politics of Education*, 24(3), 337-353, <https://doi.org/10.1080/0159630032000172524>
- Reeve, J. (2009). *Understanding motivation and emotion*. Chennai: John Wiley & Sons. <https://www.wiley.com/en-au/Understanding+Motivation+and+Emotion%2C+7th+Edition-p-9781119367604>
- Rejeki, S., Kristina, D. & Drajati, N. A. (2018). Emotional geographies of an EFL teacher in Asmat, Papua; Male perspective. *International Journal of Language Teaching and Education*, 2(2), 113-121. <https://doi.org/10.22437/ijolte.v2i2.5204>
- Sanchez, H. S. & Grimshaw, T. (2020). Stimulated recall. In J. McKinley & H. Rose (Eds.), *The Routledge handbook of research methods in applied linguistics*. (pp. 312-323). Routledge. <https://www.routledgehandbooks.com/doi/10.4324/9780367824471-27>
- Schutz, P. A. & J. T. DeCuir (2002). Inquiry on emotions in education. *Educational Psychologist*, 37(2), 125-134.
- Schutz, P. A. & Pekrun, R. (Eds.) (2007). *Emotion in education*. Burlington, MA: Elsevier. <https://www.sciencedirect.com/book/9780123725455/emotion-in-education>
- Sharma, B. K. (2018). The relevance of Hinduism to English language teaching and learning. In M. S. Wong & A. Mahboob (Eds.), *Spirituality and English language teaching: Religious explorations of teacher identity, pedagogy and context* (pp. 85-102). Multilingual Matters. <https://doi.org/10.21832/9781788921541>
- Smith, D. I. (2016). Patterns of practice and webs of belief in the language classroom. *Journal of Christianity and World Languages*, 17, 7-24. https://www.researchgate.net/publication/308142150_Patterns_of_Practice_and_Webs_of_Belief_in_the_Language_Classroom
- Song, J. & Park, J. S. Y. (2019). The politics of emotions in ELT: Structure of feeling and anxiety of Korean English teachers. *Changing English*, 26(3), 252-262. <https://doi.org/10.1080/1358684X.2019.1590145>
- Swain, M. (2013). The inseparability of cognition and emotion in second language learning. *Language Teaching*, 46(2), 195-207. <https://doi.org/10.1017/S0261444811000486>
- The Douglas Fir Group (2016). A transdisciplinary framework for SLA in a multilingual world. *The Modern Language Journal*, 100(S1), 19-47. <https://doi.org/10.1111/modl.12301>
- Ubaidillah, M. F., Sudarwati, E., Suryati, N. & Namaziandost, E. (2023). 'At times, I feel I'm talking to myself': An EFL teacher's emotional geographies in emergency remote teaching. *Issues in Educational Research*, 33(2), 821-838. <http://www.ier.org.au/ier33/ubaidillah.pdf>
- Ushioda, E. (Ed.). (2013). *International perspectives on motivation: Language learning and professional challenges*. Palgrave Macmillan. <https://link.springer.com/book/10.1057/9781137000873>
- Varghese, M. M. & Johnston, B. (2007). Evangelical Christians and English language teaching. *TESOL Quarterly*, 41(1), 5-31. <https://www.jstor.org/stable/40264329>
- Watson-Gegeo, K. A. (1997) Classroom ethnography. In N. H. Hornberger & D. Corson (Eds), *Encyclopedia of language and education*. (Vol 8, pp. 135-144). Dordrecht: Springer. <https://link.springer.com/referencework/10.1007/978-0-387-30424-3>
- Watts, F. (2007). Emotion regulation and religion. In J. J. Gross (Ed.), *Handbook of emotion regulation* (p. 504-520). The Guilford Press. [2nd ed.] <https://www.guilford.com/books/Handbook-of-Emotion-Regulation/James-Gross/9781462520732>
- Williams, R. (1977). *Marxism and literature*. Oxford: Oxford University Press. <https://global.oup.com/academic/product/marxism-and-literature->

- 9780198760610?cc=au&lang=en& [also
https://lhc.ucsd.edu/MCA/Mail/xmcamail.2012_11.dir/pdfm9zBHIJ6w8.pdf]
- Wong, M. S. & Canagarajah, S. (Eds.), (2009). *Christian and critical English language educators in dialogue: Pedagogical and ethical dilemmas*. Routledge. <https://www.routledge.com/Christian-and-Critical-English-Language-Educators-in-Dialogue-Pedagogical/Wong-Canagarajah/p/book/9780415504676>
- Wong, M. S., Kristjansson, C. & Dörnyei, Z. (Eds.), (2013). *Christian faith and English language teaching and learning: Research on the interrelationship of religion and ELT*. Routledge. <https://www.routledge.com/Christian-Faith-and-English-Language-Teaching-and-Learning-Research-on/Wong-Kristjansson-Dornyei/p/book/9781138646520>
- Wynn, M. R. (2005). *Emotional experience and religious understanding: Integrating perception, conception and feeling*. Cambridge: Cambridge University Press.

Dr Muhalim earned his doctoral degree in TESOL (Teaching English to Speakers of Other Languages) in the Faculty of Education, Monash University, Australia. Muhalim's doctoral research is based on a dialogic approach to investigate religious discourses in English language teaching and learning. He is currently working as a lecturer in the Department of English, Faculty of Languages and Literature, Universitas Negeri Makassar, Indonesia.

ORCID: <https://orcid.org/0000-0003-2775-5203>

Email: muhelim@unm.ac.id

Dr Sahril Nur is a professor in the Department of English Language, Universitas Negeri Makassar, Indonesia. He earned his doctoral degree in English education from Universitas Negeri Makassar. His research interest deals with intercultural, English language teaching and literature.

ORCID: <https://orcid.org/0000-0001-6117-7975>

Email: sahrilfbsunm@unm.ac.id

Dr Chairil Anwar Korompot is a faculty member at the Department of English at Universitas Negeri Makassar, Indonesia. He earned his PhD in applied linguistics from the University of New England, Australia.

ORCID: <https://orcid.org/0000-0002-2006-906X>

Email: cakorompot@unm.ac.id

Dr Murni Mahmud did her PhD in the Department of Anthropology, Australian National University, Canberra, Australia. She is a professor in the Department of English, Faculty of Languages and Literature, Universitas Negeri Makassar, Indonesia. She teaches linguistics anthropology, sociolinguistics, discourse analysis, English literature, linguistics, and TEFL.

ORCID: <https://orcid.org/0000-0002-2971-3907>

Email: murnimahmud@unm.ac.id

Please cite as: Muhalim, Nur, S., Korompot, C. W. & Mahmud, M. (2023). Navigating through religious discourses in EFL teaching: Teachers' motivational and emotional complexities. *Issues in Educational Research*, 33(4), 1478-1494.

<http://www.iier.org.au/iier33/muhelim.pdf>