

Teachers' and Students' Beliefs on English Language Education at Madrasah Mu'allimin Muhammadiyah

Muhammad Agung*¹ and Widyastuti Purbani²

^{1,2}Graduate School of English Education, Yogyakarta State University, Indonesia

Corresponding Author: Muhammad Agung, E-mail: muhammadagungbuwono@gmail.com

ARTICLE INFO

Received: November 12, 2020

Accepted: December 18, 2020

Volume: 2

Issue: 5

DOI: 10.32996/jeltal.2020.2.5.3

KEYWORDS

Teachers' belief, students' belief, Islamic boarding school, language education

ABSTRACT

This study investigates both teachers' and students' belief in language education at Madrasah Mu'allimin Muhammadiyah Yogyakarta in the academic year of 2019/ 2020. Semi-structured interviews were conducted with five teachers and five students as the research participants. Interview results were analyzed through qualitative data analysis. The finding showed that generally their belief on language education was influenced by religious values of Islam. It was the core value of their language education. All respondents showed their social awareness of the importance of language usage and its mastery as part of religious duty.

1. Introduction

Doğruer (2010) stated that belief is essential part of any educational institution. Teachers' belief influences how they teach the lesson, how they treat their students, their behavior in the classroom, assessment system and others important factors in the classroom (Xu, 2012). In this regard, Learning English as a foreign language (EFL) is not only about pure linguistics and psycholinguistics discussion. Sociocultural and religious factors also influence EFL learning. Sociocultural theory was proposed by Lev Vygotsky, a developmental psychologist. His theory makes strongest contribution in understanding foreign language acquisition (Ortega, 2009:18). Under the social perspective, the study of foreign language is shaped and bound to social context. A sociocultural approach considers language and, by extension, second language acquisition (SLA) as contextually situated and is concerned with situated language as it relates to internal processes (Gass & Selinker, 2008).

In the context of social context in an Islamic boarding school, religious value influences EFL learning. Hong (2007:13) states that "Spiritual ecology proposes that spirituality permeates the socio-cultural and institutional context where individual learners/instructors' learning or teaching happens". It shows that religious belief is an integral part of EFL learning. It is proven by a study by Abdellah (2012). He conducted a study about foreign learning strategies applied by two Moslem religious scholars: Muhammad Abduh and Syekh Salman Al Ouda. He concludes that religious cause is the main magnet of those scholars to learn foreign language. However, there is rarely a study about teachers' belief compared to the students' own on language education in relation with socioreligious factor in an Islamic School, especially in Indonesia. This research aims to reveal it at one of the Madrasah Mu'allimin Yogyakarta administered by Muhammadiyah, one of the largest Islamic organizations in Indonesia

2. Literature Review

2.1. The Nature of Teachers' Beliefs

Teachers' beliefs encompass many aspects of their professional practice. The beliefs are closely related to teachers' cognition as it refers to their views on education and how they think on that matter (Borg, 2003). Furthermore, their decision making and behavior at a school are shaped by several factors. Those are how they perceive English as a subject to be taught, principle of teaching and learning, and their perception to students (Coates, 2018). Nevertheless, those beliefs do not emphasize heavily on the theory they hold. They refer to the teachers' actions in the classroom and their attitude during the action to their students (Turner et al., 2009). Those beliefs may evolve as a result of professional training by educational institution and the teachers' personal instructional style. They affect the students' improvements and skills development during the instructional process. Hence, it is about their personal views as a result of teaching experience over long period of time and its dynamical process.

Lortie (1975) proposed that teachers' beliefs originate either from their personal experiences as students, or from their personal life experiences such as family traditions, values, social interaction, community participation, and so forth. As stated by Khader (2012), beliefs are defined as the teachers' arguments and their views on teaching and learning. Beliefs are made slowly over time. In addition, beliefs involve both subjective and objective aspects and acted as the background to teachers' decision making and classroom actions (Richards & Lockhart, 1994). The area most commonly explored are teachers' beliefs about teaching, learning, and learners; English as a foreign language subject; about themselves as teachers or their role (Calderhead, 1996).

2.2. English Language Teachers' Beliefs

Burns (1992) examined some important beliefs that affect the approach to language teaching. They are related to views on a language as it would influence how teachers see language learning and how to teach it, the connection of written and spoken language in a language instruction, teaching strategies, and the students characteristics to study English. Teacher's beliefs exist on many levels from global to personal and serve as frameworks for understanding and engaging with the world. They can be thought of as guiding principles for teachers that serve as lenses through which new experiences can be understood. Teachers' beliefs guide their decision-making, behavior, and interactions with students and shape their planning and curricular decisions. As a result, the beliefs effect and determining what should be taught and the paths of instruction to be followed.

Kindsvatter, Willen, and Ishler (1988) and Abdi and Asadi (2011) examined the foundations of teachers' beliefs, Those are:

- a. Their own experience as a student at their previous schools and as a teacher student of English at university. What they experienced would form the basic perception of language, language teaching and how to learn English.
- b. Teaching experience as the teachers learn how specific teaching techniques with certain approach work in real life, how to deal with students, how to use media to teach effectively, acceptable behavior to help their students' improvements and other myriad aspects.
- c. Their own character as the teachers tend to practice certain teaching methods suitable to their own personality.
- d. Teacher training, theories, and relevant research on English.

Li (2012) stated that teachers' belief is formed during their teaching and learning practice. It shows that the beliefs are teachers' personal reflection to educational issue and how they teach English to their students to achieve improvements in English language mastery. Regarding this matter, Vygotsky concept on sociocultural is relevant as the theory proposes fundamental view on language learning.

2.4. Vygotskian Sociocultural Theory and Its Implication in the EFL Classroom

Vygotsky mentioned that learners acquire skills faster when they are aided by a more skilled individuals whose goal is to help them reach autonomous learning. By this metaphor, an adult who would like to learn to ride a motor cycle will benefit if learning with experienced person. That person will consider the current learner experience of riding a bicycle (actual developmental level) and what he or she is able to achieve (Zone of Proximal Development). Under this theory, there are some key concepts in Second Language Acquisition (SLA). They were discussed as the following (Gass, 2008).

a. Mediation

Mediation is the most important term in socio cultural theory because it is based on the assumption that what human being does, including cognitive one, is mediated by symbolic and material artifacts. Symbolic artifact refers to higher level cultural

tools, for examples: language and literacy, and material ones refers to concrete objects, for examples: books, computer, printers etc. Vygotskian sociocultural theory argued that consciousness has its basis in the human capacity to use symbols as tools (Ortega, 2013).

b. Regulation

Regulation is a form of mediation. There are three kinds of regulation, they are: object, other-, and self- regulation. When children learn how to count things in English, their parents might use candies as objects to represent number. This way is called object regulated. Object regulation can be both negative and positive. It is negative as when an object of another child distracts a child's attention and makes her forget what toy she was told to fetch. It is positive, as when a child uses blocks or fingers to solve an addition problem.

People could also ask for help to other people to perform certain task. Doing this is considered as other regulated. For an example, a student who would like to find difficult words in English using his smart phone for the first time. He might talk to himself audible, "How can I install and use dictionary app?" This kind speech is called private speech. Then, he would ask his friend how to use it by saying, "Could you show me how to download and use dictionary app?" This kind of speech is called social speech. After being shown how download, from play store for an example, and how use it, the student would be able to perform self-regulated task. It means he is able to operate the app independently. When he encountered a new word in English, he thinks inaudible how to find it using the app in form of inner speech. Vygotskian SLA researchers see the learning of foreign language as a process that involves gradually appropriating the L2 to make it into our own tool for self-regulation and thinking, just as once we learned to do the same with our L1.

c. Zone of Proximal Development (ZPD)

It is defined by Vygotsky as: "the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers." Vygotskians view learning as social in that the source of development lies on the environment, not in individual.

Knowing the sociocultural theory, the learners of EFL could use corporative learning to support their language development. They might use English as a medium to communicate with their peers outside the classroom in an appropriate situation. By doing it, they would feel the real use of target language and if the interaction run smoothly, they could get beneficial feedback. The teachers could consider ZPD by understanding the learners' current developmental stage of English skill. It could be facilitated by providing comprehensible input then move to the intended language competence. Scaffolding is expected from the teachers and more proficient learners to help other students develop their communicative skills.

3. Methodology

The study was conducted at Madrasah Mu'allimin Muhammadiyah Yogyakarta Indonesia, in the even semester of 2019/2020 academic year. It was a religious senior high school with strong influence of Islamic value. The school integrates Islamic teaching, for examples: Koranic study, *hadith*, *fiqh*, with general subjects, for examples; English, civic education, and science. The participants of this study consisted of five language teachers and five students willing to get involved in semi structured interviews. Each participant was interviewed separately in about 25-minutes duration. The questions were asked in participants' native language. Those questions investigated primarily on the following topics: the importance of language education, its problems in the classroom, how they solve it, and their comparison to English language education. The teachers consisted of five language teachers: three were English, one was Arabic and another was Indonesia language teacher. The student was from social science major. All of participants were recruited by snowball sampling. Each participant was interviewed individually in about 20 minutes.

Data collected in 2 weeks period were considered as qualitative. The data were analyzed by qualitative data analysis proposed by Miles et al (2014). It consisted of four main stages: collecting, reducing, displaying, and concluding the data. In the first stage, the interviews were recorded and were transcribed. Then, interview transcripts were translated into English from Indonesian. In data reduction stage, the transcripts were simplified by including only significant and unique findings. Next, the data then displayed into representative transcripts. In drawing the conclusion, the concept of sociocultural theory by Vygotsky and review related references were included.

4. Results and Discussion

4.1. Teachers' Belief on English Language Education

One of key elements in education is teachers as they teach students knowledge, skills, and important values important to their life. The researcher interviewed five teachers in Madrasah Muhammadiyah Mu'allimin Yogyakarta about their views on language in general compared to English education. Those teachers were all males as the school only had male teachers and students. They were all Moslems with Muhammadiyah background. It was a modern Islamic organization which taught Moslems to follow the true teaching of the Prophet Muhammad and to use the primary sources of Islam, al Koran and al Hadist, as guidance in life. There were some similarity and differences among them which mainly were based on religious motivation. Moreover, language teachers' belief in the importance of education shared connection on these following statements:

- a. Language and English Education were important because Islam encouraged its followers to pursue knowledge from the birth until the last breath through education.
- b. It was a meant to have "*amal jariyah*" or merit for moral conduct given by Allah providing benefits in this world and in the hereafter.
- c. Language and English Education shaped people's attitude, character and knowledge.

Still, two teachers interviewed gave unique answers. It is shown below:

The researcher : *Apa pentingnya pendidikan bahasa dan bahasa Inggris bagi Anda, Pak?*

(What is the importance of language and English education for you, Sir?)

Teacher 3 : *bagi saya pendidikan itu berguna untuk menginspirasi orang untuk memahaminya sebagai hamba Allah yang harus bermanfaat bagi sesama makhluk.*

(For me, those education are useful to inspire people so that they understand their status as the God's creation who must be useful all beings.)

Another teacher's answer was closely linked to practical reasons, after he mentioned similar answers to his peers.

The researcher : *Selain itu, apa pentingnya pendidikan tersebut bagi Bapak?*

(besides those answers, what is the importance of those education for you, Sir?)

Teacher 4 : *Pendidikan itu penting untuk mendapatkan pekerjaan*

(Those education is important to get jobs).

This teacher gave an explanation in the beginning that he was not a great "story teller". Thus, he would answer questions briefly. In language and English education, there are problems which must be faced and be solved by teachers. All educators usually have shared problems experienced collectively. With this regard, the researcher listed the common problems confronted by all of the teachers. Those problems were displayed below.

- a. Students' levels of understanding were different, some were quick learners, but there were also some slow learner ones.
- b. Students' conditions which were tired because there were many subjects (there were around 23 subjects). In addition, they had to study from in the morning until afternoon in the school and they had still to continue it until night in the Islamic boarding house.
- c. Some students were passive in the teaching and learning process.
- d. Low motivation to study difficult subject like English.
- e. There were many administrative assignments and complex students' assessment system for the teachers.

Yet, one teacher explained additional answers which were different as shown below.

The researcher : *Ada permasalahan yg lain lagi, Pak?*

(Is there any additional problem, Sir?)

Teacher 3 : *Iya, ini tentang IT. Saya tidak begitu mahir dengan teknologi.*

(yes, it is about the use of informational technology. I'm not expert on that stuff).

In addition, two language teachers: Arabic and Indonesian also explained exclusive answers. Arabic teacher communicated that this language was not a priority to be learned as it was not part of national examination subjects as English. He regarded English as a subject with rather higher priority to learn compared to Arabic. English on his opinion was easier to teach as there were countless high quality learning material from the internet. He pointed out that it was rather difficult to find authentic and interesting learning material in Arabic. Usually, the interesting and educational materials were in English and the content creators offered wide range of topic discussions. Most Arabic videos and audio files were about religion and it was rare to find outside that topic. The interview below revealed it.

The researcher : *Ada kesulitan lain Pak terkait pengajaran bahasa?*

(Is there any other difficulty related to language teaching, Sir?)

Teacher 1 : *karena saya mengajar bahasa Arab maka saya pikir bahasa Arab belum menjadi prioritas karena bukan termasuk pelajaran yg di-UN kan. Video dan audio berbahasa Arab yang menarik bagi siswa cukup sulit dicari, biasanya malah itu dalam bahasa Inggris. Biasanya media berbahasa Arab topiknya tentang agama. Al Qur'an dan al Hadist kan menggunakan bahasa Arab.*
(I am an Arabic teacher; I think this language is not a priority as it is not part of national examination subjects. Videos and audio files that attract students' interest were rare, usually the interesting ones were in English. Arabic media usually deals with religious topic. *Al Koran* and *al Hadith* were in Arabic).

He expressed Arabic standing as the language of the *Koran* and the *Hadith*, two primary sources of Islamic teaching, which make this language was vital. On this particular field, Arabic was more important than English for Moslems as the language enabled the understanding of pure Islamic teaching from its primary sources.

An Indonesian teacher expressed that in some ways English was learned more seriously than Indonesian. For him, the problem was that Indonesian was practiced by students since their childhood. According to his opinion, the students thought that they had already mastered Indonesian. In fact, they still needed to learn it in formal and academic context because it would be used in higher education and in workplace. It was not same as daily usage of Indonesian in informal practice between close friends. Indonesian is the official language of Indonesia. Hence, usually an Indonesian student could speak at least two languages: his or her own native language and Indonesian as the second language. The transcript below displayed it.

The researcher : *Untuk bahasa Indonesia sendiri, apa kesulitan dalam pengajarannya, Pak?*
(For Indonesian itself, what is the difficulty in its teaching, Sir?)

Teacher 1 : *Karena siswa telah menggunakan bahasa Indonesia sejak kecil jadi mereka sudah merasa bisa berbahasa Indonesia. Padahal mereka masih ada kesalahan dalam penggunaan tata bahasa. Siswa masih harus belajar bahasa Indonesia jika ingin melanjutkan ke pendidikan tinggi dan bekerja karena yg digunakan adalah bahasa Indonesia formal. Itu bukan bahasa Indonesia informal yang bisa siswa gunakan.*
(The students have used Indonesian since childhood, so they feel that they could speak Indonesian well. Nonetheless, they still have problem in grammar. In fact, they must learn Indonesian to continue to higher education and to work in the language usage of formal Indonesian. It is unlike informal Indonesian that they usually use).

He considered that it was different case with English as it was a foreign language and the students did not think that they know it as much as they know their own language.

Teachers who have problems would think a way to solve them. They have their own strategy and experiences on how to deal with them. The researcher summarized equivalent answers of how the teachers solve their teaching problems below.

1. Using languages and English in daily activities like speaking: delivering "*khutbah*" and "*kultum*" (the oral preaching of Islam); by writing: poems, stories, diary, essays; by reading: books, newspaper, novels; and by listening to: the Islamic preaching, radio, music, news, etc;
2. Understanding the characteristic of each student to get an effective technique in teaching;
3. Giving advice, encouragement, and reminder to the students to be active in the learning process;
4. Using interesting media, for examples: videos, power point presentation, and an appropriate song in English;
5. Discussing with other teachers and sharing their problem in a teacher discussion forum;
6. Using relevant games applied in the lesson;
7. Motivating students to have high willingness to study;
8. Getting close to students and communicating well with them on how to make the learning activities more effective and more enjoyable.

Additionally, there were diverse and distinctive answers by the English teacher. It could be seen below.

The researcher : *Apa yang Bapak lakukan untuk mengatasi permasalahan tersebut?*
(What do you do to unravel those problems, Sir?)

Teacher 3 : *Saya akan menunjukkan pada siswa kalo bahasa Inggris saya bagus, dengna cara show off kemampuan speaking dan writing saya. Kita harus menunjukkan pada siswa bahwa kemampuan berbahasa kita baik sehingga memotivasi mereka untuk belajar giat.*
(I would prove to my students that my English is excellent by showing off my speaking and writing abilities. We need to show our skills to students, so that they would be motivated to study even harder).

4.2. Students' Belief on English Language Education

There is an interesting finding related to their perception toward English language education. Mainly, teachers' and students' views were based on social-cultural and religious motives. Students' views on the importance of English language education showed similarities. Those opinions could be summarized as follow.

- a. English education was important to prepare for a better and brighter future;
- b. It was a necessary to achieve success in learning English in the classroom, although knowledge of this language was not only acquired thorough a school only. Learning English could be done by communication with friends and native people, by learning though the Internet, relevant videos, songs, reading an English book, and other means;
- c. For a senior high student, it was a must to continue higher education at university. Thus, English mastery was paramount;
- d. To spread the spirit of Islam, all Moslems needed English education as means to improve people's life as well as to strengthen their faith to Allah.

However, there were two students who had additional different opinions from the list above. A student showed philosophical thought that drove him to study English harder and to be a great preacher. It could be seen from the conversation below:

- The researcher : Menurut kamu, mengapa pendidikan bahasa Inggris itu penting?
(According to your opinion, why is English language education important?)
- Student 2 : Pendidikan bahasa Inggris itu penting, karena jika tidak ada pendidikan maka kita tidak bisa menghidupkan hidup.
(English language education is important, it was because without the education we couldn't live the life.)
- The researcher : Cukup menarik itu. Dapatkah kamu menjelaskannya lebih lanjut?
(It's interesting. Could you elaborate it further?)
- Student 2 : *Hidup harus dihidupi dengan melakukan hal yang bagi sesama dan menyebarkan spirit keislaman.*
(Life must be fulfilled by doing useful things to human beings and by spreading the spirit of Islamic teaching).

The students explained that English could be used to preach Islam. Hence, it would be beneficial to human kind as Islam is the religion of peace and harmony. Another student showed understanding of an economic issue. It could be seen from the transcript below:

- The researcher : *Selain hal tersebut, ada tambahan lain?*
(Beyond those statements, is there any additional reason?)
- Student 3 : *Untuk mencetak SDM unggul karena Indonesia memasuki Masyarakat Ekonomi Asean. Kita harus mampu bersaing dengan negara- negara tetangga.*
(It is to make our human resource better in that Indonesia is facing Asian Economic Society, a free market initiative in ASEAN. We must be able to compete with neighboring countries).

The researcher asked further about his interest in reading an English newspaper and he answered that he like to read it and follow hot issues happening in his country.

For the reason of why students preferred to study English language at Madrasah Mu'allimin, an Islamic boarding school, they shared likeness in these following testimonials:

- a. To get important knowledge as this school was considered one of the best,
- b. To acquire general knowledge and Islamic values in the same time,
- c. The school had modern and ample educational facilities supporting students' learning improvements,
- d. It was run by Muhammadiyah Central Board. It was a magnet as virtually all students at this school were Muhammadiyah cadres.

Yet, some students also had additional or altered answers. One student testified that he would learn English better because the school atmosphere supported other- regulated concept in Vygotskian theory. In particular, it was related to socialization process with guidance from the teachers and his classmates which was in line with Islamic teaching. The transcript below revealed it.

- The researcher : *Alasan kamu mengapa bersekolah, terutama di madrasah ini apa?*
(What are your reasons to study at a school, especially at this madrasah?)

- Student 2 : *Karena di sini kan pondok pesantren juga jadi pergaulannya lebih terjaga.*
(Because it is an Islamic boarding school, so the socialization is more Islamic.)
- The researcher : *Bisa dijelaskan lebih lanjut?*
(Could you explain it further?)
- Student 2 : *Karena uztadz-uztadznya kan selalu menasihati kita dan teman-teman juga selalu saling mengingatkan kita akan pergaulan Islami.*
(It is because the teachers always give us advice and my friends also always remind each other about Islamic way of life).

In the importance of English language, the students all shared comparable answer. Their answers related to the function of the language as a medium to communicate with other people around the globe. In addition, it was also important to make people understand about Islamic teaching through English mastery. Nonetheless, one student gave additional explanation showed below:

- The researcher : *Kemudian apa lagi pentingnya bahasa Inggris menurutmu?*
(Is there any additional importance of language in your opinion?)
- Student 1 : *Agar bisa bekerjasama dengan orang dari berbagai negara*
(to make us able to cooperate with people from different countries)
- The researcher : *Bisa dijelaskan lebih lanjut?*
(Could you explain that further?)
- Student 1 : *Saya pernah mengikuti pertukaran pelajar di Turki dan belajar banyak hal di sana termasuk mempelajari bahasa Turki.*
(I joined students exchange to Turkey and I learned many things there including Turkish language learning).

All students agreed that English language was important in life. The international relationship preparation was obvious at this school as two international languages, English and Arabic, were taught at this school. In this modern era, people need international languages to communicate with each other. English is one of the widest spread international language. It is considered as a foreign language in Indonesia. As students, they need to have good perception on a foreign language learning and to have learning strategies to make English learning enjoyable and effective. Based on the interviews, the researcher listed the students learning strategy as follows:

- a. The students thought that they must have internal motivation and self-regulation in English learning as the teachers only helped them to learn. It was them who did the learning process.
- b. The important of English language learning should be understood by the students themselves to keep their high motivation.
- c. Islam should be the main reason to study English because as Moslems, they always practiced the teaching of the Prophet Muhammad in all aspects of their lifes.

Teachers at Madrasah Mu'allimin expressed, in some ways, that to pass the national exam as one of important factors to study English confirming a study by Nurcahyako (2007). They understood their roles not only as an educator, but also as a motivator as explained by Priestly (2015). They always kept reminding that religious motivation should always be on their students' minds. This belief most likely was hold by the teachers over long period of time without substantial change as elaborated by Borg, (2011). This teachers' belief affected the students in a classroom instruction as well as predicted by Tolbert (2006). They also tended to use their language mastery for societal empowerment, apart from their religious motive which was always be prioritized. This belief to always put Islamic value as the paramount importance supports Abdallah' finding (2012). All respondents also showed their motivation to learn a language, particularly English, as to be able to communicate with foreign people which was in line with Brown (2000).

Both teachers and students were aware of ZPD. The teachers usually gave task within students' capacity and they added learning material approximately one level above students' language proficiency. They did it gradually and they were thoughtful to their students' skills. The students shared a view on an ideal language task. It was the task that was not quite hard or still in their scope of language mastery. Nevertheless, it still gave them challenge to learn a little more about new material. All respondents agreed with Vygotsky sociocultural theory on the importance of more proficient students to help their peers in English language learning. Additionally, the teachers applied peer-teaching whenever possible to facilitate this shared belief. The students viewed that to help less skillful classmates as part of religious duty and they were pleased to do it. All teachers viewed object and other-regulation as a fact in language learning. However, overtime they believed that students should come to self-regulation and they should be a responsible learner able to manage their own learning. In the end, they viewed a

religious motive as the main driving force beyond self-regulation. It was their faith to Allah encouraging and empowering students to try their best to acquire skills and knowledge of English.

5. Conclusion

In Madrasah Muhammadiyah Mu'allimin Yogyakarta, teachers and students' beliefs on English language education generally were based on religious values of Islam. It was the core value of their language education. They showed their social awareness of the importance of language usage and its mastery as part of religious duty. The researcher suggests other researchers to conduct a similar study with more respondents as this one involved small number of participants: 10 respondents in total. Nevertheless, based on this research, it is strongly suggested to include the factor of Islamic values as the main motivation in English language teaching to Moslem students, especially at a school with strong religious background. The implication for English language teaching is that if a teacher able to include Islamic teaching in their instruction, English language learners in an Islamic school would likely be able to increase their motivation significantly.

Funding: This did not receive any external funding

Acknowledgments: The author acknowledge teachers and students of Madrasah Mu'allimin contribution to this research.

Conflicts of Interest: The author declares no conflict of interest.

References

- [1] Abdellah, A.S. (2014). Foreign language learning recounts by two Muslim religious scholars: A narrative education discourse analysis. *Theory and Practice in Language Studies*, 4(9), 1814-1824
- [2] Abdi, H., & Asadi, B. (2015). A synopsis of researches on teachers' and students' beliefs about language learning. *International Journal on Studies in English Language and Literature (IUSELL)*, 3(4), 104-114.
- [3] Borg, S., 2011. The impact of in-service teacher education on language teachers' beliefs. *System*, 39(3), 370-380.
- [4] Burns, A. (1992). Teacher beliefs and their influence on classroom practice. *Prospect*, 7(3), 56-66
- [5] Calderhead, J. (1996). *Teachers: Beliefs and knowledge*. In D. Berliner & R. Calfee (Eds.) *Handbook of research on educational psychology*. New York, NY: Macmillan, 709-725.
- [6] Gass, S.M., & Selinker, L. (2008). *Second language acquisition: An introductory course*. New York: Routledge
- [7] Gilakjani, P. (2017). Teachers' beliefs in English language teaching and learning: A review of the literature. *English Language Teaching*; 10(4). DOI: 10.5539/elt.v10n4p78
- [8] Hong, M. (2007). *Spirituality and English language teaching: A Christian exploration*. Unpublished PhD thesis. Purdue University, Indiana
- [9] Khader, F. R. (2012). Teachers' pedagogical beliefs and actual classroom practices in social studies instruction. *American International Journal of Contemporary Research*, 2(1), 73-92.
- [10] Kindsvatter, R., Willen, W., & Isher, M. (1988). *Dynamics of effective teaching*. New York: Longman
- [11] Li, X. (2012). The role of teachers' beliefs in the language teaching-learning process. *Theory and Practice in Language Studies*, 2(7), 1397-1402.
- [12] Lortie, D. (1975). *Schoolteacher: A sociological study*. Chicago: University of Chicago Press.
- [13] Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook (3rd ed.)*. London: SAGE Publications.
- [14] Ortega, L. (2013). *Understanding second language acquisition*. New York: Routledge
- [15] Priestley, M. B. (2015). *Teacher agency: An ecological approach*. New York: Bloomsbury Publishing.
- [16] Tolbert, T. L. (2006). *Student teachers' beliefs and dispositions and their relation to observed classroom practices*. Greensboro: The University of North Carolina at Greensboro
- [17] Xu, L. (2012). The role of teachers' beliefs in the language teaching-learning process. *Theory and Practice in Language Studies*, 2(7), 1397-1402.