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**ОБЪЕДИНЯЯСЬ ПРОФЕССИОНАЛЬНО ПО ВОПРОСАМ  
ПРЕПОДАВАНИЯ АНГЛИЙСКОГО ЯЗЫКА В АЗИИ:  
НА ПУТИ К СОВЕРШЕНСТВУ**

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Владивосток, 30 июня–02 июля 2016 г.

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CROSSING THE BRIDGE TO EXCELLENCE**

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## EFL Teachers' Reconciliation with Moral Forces Brought into Curriculum

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**Abstract:** This paper presents EFL teachers' strategies when reconciling with moral forces underpinning Indonesian curricula: School-based curriculum and character education policy. While School-based curriculum allows teachers to develop more flexible EFL classes, the character education policy promotes such controlled EFL classes that the teachers are required to focus on students' moral behaviour. The moral forces of the school-based curriculum resonate with communicative language teaching regarding the teachers' opportunity for developing teaching materials to meet learners' needs. This paper suggests that the EFL teachers have particular dilemmas as they attempt to embrace the moral forces of two curricula.

**Keywords:** *EFL teachers, character education, curriculum reform, moral forces, pedagogic*



## **Introduction**

School curriculum has been quite regularly reformed in Indonesia. At least three curricula were introduced in one decade (2004-2014): competency-based curriculum, school-based curriculum, and character education policy. In 2015, two curricula were operating: school-based curriculum and character education policy. The reform in curriculum requires teachers to work out strategies to implement in classes, English language teachers are not an exception. This paper presents teachers' experiences when they reconciled the values embedded in the two curricula.

## **Curriculum reforms and EFL teachers' reconciliation with moral forces embedded in the curricula**

In 2015 the Indonesian government introduced the character education policy when the school-based curriculum was underway. These two curriculum reforms, school-based curriculum and character education have quite different foci and concerns. Under the school-based curriculum, generic competencies and minimum content outlines are determined by the central education authority, in this case, Badan Nasional Standar Pendidikan (BNSP) or the National Board of Educational Standards (Amirrachman, Syafi'i & Welch, 2009). While BNSP develops the basic framework and curriculum structure, school teachers are supposed to develop subject curricula, including formulating learning objectives, selecting content and teaching strategies, and designing learning evaluations. Hence, while the central authority sets the curriculum content standards, schools are given more freedom to develop their educational plans (Parker & Raihani, 2011; UNESCO, 2011). Meanwhile, character education is an effort to instil important ethical values such as honesty, fairness, responsibility, caring, and respect for self and others (Berkowitz and Bier, 2005). The Indonesian MOEC declared that the character education policy is a crucial part of national curricula because it could serve as national character building. With the character education policy, it was intended that values such as peace and harmony could be taught through school activities so that the imbalance in the nation's development evident in inter-ethnic/religious conflict and corruption could be eliminated (Nuh, 2011). More importantly, within character education policy, the government requires teachers to place and prioritize two/three values out of the stipulated eighteen values in their lesson plans. These values include religiosity, patriotism, nationalism, democracy, hard work, honesty, care, cooperativeness, responsibility, respect, politeness, and friendliness.

In terms of English as a subject taught at schools, English Language Teaching in Indonesia has also changed following the national curricular reforms before the reform of character education policy (Bire, 2011). Since Indonesian independence, along with the reforms in the national curriculum, ELT has been reformed four times, particularly regarding its teaching objectives, teaching content, teaching methods, and evaluation. The most striking feature of the reforms has been the change from grammar translation pedagogy to Communicative Approach and Competency-based approach (Bire, 2011: 17). In other words, the reform of EFL teaching and learning in Indonesia has sought to implement contemporary English language teaching pedagogies developed in western

language education. In this way, Indonesian EFL teachers have undergone a broad shift in language pedagogy from grammar-translation to the communicative language teaching (CLT) approach. Communicative language teaching is an approach that embraces a “learner-centred and experience-based view” of second language teaching (Richards & Rodgers, 2001: 158).

The communicative language teaching that applies a learner-centred approach has its philosophy whereby the learning is open-ended, flexible and individualized to meet the needs of the student (Green, 2007). The philosophy of the approach leads to teachers’ adaptation regarding their roles, their perception of students and their teaching methodology. In terms of teachers’ role, communicative language teaching requires EFL teachers to change from a teacher to a facilitator. In the English classroom, the teacher is no longer the subject of learning, but the students. Likewise, teachers have to change their perceptions on what makes a good student. With a learner-centred approach, teachers should give credit to students who are active, creative and communicative, rather than to those who are attentive but passive.

Besides the theory of language teaching, English teachers in Indonesian schools also faced with dilemmas of teaching other people’s language (Qoyyimah, 2015). Similarly, Akbari and Tajik (2012) suggest that non-English speaking teachers experienced more difficulties regarding a moral aspect base. On the one hand, they want to model their nation’s values; on the other hand, they need to appreciate the values rooted in the language taught. Additionally, teaching a language is inevitably teaching how to speak this language properly and meaningfully. The word “proper” implies that the language taught must be understandable and appropriate following how the language is spoken in the culture from which the language is taken.

In response to the development of the language teaching approach such as from the grammar-translation method to the communicative approach and the reforms in the educational curriculum (school-based curriculum and character education), it is important to see how English teachers in Indonesia implement these policies. This paper reports on my previous study that conducted semi-structured interviews with four English teachers working in state schools. Each teacher was interviewed twice – before and after a set of three classroom observations. Classroom observations provided the reference points for the semi-structured interviews. The participants reported in this study were English teachers who had nine- to ten-year experience working with students and curriculum. More specifically, there are four such teachers as participants in this study.

There are four points to report from the study. First, moral forces embedded in Indonesian curriculum derived from the nation’s and religious values. Second, with the school-based curriculum, local community’s values were also taken into account. Third, teachers reported having their personal values and beliefs to intrude into EFL pedagogy. Forth, teachers found they needed to introduce the values derived from English speaking culture.

Learning from the list of values stipulated by educational authority, it can be concluded that moral forces embedded in Indonesian curriculum reflect the nation’s and religious values. The national values regarded as shared values that mostly derived from the Indonesian five principles or Pancasila. These include belief in the Only one God, humanity, unity, democracy, and social justice (Kemendiknas, 2011). There are also values that aim to foster people’s awareness of their national

identities such as nationalism and patriotism. Besides national values, the values stipulated by the educational authority are also influenced by religious values. Not only is religiosity the most important issue for Indonesian society, but this value is reflected in the first principle of Pancasila. In other words, religiosity can be regarded as a way of life of the Indonesians. Likewise, in the *Handbook of Character Education* (2011) issued by the Ministry of Education and Culture (MOEC), the value of religiosity is always mentioned at the top of the list and it seems to be the most significant value on the list (see Kemendiknas, 2011). People's perspective on religiosity in Indonesia has particular consequences for its schools. In many cases, it is not a coincidence that this value of religiosity is always prioritized by Indonesian schools and is selected as an important value to introduce in schools.

In addition to the values established by the nation and religions, the school-based curriculum has allowed local community's values to be taken into account in school curriculum development. For example, a school can also add more values recognized in their local community to add to their curriculum. Hence, the influence of the community on school curriculum becomes obvious. As the consequence, when a school is located in the area in which the community is religious, the school curriculum – both extra or intra curriculum – is coloured by religiosity values. Based on my previous study, schools and their curriculum in Indonesia are coloured by religious values. This happens not only in Islamic schools but also in state schools (Qoyyimah, 2016). As a result, teachers have more values to select from and prioritize in their lesson plans: national values, religious values, and local community values.

Besides national, religious and local community values, EFL teachers suggested they also had their personal values and beliefs to introduce in their classroom (Qoyyimah, 2015). However, in spite of having their personal values, the teachers did not want to write them in their lesson plans. Although they did not write the values in their lesson plans, it is found that teachers deliberately introduced their personal values into the classroom. The differences between what they planned and what they taught resulted in teachers' dilemmas. They found a particular value was important to teach but at the same time they felt it was not really appropriate with English as a subject.

The values introduced intruded in EFL classes can be illustrated by this figure below:

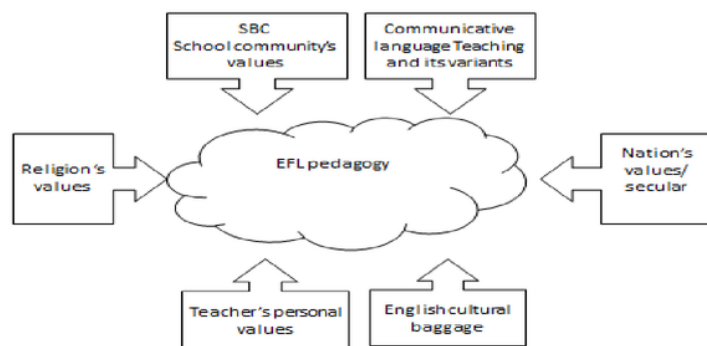


Figure 1. Moral forces in Indonesia EFL pedagogy



Figure 1 shows that the different moral forces intruded into Indonesian EFL classes. These values could be derived from many different moral grounds or sources such as the nation's values, religious values, local context and values derived from the English speaking culture. In addition to those moral forces, there is the philosophy of communicative language teaching approach. This required teachers to modify their EFL classes in accordance with current communicative language teaching approaches while incorporating aspects of the character education reforms and instilling local community values as well as teachers' professional priority of "religiosity".

Hence, a wide opportunity to select values promoted by both school-based curriculum and communicative language teaching enabled teachers to teach and model different values including "religiosity" in their EFL classes. Therefore, regarding the values and moral forces in classes, the atmosphere of EFL classes in Indonesian schools can be associated with the battle of values since EFL teachers attempt to prioritise their own values. At the same time, they have to introduce those values that are more appropriate with English as a subject.

### Conclusion

To summarise, the moral forces of each curriculum reshaped English language teaching in Indonesia. School-based curriculum and communicative language teaching that allow teachers to develop curriculum content and design teaching materials to meet students' needs have contributed to the "individualized" pedagogic practice of EFL classes. With the individualised EFL classes, teachers take into account the specific behaviour of learners and school context. In addition to these curricula, teachers prioritised and selected values as intended by the character education policy. As a result, EFL classes were coloured by different moral forces since teachers wanted to embrace all values. Interestingly, the teachers introduced religious values into EFL classes.

6

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SIMILARITY INDEX

### PRIMARY SOURCES

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