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Religious Beliefs and L2 Motivation in Islamic Schools: Integrating the L2 Motivational Self System with Islamic Identity

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A B S T R A C T

Despite the centrality of religious identity in many learning contexts, mainstream L2 motivation research has largely overlooked how spiritual beliefs influence language learning, particularly within the L2 Motivational Self System framework. This study addresses this gap by examining how Islamic religious beliefs relate to English learning motivation in four Islamic secondary schools in Central Java, Indonesia, systematically integrating religious beliefs within the L2MSS theoretical architecture—a novel contribution that extends the framework beyond its predominantly secular empirical base. Using a mixed-methods design, questionnaires were administered to 287 students, and semi-structured interviews were conducted with eleven purposively selected participants. Correlation analysis showed a significant positive relationship between religious beliefs and English learning motivation ($r = .308$, $p < .001$), and regression analysis indicated that religious beliefs explained 9.5% of the variance in motivation ($R^2 = .095$). Qualitative findings revealed that students positioned English within Islamic concepts of lifelong knowledge-seeking (thalab al-'ilm) and global Islamic communication (da'wah), viewing English as compatible with, and supportive of, their religious identity rather than as a threat. These results demonstrate that religious beliefs function not as peripheral background variables but as integral components of learners' motivational architecture, suggesting that in Islamic school contexts, religious identity can serve as a powerful motivational resource for learning English when appropriately acknowledged in pedagogy. This integration of religious dimensions within the L2MSS challenges the secular bias of mainstream motivation research and demonstrates the framework's adaptability to diverse cultural and educational contexts.

Keywords: *Religious Beliefs, L2 Motivation, L2 Motivational Self System, Islamic Schools, English Language Learning.*

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INTRODUCTION

Research in English language teaching (ELT) increasingly emphasizes that language learning is inseparable from learners' sociocultural realities, including the identities they value and perform in daily life. Within this broader perspective, ethnoreligious background becomes highly significant because it shapes what learners regard as appropriate, meaningful, or legitimate in their educational experiences. Pedagogical approaches, therefore, need to be responsive not only to general cultural contexts but also to students' ethnoreligious identities when designing learning goals, materials, and classroom interaction (Portera, 2008). For many communities, religion is not a marginal aspect of life but a central source of worldview, morality, and social belonging; consequently, incorporating religious perspectives into classroom content can be pedagogically reasonable and socially grounded rather than something teachers should avoid (Foye, 2014). In non-Western settings in particular, ELT is often expected to remain compatible with religious values so that learners can engage in global communication without experiencing identity loss or cultural dissonance (Mambu, 2017).

In Muslim-majority contexts, English learning intersects with religious identity in particularly complex ways. Empirical work with Muslim learners suggests that religious identity may function not merely as a background variable but as part of the motivational architecture for learning English. Farid & Lamb (2020) reported that some Indonesian *pesantren* students explicitly link their L2 motivation to spiritual aspirations, including using English for

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wider communication and Islamic propagation (*da'wah*). Similarly, Sabiq et al. (2022) and other recent studies show that Muslim learners often perceive English as a strategic tool for correcting misconceptions about Islam and participating more fully in global religious discourse. Yet, despite the centrality of religion as an identity marker and the longstanding historical association between particular religions and particular languages, religion has remained underexplored when scholars examine language attitudes and motivation.

At the same time, research from different national contexts highlights that the relationship between English and Islamic identity is frequently ambivalent and politically contested. In Iran, Rassouli & Osam (2019) documented tensions between official discourses that portray English as a threat to Islamic identity and the more positive orientations of many young people toward English. Behtash et al. (2017) likewise found that highly religious Iranian learners were motivated to master English as a linguistic code but resisted cultural norms associated with English-speaking societies, particularly practices perceived as conflicting with Islamic ethics. In Malaysia, Ahmad et al. (2014) reported that teachers perceived students from religious-school backgrounds as less motivated and more negative toward English, attributing this to nationalism and perceived irrelevance of English to their educational trajectories. However, these studies often privilege institutional or teacher perspectives; the fine-grained motivational dynamics from students' own standpoint remain less clearly evidenced.

To better understand these dynamics, it is useful to situate religious identity within contemporary theories of L2 motivation. The most influential current framework, the L2 Motivational Self System (L2MSS), conceptualizes motivation in terms of learners' future self-images and their immediate learning experiences (Taguchi et al., 2009). Drawing on self-discrepancy theory (Higgins, 1987) and the notion of possible selves (Markus, H., & Nurius, 1986), the L2MSS posits that motivation arises from the desire to reduce the gap between one's actual self and one's envisioned future self as a competent L2 user. The system consists of three components: the Ideal L2 Self, the Ought-to L2 Self, and the L2 Learning Experience.

The Ideal L2 Self represents the learner's desired future self as a proficient user of the target language. When this ideal includes being a capable English speaker, it becomes a powerful promotion-focused motivator, absorbing much of what was previously theorized as "integrative motivation" by connecting language proficiency to personal hopes and aspirations (Lamb, 2012; Taguchi et al., 2009). The Ought-to L2 Self, in contrast, reflects attributes the learner believes they should possess to meet external expectations or avoid negative outcomes, such as disappointing parents, teachers, or religious authorities (Dörnyei & Csizér, 2005). This dimension is prevention-focused and often more extrinsic, associated with obligation and social pressure rather than internal desire. The L2 Learning Experience encompasses situation-specific motives related to the immediate learning environment, including teacher behavior, curriculum, peer group, success or failure experiences, and classroom climate (Taguchi et al., 2009).

The L2MSS was selected as the theoretical framework for this study for several compelling reasons. First, its emphasis on future self-images aligns directly with the forward-looking nature of religious identity, particularly the Islamic concept of lifelong knowledge-seeking which positions learning as preparation for both worldly success and spiritual fulfillment. Second, unlike Gardner's (2008) integrative/instrumental dichotomy, which struggles to account for learning a language without desiring integration with its native speaker communities, the L2MSS accommodates learners who wish to use English instrumentally while maintaining distinct cultural and religious identities (Dörnyei & Ushioda, 2013). Third, the L2MSS's tripartite structure—incorporating ideal selves, obligations, and learning experiences—provides conceptual space to examine how religious beliefs might influence motivation through multiple pathways: as part of learners' ideal visions of themselves as globally engaged Muslims (Ideal L2 Self), as religious duties or community expectations (Ought-to L2 Self), or through religiously-informed interpretations of classroom experiences (L2 Learning Experience). Finally, recent scholarship has begun proposing religious dimensions within the L2MSS (Farid & Lamb, 2020; Lepp-Kaethler &

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Dörnyei, 2013), making this framework particularly suitable for investigating how spiritual beliefs interface with motivation in Islamic educational contexts.

Empirical validation of the L2MSS has been extensive. A large-scale meta-analysis by Al-Hoorie (2018), drawing on over 30,000 participants across 32 studies, confirmed that the Ideal L2 Self is a consistent and strong predictor of intended effort, whereas the Ought-to L2 Self demonstrates weaker and more inconsistent predictive power, likely due to its reliance on less internalized motives. The L2 Learning Experience, meanwhile, often emerges as the strongest predictor of immediate motivated behavior, underscoring the importance of classroom-level factors. Yet, most of these studies have been conducted in secular or religiously neutral contexts; the role of spiritual or religious identity within the L2MSS framework remains relatively under-theorized.

Despite the L2MSS's extensive empirical validation, a persistent limitation warrants critical attention: the framework's development and testing have occurred predominantly in secular or religiously neutral educational contexts, creating what might be termed a 'secular bias' in L2 motivation research. This secular orientation manifests in multiple ways. First, standard L2MSS questionnaires typically omit items assessing spiritual goals, religious obligations, or faith-based justifications for language learning, effectively rendering religious motivation invisible even when present (Lepp-Kaethler & Dörnyei, 2013). Second, theoretical discussions of the Ideal L2 Self emphasize career aspirations, travel desires, and cultural interests while rarely acknowledging that for deeply religious learners, ideal self-conceptions may be inseparable from religious identity and spiritual aspirations (Abdullah et al., 2022). Third, when religion is mentioned in L2 motivation literature, it often appears as a potential barrier or complicating factor rather than as a legitimate motivational resource, reflecting implicit assumptions that religiosity and English learning exist in tension (Farid & Lamb, 2020) This secular bias is particularly problematic given that substantial proportions of language learners worldwide attend religiously-affiliated schools or hold strong religious commitments. Ignoring religious dimensions in L2 motivation research risks producing theories that are incomplete at best and culturally inappropriate at worst, particularly in contexts where religion constitutes a primary lens through which learners interpret educational experiences. The present study responds to this gap by explicitly centering religious beliefs within L2 motivation research, examining whether and how Islamic identity functions within the motivational architecture of English learning.

Recent scholarship has begun to address this gap by exploring a "spiritual dimension" in L2 motivation. Lepp-Kaethler & Dörnyei (2013) argued that for deeply religious learners, the Ideal L2 Self may be closely intertwined with a Religious Self. In their work with Christian learners, spiritual goals such as reading sacred texts in the original language or participating in missionary work emerged as "hidden but surprisingly significant" incentives for sustained language learning over many years. Similarly, research with Muslim learners has proposed constructs such as an "Islamic drive" or "religious self-guide," in which English is learned as a means to perform da'wah, defend the faith, or gain access to Islamic scholarship and global Muslim networks (Farid & Lamb, 2020). These developments suggest that in religious societies, spiritual beliefs may form an integral component of the Ideal L2 Self or shape the content of the Ought-to L2 Self in uniquely powerful ways.

From an Islamic theological perspective, language itself is conceptualized as a divine sign rather than a purely human invention. Islamic tradition grounds linguistic diversity in the synthesis of Qur'anic revelation and prophetic practice, with the Qur'an portraying the existence of different languages as evidence of God's creative power (Shah, 2011). For many Muslim learners, accepting language diversity thus becomes an extension of faith: the plurality of human languages is seen not as a barrier but as a deliberate aspect of creation. This theological view can potentially support positive orientations toward foreign language learning, provided that the language is not framed as inherently tied to non-Islamic beliefs.

Educational research further indicates that when schools acknowledge and validate students' religious beliefs, they can foster more inclusive and safe learning environments. Ilosvay (2016) argued that treating religious beliefs as a legitimate source of strength, rather

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than relegating them to the private sphere, supports students' sense of belonging and engagement. Pasquale (2013) similarly found that many teachers recognize their own faith as a significant influence on their pedagogical choices, even if novice teachers often struggle to articulate how this shapes their practice. These insights resonate with Indonesian policy, where the national curriculum explicitly mandates that intellectual development be integrated with spiritual and moral formation across all subjects, including English (Stockton, 2018). English teaching in such contexts is thus expected not only to convey linguistic skills but also to contribute to character building in line with religious and national values.

Historically, the relationship between English and Islam has been complex. English has often carried an "ideological burden" due to its association with colonial rule and Christian missionary activity (Al Rabai, 2014). Early research from the Arab world and other Muslim-majority regions documented perceptions of English as a potential threat to Islamic identity, with some learners and educators labeling it a "kafir language" (Ahmad et al., 2014; Mohd-Asraf, 2005). However, more recent work suggests that these dynamics have shifted considerably. Scholars such as Malallah (2000), Mohd-Asraf (2005), and Farid & Lamb (2020) note that English is increasingly viewed as a neutral or even necessary instrument for modernization, global participation, and religious outreach, rather than as an agent of cultural or religious erosion.

In Indonesia, this shift is particularly evident in Islamic educational institutions. Studies show that students in madrasah and *pesantren* settings can simultaneously maintain strong religious commitments and positive attitudes toward English, especially when teachers and curricula frame English as compatible with Islamic values and useful for da'wah (Farid & Lamb, 2020; Sabiq et al., 2022). Setiyadi & Sukirlan (2016), for example, found that Islamic school students were relatively open to globalization while remaining committed to their religious and cultural identities. Poedjiastutie et al. (2018) similarly argued that ELT within Islamic education in Indonesia can support both global competencies and religious values when Islamic content is appropriately integrated into teaching.

Despite this emerging body of work, important gaps remain. Much of the existing research either treats religious identity as a background demographic factor or relies on teacher and policy perspectives rather than student voices. Moreover, relatively few studies explicitly connect Islamic belief systems with the L2 Motivational Self System to examine how religious beliefs shape the Ideal L2 Self, Ought-to L2 Self, and L2 Learning Experience in everyday school settings. There is also limited comparative evidence across different types of Islamic schools with varying affiliations and levels of religious intensity.

Responding to these gaps, the present study investigates whether and how students' religious beliefs relate to their motivation to learn English across different Islamic-based school settings in Banyumas Regency, Central Java, Indonesia. Drawing on the L2MSS as a theoretical lens, it examines both the statistical influence of religious beliefs on L2 motivation and the qualitative ways in which students interpret English learning through their religious knowledge and ethnoreligious background. Specifically, the study addresses the following research questions:

> *Is there a significant influence of students' religious beliefs on their motivation to learn English in Islamic-based schools?*
> *How motivated are students to learn English when viewed through the lens of their religious beliefs?*

By centering students' own perspectives within a context where religious commitment and English learning intersect intensively, the study aims to contribute to a more nuanced understanding of how religious identity can function as a motivational resource rather than a barrier in L2 learning.

METHOD

Research Design

This study employed a mixed-methods approach, integrating quantitative and qualitative data to provide a comprehensive perspective on the research problem.

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Methodological triangulation enhanced the validity of findings by cross-validating results from both data types. Quantitative data, derived from surveys assessing students' religious beliefs and English learning motivation, were analyzed statistically. Cluster random sampling was used to select participants from four Islamic senior high schools. Qualitative data were gathered through semi-structured interviews to capture participants' personal perspectives and elaborate on their survey responses.

Research Participants

Data were collected from 287 students across four Islamic senior high schools in Banyumas Regency, Central Java, Indonesia, representing diverse institutional affiliations. These included: (1) Madrasah Aliyah Negeri 1 Banyumas (state Islamic senior high school); (2) SMA NU Sokaraja Banyumas (affiliated with Nahdlatul Ulama, Indonesia's largest Islamic organization); (3) SMA Muhammadiyah Purwokerto (affiliated with Muhammadiyah, the second-largest Islamic organization); and (4) SMA Al Irsyad Purwokerto (affiliated with Al Irsyad). Primary data consisted of student questionnaire responses and interview transcripts. Secondary data included relevant journal articles, research reports, and books. The study examined students' English learning attitudes and motivation in relation to their religious beliefs across these school contexts.

Data Collection Techniques

Data collection combined a survey questionnaire (administered in Bahasa Indonesia) with semi-structured interviews. The survey comprised two sections. The first measured religious beliefs across five constructs: (1) English as a lingua franca, (2) English language learning (adapted from Sabiq et al., 2022), (3) English as a threat to Muslim identity, (4) English as a medium for Islamic propagation (adapted from Taguchi et al., 2009), and (5) degree of religious conservatism (adapted from Farid & Lamb, 2020). The second section assessed L2 motivation using the L2 Motivational Self System framework (Taguchi et al., 2009), covering the Ideal L2 Self, Ought-to L2 Self, and L2 Learning Experience.

To validate and elaborate on survey findings, semi-structured interviews were conducted with eleven purposively selected students (four from MAN 1 Banyumas, four from SMA NU Sokaraja, and three from SMA Muhammadiyah Purwokerto). Purposive sampling was employed to ensure maximum variation in religious beliefs and motivation levels based on questionnaire responses, allowing for in-depth exploration of diverse perspectives (Palinkas et al., 2015). This sample size aligns with qualitative research principles emphasizing depth over breadth, where 10-15 participants are generally sufficient to achieve data saturation when interviews are in-depth and focused on a specific phenomenon (Guest et al., 2006). The selection criteria included: (1) representation from different schools with varying Islamic organizational affiliations, (2) variation in religious beliefs scores (high, moderate, and low based on questionnaire distribution), and (3) variation in English learning motivation levels (high, moderate, and low). This purposive approach enabled theoretical saturation, wherein additional interviews were unlikely to reveal substantially new themes (Palinkas et al., 2015). Interviews, conducted in participants' first language (Bahasa Indonesia), explored how religious beliefs influenced English learning motivation through open-ended questions and follow-up probes. Interviews, conducted in participants' first language (Bahasa Indonesia), explored how religious beliefs influenced English learning motivation.

Data Analysis

Quantitative analysis employed SPSS 25. Cronbach's alpha assessed scale reliability. Linear regression examined the predictive influence of religious beliefs on L2 motivation (addressing RQ1). One-way ANOVA tested differences in motivation across schools. Survey responses used a 5-point Likert scale: Strongly Agree (4.01-5.00), Agree (3.01-4.00), Fairly Agree (2.01-3.00), Disagree (1.01-2.00), Strongly Disagree (0-1.00).

Qualitative data from interviews underwent thematic analysis. Transcripts were coded inductively to identify patterns linking religious beliefs to motivation (addressing RQ2). High-priority themes were categorized to illuminate students' lived experiences.

Triangulation

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Triangulation strengthened study credibility by converging evidence from multiple sources and methods, reducing single-method bias. This study applied source triangulation (comparing questionnaire results with interview data across schools) and methodological triangulation (cross-validating survey and interview findings). Peer debriefing with colleagues further verified interpretations, enhancing trustworthiness.

FINDINGS AND DISCUSSION

Students' Motivation Based on Religious Beliefs

Kolmogorov-Smirnov and Shapiro-Wilk tests indicated that the data from three participating schools were normally distributed, with significance values above 0.05 (Table 1). Homogeneity of variance tests likewise showed that the data were homogeneous (sig > 0.05), confirming the suitability of parametric analyses (Table 2).

Correlation analysis revealed a statistically significant positive relationship between students' religious beliefs and their motivation to learn English (Pearson r = .308, p < .001, Table 3). This result indicates that higher levels of religious belief are associated with higher levels of English learning motivation among students in Islamic-based schools.

Table 1. Normality Test

Aspects	Shapiro-Wilk			Level of Significance of Homogeneity	
	Statistic	df	Sig.		Sig.
Religious Beliefs	.048	284	.200*	Based on Mean	.641
Motivation	.061	284	.013	Based on Median	.629
				Based on Median and with adjusted df	.629
				Based on trimmed mean	.635

Table 2. Homogeneity Test

Tests of Homogeneity of Variances					
		Levene Statistic	df1	df2	Sig.
religious	Based on Mean	1.538	3	280	.205
	Based on Median	1.483	3	280	.219
	Based on Median and with adjusted df	1.483	3	272.611	.219
	Based on trimmed mean	1.515	3	280	.211
motivasi	Based on Mean	.158	3	280	.925
	Based on Median	.115	3	280	.951
	Based on Median and with adjusted df	.115	3	276.711	.951
	Based on trimmed mean	.131	3	280	.942

Semi-structured interviews with eleven students (four from MAN 1 Banyumas, four from SMA NU Sokaraja, and three from SMA Muhammadiyah Purwokerto) provided nuanced insights into their motivation. Many participants reported high motivation to learn English, attributing this to teachers who were creative in designing activities and to the perceived role of English in supporting their future careers. However, two students from SMA NU Sokaraja expressed low enthusiasm, citing the difficulty of English and a strict teaching style; one stated:

> *"I do not really like English class because it is difficult to understand and the teacher is also fierce".*

Table 3. The Correlation Between Religious Beliefs and Motivation

Correlations

		motivasi	religious
Motivation	Pearson Correlation	1	.308**
	Sig. (2-tailed)		.000
	N	284	284
Religious Beliefs	Pearson Correlation	.308**	1
	Sig. (2-tailed)	.000	
	N	284	284

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**. Correlation is significant at the 0.01 level (2-tailed).

Most participants framed English learning as part of the Islamic obligation to pursue beneficial knowledge throughout life. Student 1 from MAN 1 Banyumas linked this directly to the Qur'an as a foreign-language text, arguing that if Muslims are encouraged to understand Arabic, they are likewise justified in learning other foreign languages, including English. Another student summarized this view by saying that Muslims are required to study until the end of their lives and that English is an important contemporary branch of knowledge.

Students generally perceived no contradiction between intensive religious schooling and learning English. A student from SMA NU Sokaraja remarked that learning, whatever the subject, can be considered worship depending on the intention in studying it.

> *"Yes, in Islam, Muslims are required to study until the end of their lives, English is also a science, and at this time it is an important knowledge."*

Although most respondents considered learning English religiously recommended, a small group disagreed that it constitutes worship (*ibadah*). Three students from SMA Muhammadiyah Purwokerto and one from SMA NU Sokaraja argued that worship must be grounded in clear religious law and that English, as a non-religious subject, does not meet this criterion. One student insisted that only Arabic is truly beneficial for religious knowledge, claiming that learning English does not contribute directly to Islamic learning.

> *"Yes, because learning is a form of worship, whatever is studied, but it depends on the intention in studying it."*

Almost all of the respondents agreed that learning English as a foreign language is recommended in Islam. They said that English is one of the subjects that Muslims must study, which gives them benefits for even though they have to go to study abroad. As a medium of global communication, English has similar Islamic law implications with the goals of studying knowledge. However, four students (three of them from the 3rd schools and one of them from the 2nd schools) did not agree that learning English is not a kind of worship. Student 11 (from the 3rd schools) said:

> *"I do not think so. Because worships should be based on the clear religious laws."*

In line with his answer, student 12 answered:

> *"Learning English is not including studying religion, so it cannot be said as a worship."*

In contrast, Student 11 said in response to the question whether learning English is kind of worship or not:

> *"No, because there is no benefit in religion, only Arabic is okay so you can learn Islamic knowledge, if you learn English then you won't be able to learn Islamic knowledge."*

When asked whether speaking English could make someone a non-believer (*kafir*), all students rejected this idea. They emphasized that learning a language does not entail adopting the associated culture or religious practices; one student stressed the importance of "sticking to our beliefs and not following their religious practices." Several respondents added that English could actually strengthen Islamic outreach, enabling them to explain Islam to non-Muslims.Student 1 said:

> *"I don't think so, because we only learn the language and do not follow their culture and religious practices. The important thing is that we stick to our beliefs and not follow their religious practices. "*

Student 7 mentioned:

> *"No, in fact, by learning English we can speak and spread Islam to other countries "*

Regarding whether English threatens their faith, most students said that any danger depends on the individual's religious understanding and resilience. One student argued that those who firmly understand Islam will not be influenced by un-Islamic culture simply because they learn English. However, two students suggested that English could endanger

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faith and preferred prioritizing Arabic as preparation for the afterlife, with one remarking that "English is from the Jews."

student 7 said:

> *"No, it all comes back to each individual, especially in relationships and understanding of Islam. People who believe and understand religion will not be influenced by un-Islamic culture just because they learn English."*

However, there are two students from the 2nd and the 3rd school having different views. They said:

> *"Maybe yes, because it is better to learn Arabic to prepare for the afterlife ".*
> *"Yes, because the English is from the Jews".*

All interviewed students agreed that English is useful for spreading Islam globally. They explained that preachers must adapt their language to their audience, making Arabic impractical in non-Arabic-speaking contexts. One student noted that it would be "impossible for preaching in England to use Arabic," while another highlighted that English allows *da'wah* to reach wider audiences. Nevertheless, some students from SMA NU Sokaraja and SMA Muhammadiyah Purwokerto maintained that authentic Islamic learning should remain in Arabic and that English is not directly connected to religious knowledge. Some students responded:

> *"It is very useful because preaching also has to adapt the language; it is impossible for preaching in England to use Arabic." (Student 1)*
> *"Yes, because it can spread da'wah widely" (Student 7)*

It means that the students have similar views based on their religious beliefs and knowledge. They agreed that Islam recommends learning foreign languages (including English) as a medium for communication worldwide as part of carrying out the concept of *ta'aruf* between humans (introducing each other). Although most of them have positive attitudes and high motivation to spread Islamic values in the global communication, the students from the 2nd school remain different point of views. They prefer Arabic as mean of communication for Islamic da'wah rather than English. Similarly, a student from the 3rd school responded:

> *"No, it should be in Arabic so people can learn Islamic knowledge"*

The students from the 2nd and the 3rd school expressed that learning Islamic knowledge should be through Arabic. They do not have any idea for learning Islamic values though the other medium of communication. English is a medium for communication globally but learning and preaching Islamic values should be by Arabic as what Quran is written in Arabic language. English, according to them, can not be related to learning about Islam. The Student 9 from the 3rd school said:

> *"No, because it doesn't connect with our religion. Besides, if we want to study religious knowledge, it should use Arabic, not another language".*

Religious Beliefs' Influence on L2 Motivation

Regression analysis showed that religious beliefs have a significant predictive effect on students' motivation to learn English, with $R^2 = .095$ and $p < .001$ (Table 4). This means that religious beliefs explain about 9.5% of the variance in motivation, and the model's F value (29.658, $p < .001$) confirms that this influence is statistically significant (Table 5). Students frequently stated that they viewed English as a means to invite others to know more about Islam, which supports the quantitative finding.

Table 4. Regression Analysis

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.308[a]	.095	.092	10.35491	.095	29.658	1	282	.000

a. Predictors: (Constant), religious beliefs

b. Dependent Variable: motivation

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A one-way ANOVA revealed no statistically significant overall difference in motivation across the four schools (F = 2.387, p = .069, Table 6). Post-hoc comparisons showed only one significant difference: students from MAN 1 Banyumas scored higher in motivation than those from SMA Ma'arif NU Sokanegara.

Table 5. One-Way Anova Analysis

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	3180.098	1	3180.098	29.658	.000[b]
	Residual	30237.226	282	107.224		
	Total	33417.324	283			

a. Dependent Variable: Motivation
b. Predictors: (Constant), religious beliefs

Students' theological views on language origins also varied. Seven respondents said that languages were created by Allah, while four attributed language development to humans. One student reconciled both views by arguing that Allah determines linguistic diversity while inspiring humans to produce utterances, referencing classical Qur'anic exegesis. When asked about Prophet Adam's language, most respondents were unsure, but one student suggested that Adam used Arabic in heaven and knew all languages, including English. The 3rd student said:

> *"In my opinion, in preaching, we also have to adapt the language used by the listeners. It is impossible to preach in Europe using Arabic".*

It means that the students have similar views based on their religious beliefs and knowledge. They agreed that Islam recommends learning foreign languages (including English) as a medium for communication worldwide as part of carrying out the concept of *ta'aruf* between humans (introducing each other).

Students' Motivation Based on Different Schools

The survey revealed that there are no significant difference of students' motivation based on different schools.

Table 6. One-Way Anova Analysis of Motivation in Different Schools

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	833.490	3	277.830	2.387	.069
Within Groups	32583.834	280	116.371		
Total	33417.324	283			

Table 7. Multiple Comparisons Analysis

Multiple Comparisons

Dependent Variable: motivasi
Tukey HSD

(I) Sekolah	(J) Sekolah	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
MAN 1 Banyumas	SMA IT Al Irsyad	2.59587	2.00342	.566	-2.5820	7.7738
	SMA MA'arif NU 1 Sokanegara	6.33333*	2.39888	.043	.1334	12.5333
	SMA Muhammadiyah 1 Purwokerto	2.86667	2.06806	.509	-2.4783	8.2116
SMA IT Al Irsyad	MAN 1 Banyumas	-2.59587	2.00342	.566	-7.7738	2.5820
	SMA MA'arif NU 1 Sokanegara	3.73746	1.94950	.223	-1.3011	8.7760
	SMA Muhammadiyah 1 Purwokerto	.27080	1.52409	.998	-3.6682	4.2098
SMA MA'arif NU 1 Sokanegara	MAN 1 Banyumas	-6.33333*	2.39888	.043	-12.5333	-.1334
	SMA IT Al Irsyad	-3.73746	1.94950	.223	-8.7760	1.3011
	SMA Muhammadiyah 1 Purwokerto	-3.46667	2.01587	.315	-8.6767	1.7434
	MAN 1 Banyumas	-2.86667	2.06806	.509	-8.2116	2.4783
	SMA IT Al Irsyad	-.27080	1.52409	.998	-4.2098	3.6682

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SMA Muhammadiyah 1 Purwokerto	SMA MA'arif NU 1 Sokanegara	3.46667	2.01587	.315	-1.7434	8.6767

*. The mean difference is significant at the 0.05 level.

The interview was started by asking the theological perspectives on the origin of language. Seven students believed that the various languages worldwide, including English, were created by Allah, and four students pointed out that humans created their languages. An interesting answer was given by student five from the 1st schools who said:

> "*Both (created by Allah and human). Allah is the one who determines the diversity of languages, but on the other hand, Allah also gives inspiration to humans to produce utterances which then become the language according to Allah's stipulation.*"

To support his answer, he also referred to the qur'anic exegesis book (Tafsir ar-Razy) in interpreting the Qur'an ch. 2 verse 31-33. In responding to the second question, the students also gave various answers when asked about Adam as the first human being could speak various languages. The majority of the respondents claimed that they did not know about this, but a respondent (student 4 from 2nd schools) gave her answer. She argued:

> "*The Prophet Adam firstly used Arabic because he was one of the inhabitants of heaven, but as far as I know, the prophet Adam also knew all languages as well as languages that exist today. So, I think the prophet Adam can (use English).*"

English is essential for their lives (like a career and seeking a job) but learning English is not a kind of worship.

Religious Beliefs and the Ideal L2 Self

Students' descriptions of using English for *da'wah* (Islamic propagation) and correcting misconceptions about Islam indicate that religious aspirations form a central component of their Ideal L2 Self. For these students, the image of being a proficient English speaker is inseparable from the image of being an effective global Muslim communicator. Student 7's statement—"by learning English we can speak and spread Islam to other countries"—exemplifies how English proficiency becomes integrated within the religiously-informed ideal self. Similarly, Student 1's assertion that English enables Muslims to explain Islam properly demonstrates that the future self-image includes not merely linguistic competence but religiously-purposeful communicative action. This pattern suggests that for religious learners, the Ideal L2 Self is not merely about imagining oneself as an English speaker in abstract terms but about envisioning oneself fulfilling specific religious roles and responsibilities that require English proficiency.

Religious Beliefs and the Ought-to L2 Self

The Islamic concept of *thalab al-'ilm* (obligatory knowledge-seeking) appeared to function as an Ought-to L2 Self component, wherein students viewed English learning as a religious duty. Multiple students invoked the Islamic teaching that "Muslims are required to study until the end of their lives," positioning English as a legitimate domain of beneficial knowledge (*'ilm nafi'*) that believers are obligated to pursue. However, the psychological dynamics differed meaningfully from typical Ought-to L2 Self patterns. Whereas Ought-to L2 Self typically involves external pressure from parents or teachers that can generate anxiety, religious obligation appeared more thoroughly internalized. Students expressed religious duties as personal convictions rather than externally imposed demands, aligning with self-determination theory's distinction between external regulation and identified regulation (Ryan & Deci, 2000). This internalized ought-to self may be less anxiety-provoking and more autonomously motivating than conventional ought-to selves based on parental or societal pressure.

Religious Beliefs and L2 Learning Experience

Students' interpretations of learning experiences appeared filtered through religious meaning-making frameworks that transformed pedagogical activities into spiritually significant practices. The student who stated "learning, whatever the subject, can be considered worship depending on the intention" exemplifies how religious framing (*niyyah*,

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intention) can reinterpret classroom experience as *ibadah* (worship or devotional act). This religious reframing potentially buffers against negative learning experiences by imbuing even difficult or frustrating moments with transcendent purpose beyond immediate success or failure. When learning English is understood as an act of worship pleasing to God rather than merely as academic requirement, temporary setbacks may be interpreted as tests of faith or opportunities for spiritual growth rather than as threats to self-worth. This suggests that religious beliefs may moderate the relationship between learning experience quality and motivation, potentially sustaining effort despite situational challenges that might otherwise undermine motivation in secular contexts.

Discussion

Religious Background and the Architecture of English Learning Motivation

The present investigation examined how students' Islamic religious beliefs intersect with their motivation to learn English across four distinct Islamic secondary schools in Indonesia. While quantitative assessment revealed generally favorable attitudes toward English learning, substantial variations emerged in how religious worldviews interfaced with motivational structures across different institutional contexts. These findings contribute to growing scholarship demonstrating that religious identity functions not as a monolithic barrier to English acquisition, but rather as a complex, multifaceted dimension of learner motivation that can both facilitate and constrain engagement with English (Farid & Lamb, 2020; Hidayati, 2017; Setiyadi & Sukirlan, 2016).

Religious Beliefs as a Component of the L2 Motivational Self System

The statistically significant positive correlation ($r = .308$, $p < .001$) between religious beliefs and English learning motivation challenges deficit-oriented assumptions that position religiosity—particularly Islamic religiosity—as inherently oppositional to Western language acquisition. This finding aligns with recent reconceptualizations of L2 motivation that acknowledge religious identity as a legitimate component of learners' motivational architecture (Abdullah et al., 2022; Lepp-Kaethler & Dörnyei, 2013). Lepp-Kaethler & Dörnyei (2013) demonstrated among Christian learners that the Ideal L2 Self frequently incorporates a "Religious Self," wherein spiritual objectives—such as scriptural engagement or missionary work—function as powerful, though often implicit, motivational drivers. The present study extends this framework to Islamic educational contexts, revealing that for many Muslim students, English proficiency becomes integrated within their conception of what it means to be an effective, globally engaged Muslim.

The regression analysis, demonstrating that religious beliefs account for approximately 9.5% of variance in English learning motivation ($R^2 = .095$, $F = 29.658$, $p < .001$), warrants careful interpretation. While this effect size might appear modest when compared to other motivational predictors, it represents a meaningful contribution that previous L2 motivation research has systematically underestimated or ignored entirely (Farid & Lamb, 2020). As Dörnyei & Ushioda (2013) noted in their comprehensive review of L2 motivation research, motivation constitutes a "cumulative force" shaped by multiple interacting factors. Religious beliefs should thus be understood not as a deterministic variable but as one significant thread within learners' broader motivational tapestry.

Importantly, the qualitative data illuminated the mechanisms through which religious beliefs influence motivation. Students consistently invoked the Islamic concept of **thalab al-'ilm** (the pursuit of beneficial knowledge)—a religious obligation emphasizing lifelong learning—to justify their engagement with English. This framing transforms English from a culturally foreign, potentially threatening subject into a religiously sanctioned domain of knowledge acquisition. Such cognitive reframing aligns with self-determination theory's emphasis on internalization processes, whereby externally introduced goals become integrated within individuals' core value systems (Ryan & Deci, 2000). When English learning can be authentically connected to deeply held religious values, it may transition from being perceived as an "ought-to" obligation toward becoming part of students' "ideal" future selves (Dörnyei, 2022).

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The Da'wah Motivation: Instrumental Purpose Infused with Spiritual Significance

A particularly salient finding concerns students' conceptualization of English as a medium for *da'wah* (Islamic propagation and invitation to Islam). This orientation emerged across interviews as a primary justification for English learning, with students articulating pragmatic recognition that effective global communication about Islam necessitates proficiency in English as the contemporary *lingua franca*. This finding directly corroborates recent research among Indonesian *pesantren* students (Farid & Lamb, 2020) and Malaysian Tahfiz learners (Ahmad et al., 2014), both of which identified da'wah objectives as central motivational factors.

Abdullah et al.'s (2022) large-scale study (n = 1,017) of Tahfiz students in Malaysia found that 96.9% of participants agreed that English enhances their ability to propagate Islam, while 84.8% believed English helps explain Islam to broader audiences. These findings closely parallel the present study's interview data, in which all eleven participants affirmed English's utility for global Islamic communication. This cross-national consistency suggests that da'wah motivation may represent a widespread phenomenon among students in Islamic educational institutions rather than a context-specific anomaly.

Theoretically, da'wah motivation represents a distinctive synthesis of instrumental and integrative orientations that transcends Gardner's 2008) classical dichotomy. Gardner conceptualized instrumental motivation as pragmatic, career-oriented learning divorced from identification with target language communities, while integrative motivation involved desire for social integration with native speaker groups. Da'wah motivation, however, exhibits instrumental characteristics—students recognize English's practical utility for global communication—while simultaneously connecting language learning to core identity commitments and spiritual aspirations. Students do not seek integration with English-speaking communities per se; rather, they envision using English to extend their religious community's reach and to correct perceived misunderstandings about Islam (Farid & Lamb, 2020).

This motivation pattern aligns with contemporary reconceptualizations of English as a Global Language (EGL) or English as an International Language (EIL), frameworks that decouple English proficiency from cultural assimilation to Anglophone societies (Jenkins, 2013). Students in the present study demonstrated sophisticated awareness that English belongs not to any single cultural group but functions as a neutral communicative tool accessible to diverse linguistic communities. This perspective enables learners to maintain strong Islamic identity while pursuing English proficiency—a reconciliation that would prove more difficult under traditional integrative motivation paradigms that assume L2 learning necessarily involves identification with target language culture (Dörnyei & Ushioda, 2013).

Institutional Context and the Shaping of Ideal L2 Selves

The absence of statistically significant overall differences in motivation across the four schools ($F = 2.387$, $p = .069$) initially appears surprising given the schools' distinct organizational affiliations and religious orientations. However, Farid & Lamb's (2020) research on Indonesian *pesantren* schools provides crucial interpretive context. Farid demonstrated that institutional factors profoundly influence learners' Ideal L2 Selves, with more religiously conservative institutional contexts producing weaker Ideal L2 Selves and correspondingly diminished motivation. Critically, Farid's findings suggest that similar mean motivation scores across institutions may mask qualitatively different motivational structures shaped by school policies, curriculum priorities, and implicit institutional messages about English's religious legitimacy.

The present study's data reveal subtle but meaningful institutional variations. Students from SMA NU Sokaraja, who had received the most extensive Islamic education (over six years), paradoxically demonstrated strong positive attitudes toward English generally while reporting comparatively lower specific interest in English classes. This pattern suggests a potential "crowding out" effect wherein intensive religious curriculum requirements reduce available time and cognitive resources for English study, even when ideological acceptance of English's value remains high. Similar findings emerged in Abdullah et al.'s (2022) study of

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teachers' perceptions, which attributed students from religious school backgrounds' lower English motivation to structural factors, including curriculum emphasis and time allocation rather than ideological opposition to English per se.

The depth of religious knowledge among SMA NU Sokaraja students—evidenced by their references to classical Qur'anic exegesis (*tafsir*) and sophisticated theological reasoning—appeared to provide more elaborate frameworks for integrating English learning within Islamic worldviews. These students could invoke specific textual authorities and scholarly traditions to justify multilingualism, whereas students with less intensive religious education sometimes struggled to articulate religious rationales for English study. This pattern suggests a curvilinear relationship: moderate religious education may provide sufficient framework for accepting English without generating the rich theological justifications that extensive Islamic scholarship affords, while minimal religious education leaves students without explicit frameworks for reconciling religious identity with English learning.

The institutional affiliation factor also proves theoretically significant. All participating schools maintain associations with Nahdlatul Ulama (NU) or Muhammadiyah, Indonesia's two largest Islamic organizations, both internationally recognized for promoting moderate, pluralistic interpretations of Islam. As Farid & Lamb (2020) noted, students from NU and Muhammadiyah educational institutions tend toward moderation in their attitudes toward English learning, viewing it as compatible with robust Islamic identity. This contrasts sharply with findings from more conservative Islamic educational contexts, such as certain Iranian settings studied by Moharami (2024), where official discourses frame English as threatening Islamic culture and identity, potentially suppressing learner motivation despite students' personal interest in English.

Moderating Religious Identity: Rejecting English as Kufr

When directly confronted with the provocative proposition that speaking English equates to disbelief (*kufr*), given English's association with predominantly non-Muslim societies, students overwhelmingly rejected this characterization. This finding carries substantial theoretical importance, as it demonstrates that students maintain clear cognitive distinctions between linguistic competence and religious/cultural assimilation. Such differentiation appears essential for sustaining motivation to learn languages associated with cultural groups perceived as religiously different or potentially antagonistic (Ushioda, 2011).

The students' capacity to separate language from culture likely reflects both developmental factors and institutional socialization. Developmentally, adolescents and young adults demonstrate increasing sophistication in understanding that linguistic tools can be employed for diverse purposes independent of their cultural origins (Dörnyei & Ushioda, 2013). Institutionally, schools affiliated with moderate Islamic organizations appear to explicitly cultivate this perspective, helping students conceptualize English as a neutral medium that Muslims can appropriate for Islamic purposes. One student's assertion that "by learning English we can speak and spread Islam to other countries" exemplifies this agentive positioning, wherein learners view themselves not as passive recipients of Western culture but as strategic actors who can repurpose English for their own religious objectives.

Nevertheless, the presence of dissenting voices—students who viewed English as potentially threatening faith or who espoused conspiratorial beliefs linking English to religious groups antagonistic to Islam ("English is from the Jews")—underscores the persistence of counter-discourses even within moderate educational environments. These minority perspectives align with research documenting ongoing tensions between English language learning and Islamic identity in various contexts (Moharami, 2024; Rassouli & Osam, 2019). The fact that such views remained marginal in the present study likely reflects both the institutional culture of participating schools and Indonesia's particular sociohistorical relationship with English, which has evolved from colonial imposition toward pragmatic global communication tool (Hidayati, 2017).

The Ought-to L2 Self in Religious Educational Contexts

While the present study did not directly measure Ought-to L2 Self as a distinct construct, interview data revealed complex dynamics surrounding obligation and external expectations

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in students' English learning motivation. Some students explicitly framed English learning as a religious obligation—an interpretation that complicates Dörnyei's (2003) conceptual distinction between Ideal L2 Self (promotion-focused, intrinsically motivated) and Ought-to L2 Self (prevention-focused, extrinsically motivated by external expectations).

When students assert that "in Islam Muslims are required to study until the end of their lives" and subsequently categorize English within this religious mandate, does this represent Ideal or Ought-to motivation? From one perspective, religious obligations constitute external impositions—duties prescribed by religious authorities and communities that believers feel compelled to fulfill. This would align with Ought-to L2 Self conceptualization (Taguchi et al., 2009). However, for deeply religious individuals, religious obligations may become so thoroughly internalized that they function as core aspects of ideal self-conception rather than external impositions. Lepp-Kaethler & Dörnyei (2013) encountered similar complexity among Christian language learners, noting that religious imperatives blur traditional ideal/ought-to distinctions.

Recent research by Kwon (2023) on Korean EFL learners provides additional nuance, demonstrating that Ought-to L2 Self can either facilitate or undermine motivation depending on whether learners perceive external expectations as manageable and aligned with personal goals. Similarly, Papi (2010) found that while Ideal L2 Self correlates negatively with language anxiety, Ought-to L2 Self increases anxiety—a pattern suggesting that obligation-based motivation carries psychological costs. For students in the present study, positioning English learning within the framework of *thalab al-'ilm* may represent an adaptive strategy that transforms what might otherwise feel like external obligation (imposed by teachers, parents, or career demands) into internalized religious virtue, thereby reducing anxiety and enhancing sustained effort.

Learning Experience Quality and Teacher Mediation

Although the present study's primary focus concerned religious beliefs' influence on motivation, interview data highlighted the critical mediating role of learning experience quality. Students attributed their motivation substantially to teachers' pedagogical creativity, classroom climate, and instructional approaches—factors that constitute the L2 Learning Experience dimension of Dörnyei's (2003) L2 Motivational Self System. Notably, the two students who expressed negative attitudes toward English explicitly cited teacher-related factors ("the teacher is also fierce") rather than ideological opposition to English itself.

This pattern aligns with Al-Hoorie's (2018) meta-analysis, which found that L2 Learning Experience frequently emerges as the strongest predictor of immediate learning effort, often exceeding Ideal L2 Self's predictive power. The implication for Islamic educational contexts appears clear: even when religious beliefs create ideological openness to English learning, poor instructional quality can override this potential motivation. Conversely, effective, culturally responsive pedagogy that explicitly connects English learning to students' religious values may amplify motivation beyond what either factor could achieve independently (Al-Khusain, 2022; Hidayati, 2017).

The importance of teacher mediation extends beyond general pedagogical quality to encompass teachers' own positioning regarding English and Islamic identity. Teachers who present English as compatible with—or even supportive of—Islamic identity likely facilitate student motivation more effectively than those who frame English as ideologically neutral or who avoid addressing religious dimensions entirely. Research by Farid & Lamb (2020) on incorporating da'wah materials into English teaching found that explicit integration of Islamic content not only sustained student motivation but also enhanced speaking skills by providing culturally resonant topics for communication practice.

Historical Evolution: From Colonial Imposition to Strategic Tool

The overwhelmingly positive attitudes toward English documented in this study signal a substantial historical shift in how Islamic educational institutions position English. Historically, English language teaching in predominantly Muslim contexts faced suspicion due to English's associations with colonialism, Christian missionary activity, and cultural

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imperialism (Al Rabai, 2014). This "ideological burden" positioned English as potentially threatening to Islamic identity and values (Mohd-Asraf, 2005).

However, contemporary research increasingly documents the acceptance, even embrace, of English in Islamic educational settings that were previously resistant to Western languages (Farid & Lamb, 2020; Hidayati, 2017; Setiyadi & Sukirlan, 2016). Several factors likely contribute to this evolution. First, English's transformation into a truly global language has partially decoupled it from specific national or religious associations, enabling Muslims to claim ownership of English for Islamic purposes (Jenkins, 2013). Second, globalization and digital communication have made English proficiency increasingly non-negotiable for educational advancement and career success, creating pragmatic pressures that outweigh ideological resistance (Csizer & Dornyei, 2005). Third, Islamic organizations and educational institutions have developed more sophisticated frameworks for selective cultural engagement, enabling students to acquire English proficiency while maintaining robust Islamic identity (Farid et al., 2023).

Importantly, this acceptance appears contingent on pedagogical approaches that respect students' religious identities. As Hidayati (2017) argued, "ELT in Indonesia needs to incorporate Islamic values and show that English learning put no threats and negative influences to Indonesian culture in general and Islamic religious values in particular". Research by Liyanage et al. (2010) supports this position, demonstrating that curriculum materials incorporating learners' cultural and religious backgrounds enhance both attitudes and learning outcomes.

Cross-Contextual Perspectives: Islamic and Non-Islamic Comparisons

Lepp-Kaethler & Dörnyei's (2013) study of Christian language learners documented that spiritual goals—such as reading sacred texts in original languages or engaging in missionary work—functioned as "hidden but surprisingly significant" motivational drivers that sustained language learning effort over extended periods. Similarly, the present study found that Islamic spiritual objectives, particularly da'wah (Islamic propagation) and '*thalab al-'ilm*' (knowledge-seeking), operated as powerful motivators shaping students' Ideal L2 Selves. This parallel across faith traditions suggests that regardless of specific theological content, religious identity may integrate with the Ideal L2 Self when language learning is successfully framed as serving religious purposes or expressing religious commitments.

However, crucial distinctions exist in how different religious traditions relate to particular languages. Christian learners in Lepp-Kaethler & Dörnyei's study often learned languages specifically to access religious texts in original languages (Biblical Hebrew, Koine Greek, Aramaic), positioning language learning as a means of deeper scriptural engagement and textual authenticity. In contrast, Muslim learners in the present study learned English not for direct Islamic textual engagement—which would require Arabic, the Qur'an's sacred and unchangeable language—but for global communication about Islam to non-Arabic-speaking audiences. This distinction reflects different theological relationships between religion and language: while Christianity's sacred texts exist in multiple "original" languages and translations are theologically accepted, Islam maintains that the Qur'an is inherently Arabic and that translations are interpretations rather than Scripture itself (Shah, 2011). Consequently, for Muslims, languages other than Arabic function primarily as instruments for outreach, education, and defense of the faith rather than as pathways to sacred textual engagement.

CONCLUSION

Students across four participating Islamic schools demonstrated predominantly positive attitudes toward English learning, perceiving it as compatible with—and even supportive of—their Islamic religious identity. Religious beliefs significantly predicted English learning motivation ($R^2 = .095$, $p < .001$), with students framing English acquisition within Islamic principles of lifelong knowledge-seeking (thalab al-'ilm) and global religious communication (da'wah), and rejecting views of English as a threat to faith or a marker of cultural betrayal. However, this relationship proved contextually contingent, mediated by institutional culture,

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religious education depth, and learning experience quality, suggesting that when thoughtfully engaged by educators, religious identity enhances rather than impedes L2 motivation. The study contributes theoretically by extending the L2 Motivational Self System (L2MSS) to incorporate religious dimensions, challenging secular bias in motivation research, as evidenced by a significant correlation between religious beliefs and motivation ($r = .308$, $p < .001$) and qualitative alignment across ideal selves, ought-to selves, and learning experiences; further, religious identity emerges not as an isolated motivational variable but as a meaning-making framework shaping the L2MSS architecture, indicating that motivational systems are context-sensitive rather than universally fixed. The findings also complicate traditional integrative–instrumental distinctions by identifying a da'wah-oriented motivation in which English serves both instrumental and identity-expressive functions. Several limitations remain, including the cross-sectional design, limited representation of religious orientations, a small qualitative sample, incomplete psychometric validation of the religiosity scale ($\alpha = .87$), and the absence of structural modeling of L2MSS components, underscoring the need for longitudinal, cross-contextual, and cross-religious research to clarify causal mechanisms and broader applicability.

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