

**A TEACHER'S STORY ON APPLYING HER PERSONAL MORALITY
TO REINFORCE STUDENTS' MORAL VALUES**

A Thesis

**Presented to the Department of English Language Education as Partial
Fulfillment of the Requirements to Obtain the *Sarjana* Pendidikan Degree in
English Language Education**



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2021**

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STATEMENT OF WORK'S ORIGINALITY

I honestly declare that this thesis is originally written by me. This thesis does not contain any work of others except those cited in quotation and references, as a scientific paper should.

Yogyakarta, April 2021

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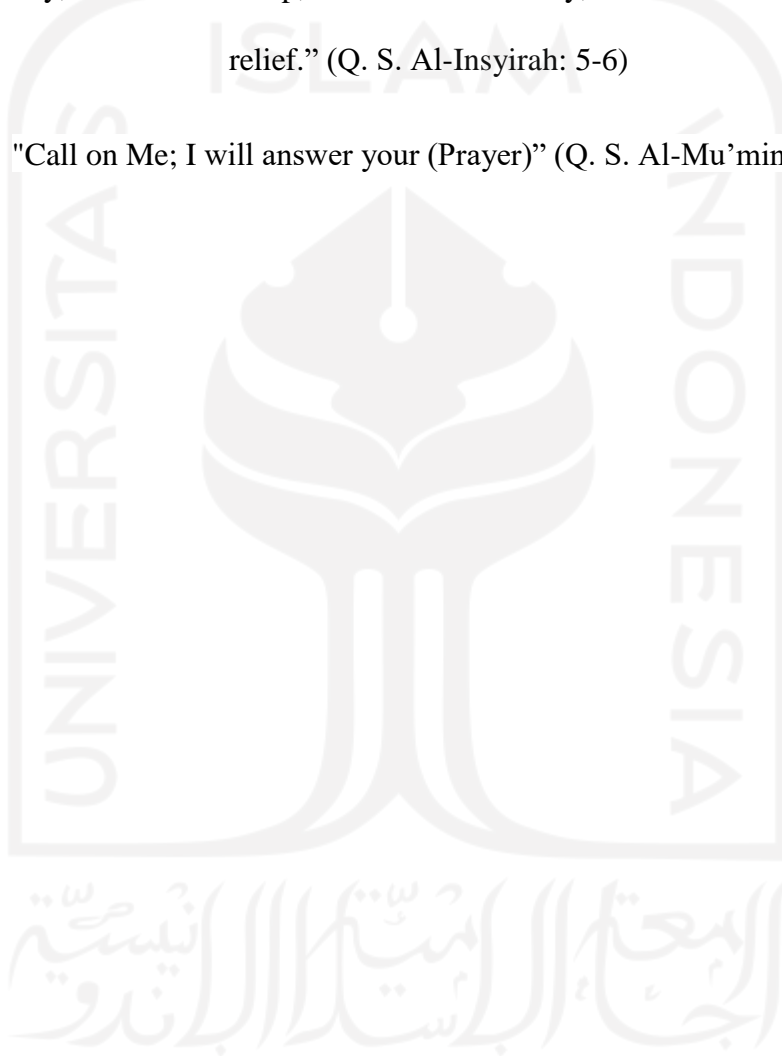
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MOTTO

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.” (Q. S. Al-Baqarah: 153)

“So verily, with the hardship, there is relief. Verily, with the hardship, there is relief.” (Q. S. Al-Insyirah: 5-6)

"Call on Me; I will answer your (Prayer)" (Q. S. Al-Mu'min: 60)



DEDICATIONS

This thesis I dedicate gratefully to myself, my parents, my brother, and all the people who have supported me through ups and downs during my thesis writing. I hope that this is a good start of learning journey in the future.



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I am very grateful to my parents and young sisters, who have always supported me in writing my thesis. Besides, I would like to express my deepest gratitude to my supervisor, Ista Maharsi, S.S., M.Hum, who always supported and guided me in completing this thesis and I would like to give my best appreciation to these following people:

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Last but not least, I send my sincere prayer to everyone I mentioned above for hope their kindness could be paid of by Allah. Besides, this research is still far from perfect, therefore any criticism and suggestions for improving this thesis are accepted. I hope this thesis is useful for readers.

Yogyakarta, April 2021

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ABSTRACT

Infusing moral value in teacher pedagogy is important to shape the positive behaviour of the younger generation. Therefore, this research shows how senior teacher can provide moral value in her EFL pedagogy to students in this day and age. Data was conducted with in-depth interviews both online and offline. This research uses a narrative inquiry and is served by Mrs. Jasmine, a senior teacher who has been involved in teaching for more than 20 years. Many experiences have shaped her and made her care about students' moral values. The finding shows the development of Mrs. Jasmine's moral values is affected by many factors. Mrs. Jasmine's experience has shaped her into who she is now in the narrative story. Besides, life experience and the demands of the legal curriculum played an important role in shaping the identity of Mrs. Jasmine now and in the future.

Keywords: EFL pedagogy, moral values, narrative inquiry.

CHAPTER 1

INTRODUCTION

This chapter accommodates the study's background, identification of the problem, objectives of the study, the study's limitation, significance of the study, and formulation of the problem.

1.1 Background of the Study

One of the goals of Indonesian curriculum is students' awareness on knowledge and moral value. According to Tanang & Abu (2014), students' accomplishments in learning hang on teacher enthusiasm at the learning process correlated with the teacher's knowledge and skills, attitude, and practice. Althof & Oser (1993) pointed out that teachers must not only take action to impart knowledge to students but also teach them moral values. If the teacher has an awareness of moral values, then the students' morality can be formed well. Therefore, teachers need to guide students to internalize moral values to produce good attitudes.

According to Rissanen *et al.* (2018), morals in education can affect students' emotional development. When the teacher gives positive moral input periodically, the student indirectly imitates the teacher. It can direct them to apply the positive behaviour in the school as output. Teaching moral values to students can be done with a variety of principles by considering each student's characteristics, needs, and interests (Rissanen *et al.*, 2018). Various kinds of existing principles are expected to accommodate the needs of each student.

Many studies in EFL countries, Ye & Law (2019) from China researched Chinese training teachers' knowledge about teacher moral values. They applied the Oser model in this research. The result of the research was that Chinese pre-service teachers decided to obey the state regulation and the CCP'S (Chinese Communist Party) teachers' obligation. By shaping good behaviours, CCP is committed to establishing a ladder for students and teaching them patiently, with special regulations to reshape students' behaviour and emotions. Besides, Chen *et al.* (2017) have researched the teacher's ideas in facing difficult circumstances. The result of the research shows that the dilemmatic spaces of the conditions shape the teacher's moral values in facing the problem. Rissanen *et al.* (2018) studied the impact of implicit theory on teachers. Researchers found that a teacher in Finland had neglected a form of morality. Teacher has a different concept of seeing moral values with those set by the school so that she believes more in her personal provisions in teaching students such as not following the curriculum well, giving many students more leeway than school rules.

In addition, in Indonesia, Qoyyimah (2016) investigated how character education was executed by the teachers as part of the curriculum. This research explains how EFL teachers can conduct character education from the curriculum. The study found that the teachers in Indonesia apply their moral values based on where schools they teach. However, studies on moral values in Indonesia have been limited, particularly narrative studies because the study of narratives can provide perspective from participants' experiences and

can be used to investigate the moral values reinforcement to students on teacher's own morality principles.

1.2 Identification of the Problem

Investigating the moral values in teacher identity in Indonesia is a necessary need. It is because moral values are close and crucial to education. Considerably, Edge (2003) has a publication about morality in ELT that has focused on how principles and issues that have correlated with the western culture are endangered to other traditions. In Indonesia, a study about moral values is still rarely discovered. More research is required to figure out how a teacher's moral principles reinforced students' moral values.

1.3 Limitation of the Problem

This study has a limitation of the problem that only investigates the experience of a teacher in applying her personal morality to reinforce students' moral values.

1.4 Formulation of the Problem

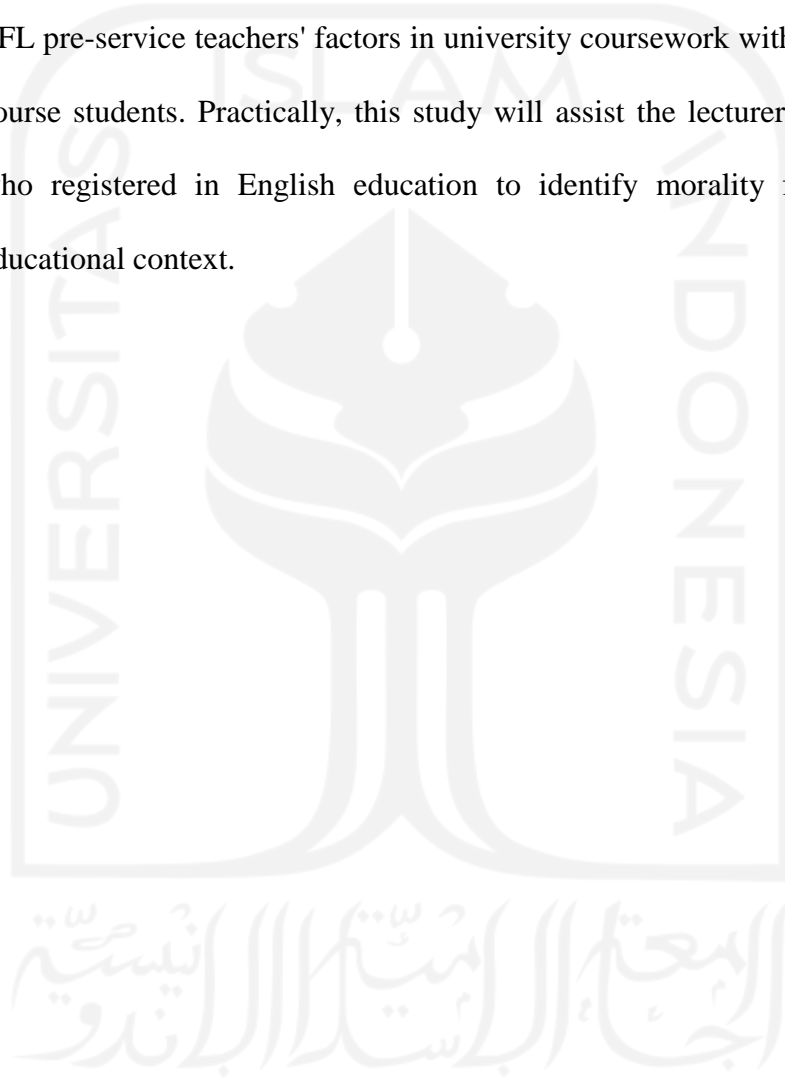
How does an EFL teacher experience in applying her personal morality to reinforce students' moral values in a language classroom?

1.5 The Aim of The Study

According to research's problem, the goal of the study is to retell the stories of the Indonesian teacher's experience in applying her personal morality to reinforce students' moral values in a language classroom in language classrooms.

1.6 Significance of the Study

The study provides involvement in the area of English education empirically and practically. Empirically, the study enhances the readers' knowledge about teacher morality through a narrative study that identifies EFL pre-service teachers' factors in university coursework with non-English course students. Practically, this study will assist the lecturer and students who registered in English education to identify morality factors in an educational context.



CHAPTER II

LITERATURE REVIEW

Chapter 2 is a literature review. This subchapter elaborates systematic analyses of references related to the title of the research. The literature includes journal articles, dissertations, theses, books, other research reports, and electronic media resources.

2.1 Notions of Moral Values in Education

Moral values are significant and not a simple theory. It is not sufficient to only know what is polite and what is impolite. According to Hurlock (1956), moral originates from the Latin word and its meaning, manner, custom, and way of life. In the same way, Ayeni (2012) confesses that the employment of the word 'moral' favors someone's actions that present behaviour that is acceptable or not. It implies that morality is an activity that tries to guide the individual to be rational.

Everyone has a different perception of the value of life. Morality is part of value called moral values; however, not all values are integrated (Susana, 2018). Moral value stems from the realization of the understanding of divinity and human values in life. Consequently, these values will guide human knowledge and creativity appropriately (Linda & Eyre, 1997). They classified moral values into two groups, moral values of being and moral values of giving. The moral value of being is a value about how to act and treat people, including honesty, courage, peace of ability, self-confidence and potential,

self-discipline and moderation, fidelity, and chastity. The moral value of giving is a value given by an individual to somebody else such as loyalty and dependability, respect, love and affection, unselfishness and sensitivity, kindness and friendliness, justice and mercy.

Galeotti (2003) stated that moral values are related to tolerance of acceptance, it depends on the social perspective. Moreover, Ayeni (2012) claims that someone's values about politeness and impolite are connected with education. So, teachers need to teach moral values in education. According to the study of King (1947), there are two primary social education purposes: application and value. It means that education must teach not only theory but also learn moral values By-Law Number 20 of 2003 concerning the National Education System, Article 3, the purpose of education in Indonesia is:

"advancing student abilities in becoming human beings who obey God and devoted to God Almighty, have good character, are healthy, knowledgeable, capable, creative, independent, and become citizens who are democratic and responsible."

Setiawan (2020) explains that since Indonesia uses the "bottom-up" curriculum, every school in Indonesia uses the same orientation to implement education. In this case, the Indonesian syllabus is the basis for the implementation of education. Based on the second assessment, or referred to as core competencies, students must respect themselves and their surroundings, have a disciplined attitude, take responsibility for the tasks given, and be polite when interacting with the surrounding environment. The curriculum implemented by the government grabs the morale in the

assessment. According to Joseph & Efron (1993), the teacher is a moral tutor; they teach subjects and teach moral values to students. Besides parents, the teacher has an essential role in shaping students' moral values because almost half of the time a student is spent at school.

The school becomes one of the places for student development. In this case, moral education enables students to understand moral values. Consequently, the teacher role turns out to be vital because it contributes to students' moral values. Lortie (1975); Blase (1986); Joseph & Green (1986) believe that teachers should realize that every action they do will produce moral values. Suyatno *et al.* (2019) state that teachers' principles to moral values can be reflected in how teachers teach students. Teachers who possess good attitudes about moral have a broad view of moral values. Besides, Katz *et al.* (1999); Noddings (2002); Coombs (1998); Reitz (1998); Thompson (1997) have underlined the crucial points of teacher moral values such as; ideologies, privileges, job, care and caring, objective, fairness, truthfulness, trustworthiness, empathy, patience, accountability, wise, and variations on norms that develop in society.

In order for students to have a good understanding of ethics, teachers must have good understanding and teaching abilities. According to the goals of education in Indonesia, one indicator of good student moral values is students can be polite when interacting with others. Moreover, Schuitema *et al.* (2008) stated that it can be trained to employ problem-based learning, work in groups, discussions, and use subject topics incorporating moral

issues, dilemmas, and values. According to him, the current strategy used is problem-based learning, in which teachers insert case studies related to prior knowledge in learning and then ask students to discuss wise answers to these cases. Sreide (2006) claimed that establishing an excellent moral relationship with students can create a positive learning atmosphere. Altan & Lane (2018) claim that personal attributes, an attitude gained from imprinted experience, also influences morality's development. At the end of the discussion, the teacher played a vital role in providing wise insights in solving the case.

2.2 Indonesian Moral Values

Character education has made a significant change in the Indonesian national curriculum (Nadhif, 2017). Integrating character education in learning becomes a response to the emergence of state problems such as the behaviour of student brawls, violence, and student moral degradation (Kuning, 2018). This situation shows that education in Indonesia previously tended to prioritize an orientation towards academic numbers.

Whereas, the father of Indonesian education, Ki Hajar Dewantara, has a thought, namely *Pancadharmatanaman Siswa*, which was compiled in 1947, stated that there are five basic concepts of education, namely the principle of independence, the principle of God's will, culture, nationality, and humanity. He also pointed out that education and culture are inseparable units. This idea is expressed in the cultural principle, which explains that culture is a door to recognize the nation's identity, especially the culture around us. Therefore,

education must be developed based on local culture to see the characteristics of the Indonesian nation on a global scale.

Today the government has formulated a concept of education in the 2013 curriculum, which Indonesia uses as a response to the nation's problems. According to Amini *et al.*, (2017), the implementation of character education in schools will not burden teachers and students because character education has been integrated into every subject in the curriculum. Mukhtar believes that character education comes from two separate words: education and character, which means a process and a result. *Rencana Aksi Nasional Pendidikan Karakter* (2010) pointed out

“Character education is mentioned as value education, character education, moral education, character education which aims to develop the capacity of all school members to make good and bad decisions, exemplify, maintain what is good & realize the goodness in everyday life wholeheartedly.”

Therefore, it can be concluded that character education is an effort by the government to develop good habits, which are carried out with the support of knowledge and emotions that value the moral value of the Indonesian nation.

Quoting *Pusat Kurikulum dan Perbukuan* (2011) the function of character education are to (1) build a multicultural national life; (2) building a nation that is intelligent, cultured, and capable of contributing to the development of human life; develop the potential to be good-hearted, good-minded, and have good behaviour and good example; (3) Establish the attitude of a citizen who loves peace, is creative, independent, and can live in harmony with other countries. In addition, the National Long-Term Development Plan (RPJPN) 2005-2025 Character education is placed as the

foundation for realizing the vision of national development by forming a society with noble, moral, ethical, cultured, and civilized character based on the philosophy of Pancasila. Thus, the government hopes that the implementation of character education can be one way to advance the country.

To support this, the government has formulated an essential character education guide, which states that four priority values influence a person's character, including thought, sports, heart sports, and feeling and initiative. These four values are formed according to the culture of the Indonesian nation, including: (1) the characteristics of thinking include intelligent, critical, innovative, innovative, curious, open-minded, productive, scientifically oriented, and reflective. (2) The physical characteristics consist of a clean personality, nutritive values, discipline, sportsmanship, toughness, reliability, toughness, friendliness, cooperation, decisiveness, competitiveness, cheerfulness, and persistence. (3) The characters of the heart are faithful and cautious, honest, trustworthy, responsible, empathetic, dare to take risks, never give up, are willing to sacrifice, and have a patriotic spirit. (4) Characters of feeling and initiative are friendly, respectful, tolerant, caring, helpful, cooperative, nationalist, cosmopolitan, prioritizing public interests, proud to use Indonesian language and products, dynamic, hard work, and a work ethic.

Based on existing values, *Pusat Kurikulum dan Perbukuan* (2011) concluded that four main characters can be used for teaching character

education to students, including thinking in the form of being intelligent, tough sports, exercising the honest heart, and feeling and intention, namely care. To strengthen the inculcation of character education values in schools, the government describes 18 values that can be used to strengthen the four values of moral values that can be used as benchmarks for learning outcomes in schools, including (1) religious, (2) honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love the fatherland, (12) respect achievement, (13) friendly / communicative, (14) love peace, (15) love to read, (16) care for the environment, (17) care for social, (18) responsibility (*Pusat Kurikulum*, 2009) According to Amini *et al.* (2017), teaching character education will not burden teachers and students because every eighteen values can be used by the teacher and adjusted to the needs of each existing subject.

2.3 The Upbringing of Moral Values in Language Classroom

Singsuriya *et al.* (2014) stated that teaching moral values in schools is of great significance for shaping network tendencies and solving social and political problems. In other words, the choice of receiving moral values education is to give people the opportunity to truly understand how some people should act, deal with the impact of their activities, and consider other alternative activities with similar circumstances (Bouchard, 2002). Therefore, providing moral learning in school is an acceptable choice for forming a lack of learning character.

It is essential to have a solid moral belief as a teacher Beattie *et al.* (2000). Gholami *et al.* (2020) and Altan & Lane (2018) declare the educational background influences teacher moral values. Bad experiences leave the same sense of moral values as these experiences. The moral values formed by each person is different because the things they experience are different. Therefore, all school members must play an active role in achieving good moral values.

According to Linda & Eyre (1997), there are two types of moral values that can be used to teach students. The first is the moral value of being, which means evaluating a person's behaviour or the value of treating others, including (1) Honesty refers to the consistency between what is talked about and what is done, in the form of honesty, not fiction and trustworthiness. (2) Courage refers to trying new things, rejecting inappropriate things, not paying attention to most people, and letting others believe them. (3) Peaceably means the ability to deal with problems peacefully and calmly, which means finding a solution is better than arguing. Peace means being able to remain calm and peaceful in the face of differences. (4) Self-confidence and potential, believe in personal abilities and talents that can be used to develop into better human beings, in the form of having confidence in one's abilities, being ambitious and being able to survive in the face of adversity. (5) self-discipline and moderation, self-discipline is described as the ability to regulate and balance all of one's behaviours and acts. On the other hand, moderation is benevolence chosen by another to build and stabilize

everything in life. The attitude emerging from these two values is to control and balance all the activities and actions that a person will face and take responsibility for the actions, rather than judge other different people. (6) Fidelity and chastity. Fidelity is a quality that is demonstrated by one's continued faithfulness and support of oneself, whereas chastity is the virtue that moderates our sexual urges. The attitude of always supporting oneself, having the high motivation to continue to believe, and stay away from God's prohibitions are attitudes that emerge from moral values , fidelity, and chastity.

The second type of moral value by Linda & Eyre (1997) is the moral value of giving: the value from one person to another in one form: (1) Loyalty and dependability. Loyalty is the sincerity with which something is implemented and carried through; meanwhile, dependability is the consistency of performance or behaviour. Doing homework seriously, contributing to school activities, and being consistent with what you do are examples of loyalty and reliability in school. (2) Respect, the foundation (and frequently, the incentive) for various other fundamental values in life. Respect means respecting every school member, being polite, respecting teachers at school, and respecting differences of opinion. (3) Love and affection. Love is the most profound manifestation of desire and emotion, and affection is regarded as a kind of human impulse. Respect teachers and friends; teaching friends who do not understand the material is a form of love and affection. (4) Unselfishness and sensitivity. Unselfishness is one of the most critical traits

that someone may have. Sensitivity is described as the ability to become more focused rather than self-centered. Not being selfish, helping friends who are in trouble, not being selfish, tolerating differences, being empathetic to the condition of friends are examples of moral values that can be taught to students. (5) Kindness and friendliness. Kindness is a human trait that promotes happiness, and friendliness is a factor that affects kindness. Kindness and friendliness can be in the form of a caring attitude towards friends, helping friends who need help, smiling and greeting school members, understanding problems to find solutions, and being cheerful. (6) Justice and mercy. Fairness, legality, entertainment, and work are all aspects of justice at the same time., mercy is a gesture of kindness or pity that provides relief to those who are unfortunate in helping less fortunate friends, defending the truth, not discriminating against friends, and obeying school rules.

The moral values mentioned by Linda and Eyre can also be found in the character education design formulated by the Indonesian government, including honesty, risk-taking, faith, never giving up, empathy (heart), and toughness (physical), mutual respect, willingness to sacrifice, prioritizing public interests, caring, helpful (feeling and intention), creative (thinking).

2.4 Theoretical Framework

Moral values result from a valuation of the process of implementing the understanding of divinity and human values in life. Consequently, these values will guide human knowledge and creativity appropriately (Linda & Eyre, 1997). In the context of the learning process, the teacher should have a good understanding of moral first before teaching the students. Furthermore, Hinchliffe (2001) stated that pedagogy is a teacher's effort to train students who aim to develop an upbeat personality in learning process. This may present how the teacher's performance in teaching.

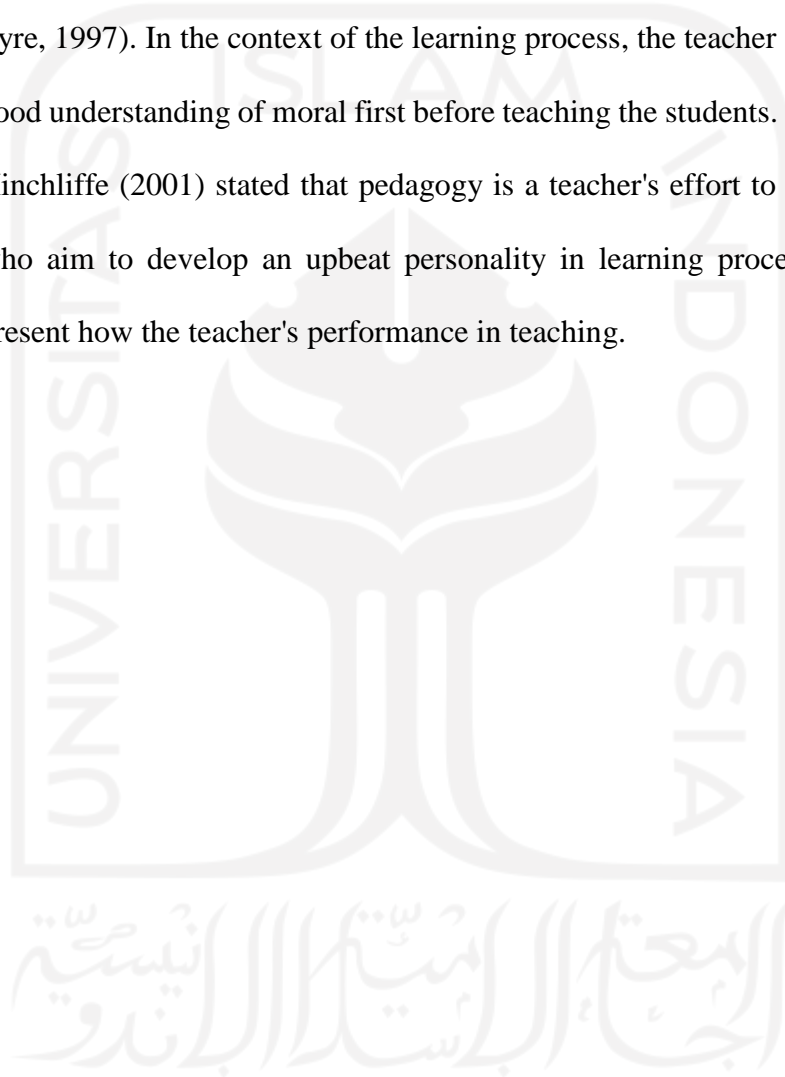


Figure 2.1 Theoretical Framework

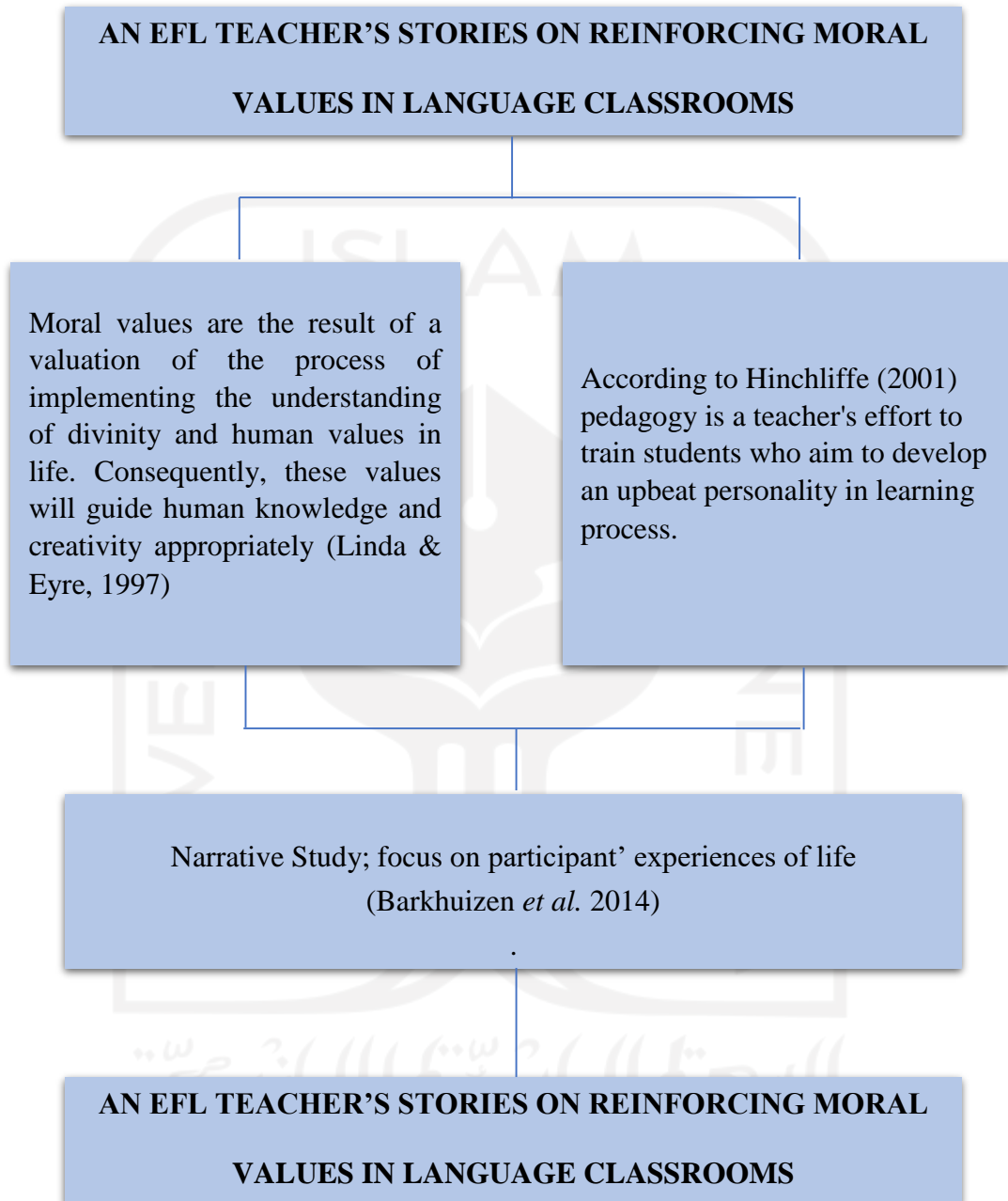


Table 2.1 Matrix of Interview Question

DEFINITION	COMPONENT	INTERVIEW QUESTION
<p>Moral values are the result of a valuation of the process of implementing the understanding of divinity and human values in life. Consequently, these values will guide human knowledge and creativity appropriately (Linda & Eyre, 1997)</p>	<ul style="list-style-type: none"> - Subjective perspective - Human values - Moral value of being - Moral value of giving 	<p>1.1 How do you define morality? 2.1 How important are moral values for you? 3.1 How do you teach the students moral values?</p>
<p>According to Hinchliffe (2001) pedagogy is a teacher's effort to train students who aim to develop an upbeat personality in learning process.</p>	<ul style="list-style-type: none"> - Teacher's efforts in disciplining students - Teacher's efforts in managing students' compartment - Teacher's efforts in introducing good norms to students 	<p>1. How do you contextualize the materials to teach the students? 2. How do you set learning objectives related to moral values? 3. How do you design lessons that include moral values in the learning that will be taught? 4. How do you give / arrange instructions to students so that moral values can be reflected in them? 5. How do you develop learning methods that incorporate moral values? 6. What do you think about the diversity of students' understanding of moral values?</p>

CHAPTER III

RESEARCH DESIGN

This chapter discusses the research methodology that contains research design, data preparation, research participant, data collecting technique, and data analysis.

3.1 Research Design

This research aims to retell the EFL teaching experience in reinforcing moral values in a language classroom in Indonesia. Golombek & Johnson, (2004) in their research, show the connection between emotions and cognition. In line with Golombek & Johnson, Teng (2017) considers a narrative approach that can be used to explore the relationship between the teacher's identity and emotions. Thus, the study of narratives can provide perspective from participants' experiences and can be used to investigate morality in schools.

3.2 Data Preparation

The data preparation consists of reviewing the constructs, making the consent form, and setting the research participant.

3.2.1 Consent Form

According to Barkhuizen *et al.* (2014), some ethics should be obeyed in narrative research; one of them is the consent form. It aimed to notify the participant to contribute to the research. For this reason, the consent form that contains information about the research has been conducted, and the willingness to become participants of this research

will be sent to ask for their availability for interviews and observations to be conducted. Besides, this study uses a permit issued by the institution as an official letter in conducting interviews.

3.2.2 Data Resource

The data was collected using interviews. This research uses the interview as information from the participant provided.

3.3 Research Participant

The participant of the research is a teacher of English language Education. The researcher will take the participants from the secondary school in Kudus. One of the requirements to meet the participant candidates in this research is teachers who have accompanied students in moral experiences or teachers who insert and contextualize learning according to Indonesia's prevailing morals. It is because the researcher believes that teacher morality can influence students' morality. In writing this research, the researcher can determine the sample of teacher morality in Indonesia whose hopes are dense to contribute to the provision of moral learning at the educational level. According to Hardy (2010), teachers who have practice apprenticeship know the actual field situation. Furthermore, he said that teachers' experience could shape the identity of who can be accepted in society.

3.4 Data Collecting Technique

Data is a statement that can be studied scientifically. In contrast to quantitative research that uses numbers as primary research data, quantitative

research data can be experienced by an individual. Barkhuizen *et al.* (2014) state that an interview is an appropriate method to gather the data in narrative research. Hence, the semi-structured interview will be applied in this research. The researcher asked the participant the questions based on the interview list then the additional questions will be asked to clarify the answer. Next, the researcher interviewed the participant one to two times on different days.

Narrative research is very dependent on researchers and participants. If one aspect cannot work well, the results obtained not maximized. In carrying out narrative research, some things need to be done by researchers. The first is to determine the construct of the study. Construct is very crucial because it is like the heart of the study. After that, researchers arrange questions based on the existing construct. Then gathering the data, this research merge and investigate the description from participant through the interview.

3.5 Data Analysis

According to Polkinghorne (1995), narrative analysis can be divided into two forms; data collection that will be processed by paradigmatic and data collection methods derived from the understanding in interviewing participants who will be put together into a complete story. Therefore, the researcher will use thematic analysis because it fits with narrative data. According to Barkhuizen *et al.* (2014), in thematic analysis, participants' answers will be translated into code and collected with a similar theme. The data collection will be obtained through interviews and recorded for a

transcript. Afterwards, the data will have translated into code. Code translation is a concern to the researcher because it must be done carefully and focuses on participants' core meaning. The following process is collecting the code into the same theme, which will be analysed with existing theories.

3.6 Trustworthiness

Barkhuizen *et al.* (2014) define trustworthiness as a question that connects finding and reality which wants to be displayed. He added that there are two levels of trustworthiness. The first one is the correlation between the researcher and participant, and the other is which part of the story will be displayed in the study. Hence, the second part seems to be an option because researchers can display the reality of the participants who can represent their perceptions of educational morality directly

CHAPTER IV

FINDINGS AND DISCUSSION

This chapter consists of findings found in the research, and it is a discussion. The findings in this research are the data that was collected through interview. Therefore, the discussion briefly contains the explanation of interview results as the primary data of this research.

4.1 Findings

This part discusses the findings found during the interview, such as Mrs. Jasmine's stories on reinforcing moral values in the language classroom and all the processes on how I collected the data and categorized the data.

4.1.1 Data Presentation

Mrs. Jasmine participating in the study to help me with my research as much as she could. The data collection was carried out twice online and by meeting in a cafe. I contacted Mrs. Jasmine to ask about availability and made an appointment due to her business as a school treasurer. I prepared the consent form as a form of being willing to accept the interview when preparing for the interview questions. After doing the interview, I did transcribe the interview into a transcript; it was translated and thematized. Besides, I found five major themes and more than ten sub-themes from the transcript.

Figure 4.1 Sample of thematized transcription of interview

T	6	Dari yaa.. <u>ya memang dari pemerintah bahwa tuntutan abad 21 anak punya 4C itu.</u> <u>From... the government requires students to have 4C.</u>	Moral value of being: self-discipline and moderation (responsibility)
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4.1.1 Coding and Thematizing

Thematizing was a process of grouping the data that has been obtaining. I grouped all the participants' answers into themes based on analysis, but I only used those that fitted the theme I raised. I categorized the bound theme as a prominent theme, representing how teachers can strengthen the classroom's moral values. Table 4.1 showed the sample of theme and sub-theme in the appendix.

Table 4.1 Sample of themes, sub-themes, and coding

THEMES	SUB-THEMES		CODING
Moral value of giving	Kindness and friendliness	Care	MVG-KNF/CRE
		Helpful	MVG-KNF/HLP
	Loyalty and dependability		MVG-LND
Moral value of being	Peaceability	Patience	MVB-PEA/PTC
		Calmness	MVB-POA/CLM
Moral belief	Teacher belief		MBF-TBF
Curriculum demand	Skill of 21 st century		CDM-SOC
	Character education		CDM-CED

In addition, I have further defined the code written, as shown in Table 4.1.2. At the same time, the full version of the code and its definition can be found in the appendix. It can be explained how the code is composed of teacher sentence lines with specific topics and subtopics.

4.1.3 Mrs. Jasmine's Stories

This part contains finding that I got from interviews, such as the ideal teacher's stories, the stories of skills and attitude in the language classroom, and stories of the habits in teaching students in class.

Mrs. Jasmine's stories of the ideal teacher

Ms. Jasmine is now one of the senior English teachers in one of the best middle schools in Central Java. Previously, Mrs. Jasmine had been teaching in a school with a religious background for the past 24 years, but she eventually decided to take turns to attend this school for personal reasons. In school, Mrs. Jasmine worked as a teacher with additional duty as treasurer. Becoming a teacher was Mrs. Jasmine's future goal since she liked to share and teach friends when they were studying. She studied hard with curiosity and continued to study at the Teacher Education College.

After becoming a teacher, she felt happy and sad at the same time because of students' bad attitude. She had cried many times before her eldest son was born and that changed Mrs. Jasmine's life. She believes that children are entrusted by God and they must be educated in love and compassion, while Mrs. Jasmine believes that students are her children. Therefore, she applied the same principle to her students.

During her teaching period, she said that moral values are included in character education, which is reflected in the core

competencies of the Indonesian curriculum. Besides, Mrs. Jasmine complied with and implemented the instructions of the Ministry of Education. Mrs. Jasmine believes that it is very important for students to think critically, be creative, and have good communication and collaboration skills. It was following the direction from the government, she stated

“Yes ... like this, right in accordance with this demand, yes, the current curriculum demands that we have to equip children for the achievements of the 21st century.”
(Interview/ CDM-SOC/4)

Therefore, Mrs. Jasmine hopes that the students can learn English and have life skills that they can use in the future. In order to train students to master 4C skills, Mrs. Jasmine uses a method that covers these skills. She taught students with zest and patience. The 4C skill is called the soft skill related to Emotional Intelligence Quotation (EQ), which includes self-awareness in critical thinking, taking risks, and managing time in self-control, integrity, self-confidence, empathy, initiative, and trustworthiness. Mrs. Jasmine said,

“So, for example, if there is a reading, why, for example, why there ... why is this, how many children, so for example, if you teach reading so we slowly taught per sentence, the child is guided, slowly, understand, what's wrong, why is this why that's the process.”
(Interview/CDM-SOC/4)

From the quote above, it can be seen that Mrs. Jasmine's attitude teaches critical thinking to students. It is clear how Mrs. Jamine teaches students patiently. Some student did not immediately

understand the learning process. However, Mrs. Jasmine believed they could be understood when they were taught frequently. She said that moral values are also included in character education reflected by the Indonesian curriculum's core competencies that would be understood slowly with the repeating technique.

Teachers are the living sample of good attitudes and values

There are two aspects to teaching moral values to students, namely, being and giving. Both of these aspects could be found in Mrs. Jasmine's teaching moral values to students. For Mrs. Jasmine, the concept of moral value is the inherent morality of everyone. She believes that every teacher has an obligation to teach and set a good example for students.

Similarly, Mrs. Jasmine also holds religious concepts in her life and uses these concepts in her teaching. An example is *amanu wa amilus sholiha*, which means believing and doing righteous acts. She held the principle that students were entrusted by God whose must be educated wholeheartedly. Consequently, she will get the glory. For this reason, Mrs. Jasmine had the principle that kindness could be started from small things such as teaching people, smiling, teaching kindness, comforting sad people, and feeding hungry people, which she believes could be his "savings" later if done sincerely.

Moral values were carried out by way of indirect teaching, she said,

"...give example to students that we care for them, then other students will imitate what we do. For example, there is a student bullied, then we say "hey, you cannot do this, it is okay" then they will realize that the teacher gives them good example."
(Interview/MVG-KNF/CRE/9)

In other words, Mrs. Jasmine always took actions such as greeting students, praying before and after learning, asking male students to erase the blackboard, and paying attention to students. Mrs. Jasmine did not blame the students when they encountered problems or did not do their schoolwork.

"...we teach them to respect, sometimes the teacher do not care, they like to get mad to students "you do not do your homework" whereas we do not know what really happen till they do not do the homework. Maybe there is something wrong at home, well we also teach it for tolerance."
(Interview/MVG-UNS/TLR/25)

Mrs. Jasmine teaches the students moral values of giving, namely respect which means accept somebody for who they are. For Mrs. Jasmine, the student who did not do the homework does not necessarily mean that they do not respect her as a teacher. She did not want to punish students, such as telling students outside of class. She taught the students subtly, she told:

"but I try to make them understand, "the other students have done, what about you? If you do not, how about your grades?" they usually answer "yes, I can only this, ma'am" later, they will collect individually even though it is too late, but it is okay."
(Interview/MVB-SNM/30)

Mrs. Jasmine appreciated her students' growth, appreciated students getting their rights, such as learning. She believes that if she respects other people, then they will do the same.

Mrs. Jasmine loved their students so much. Because she believed that the students were good children and successful children.

It was the duty of a teacher to lead them to success, she stated

"what I want is... for example, if there is a student lazy, I feel pity about them, they still have a long future, if we do not teach them how about them later, it is more like that."

(Interview/MVG-UNS/EMP/40)

The attitude of loyalty shown by Mrs. Jasmine is a testament to her sincerity in carrying out her duties as a teacher where she really cares about her students who have a long future. Some students told Mrs. Jasmine because they felt close to her three years ago. A student whose parents worked as parking attendants and household assistants made him lazy to study because he thought that what he was learning was not significant. Since Mrs. Jasmine already knew it, the story approached him and slowly invited him to discuss sincerity and enthusiasm through attitude and courage. Finally, he was in college while being a parking attendant. In comparison, these students did not have the desire to continue their studies at university before. Recalling this moment, Mrs. Jasmine was both sad and proud. She felt that she had become a successful teacher.

Besides, she also helped many students when they did not understand the lesson. She stated,

"at first he said he could not ", ma'am I cannot", then I approached him so finally he dared to tell."

(Interview/MVG-KNF/HLP/43)

Sometimes students who already understand try to break their spirits, but Mrs. Jasmine explained to appreciate them since they still studying. She never discriminates in helping students, as she said

"sometimes in SMA 1 the parents say "thank you, Mrs. Jasmine, my children say that you are very kind, kind to every student." that is it."

(Interview/MVG-KNF/10)

Ms. Jasmine is very happy because she thinks her students know that she loves them with all her heart and will succeed.

Teacher's belief in teaching students in class

In class, Mrs. Jasmine used the first core competency (KI 1), which included religious values. She always invites students to pray at the beginning or end of their studies. Therefore, Mrs. Jasmine is worried that due to the development of the times, students believe that they can get what they want without the legacy of God. Mrs. Jasmine always teaches students that prayer is very important, because luck comes from God. Lucky is a process involving prayer, hard work and social attitudes. The requirements of the new era require students to have a good social cooperation attitude.

At the same time, Mrs. Jasmine has set learning goals that involve audiences, behaviours, conditions, and levels to adapt to the new era. Therefore, Mrs. Jasmine involved students in the group discussion in order to train them.

"In behaviour, I mentioned student activities that can used to good habits, for example through group discussions."

(Interview/MVG-SNM/97)

Mrs. Jasmine invites students to respect each other, cooperate actively, take care of friends, cultivate self-confidence and help each other. This is a model of her behaviour.

“...for example, there is a student who insecure, shy, silent in the middle of teaching, I do not ask her to “hey do not insecure” but I ask the other “hey, sit there please, stay with her” or “let us go forward, it is okay”, so we ask them to care with other”
(Interview/MVG-UNS/EMP/9)

Generally, group discussion is used to train students' critical thinking skills concerning case study in text. They would discuss what happened in the text, why, then requested the students to explain. Mrs. Jasmine presented her role not only observed the students but also assisted them to solve the problem.

Furthermore, Mrs. Jasmine contextualized the teaching material to train students' moral value to give students broad views of culture. She prohibited the students from following a non-Indonesian culture while teaching in a school with a religious background. However, Mrs. Jasmine allowed the students of this new school because of its diversity. She stated,

"because there are differences in backgrounds, I mean there is (non-Islamic), please (tolerate) each other."
(Interview/MVG-UNS/TLR/92)

According to Mrs. Jasmine, the polite student cannot be described with certainty. However, students who study well are responsible for their work and show a sufficiently polite attitude towards Mrs. Jasmine. She believes that diversity allows students to

have a board view of diversity She argued that diversity could make the board view of students as she said,

"the diversity of students in understanding moral values will enrich their insights in making them more tolerant of one another."

(Interview/MVG-RSP/135)

Mrs. Jasmine never condemned the students, even if they were impolite. No matter what the students are, Mrs. Jasmine likes to accept them first. When she makes observations while the students are sleeping in class. Afterwards, she subtly reminded them to avoid rejection or embarrassment.

"yes, but it is okay, I pray to God first, accept them whatever they are, so for example he usually lying down I think maybe he is stay up the night before."

(Interview/MVG-SNM/109)

4.2 Discussion

In this part, I tried to explain the connections between the data with the theories stated earlier. Thus, I describe the finding of teacher role in guiding students, Mrs. Jasmine believes that teachers are curriculum executor, group discussion is a tool to improve students' moral values, and the growth of teacher moral values.

4.2.1 Teacher's role in guiding students

I analyzed the data based on Linda & Eyre (1997) theories and found two kinds of moral values. There is the moral value of giving and the moral value of being. The data was found in the 56 rows of the transcript. Unselfishness and sensitivity were the most applied by

Mrs. Jasmine; however, self-discipline and moderation stand in second place.

4.2.1.1 Teacher's attitude in teaching moral values of giving

Students' attitudes depended on values given by the educator. The teacher has essential role in teaching students because she should maintain great values to share with students (Linda & Eyre, 1997). Thus, Mrs. Jasmine tried to give the students what she had.

Unselfishness and sensitivity are proof of compassion

The teacher appropriately has the appropriate input of moral values before teaching to the students. Teachers should meet the requirements of being classified as a good teacher, such as being unselfish and caring for students (Linda & Eyre, 1997). One of the teaching of moral values can be done through an exemplary principle where students imitate what the teacher does (Pusat Kurikulum dan Perbukuan, 2011). Both attitudes can be found in Mrs. Jasmine, who taught respect for students, as shown in the transcript below. Mrs. Jasmine is one of many high school teachers in Kudus who believed that teaching would give the student knowledge and many more.

Besides, Mrs. Jasmine not only taught English but also taught life-skill which could expand students' thinking. Still,

Mrs. Jasmine realized that students' destructive behaviours could happen for a reason, so she tried to assist the students with a problem (Sinha, 1984).

Another discovery of Mrs. Jasmine's unselfishness and sensitivity is her acceptance toward less well-behaved students in class.

"Yes, but it is okay, I pray, I ... accept him for what he is, so he often, for example, *glosor* or something ... maybe he keeps staying up late ..."
(Interview/MVG-UNS/ACC/109)

For Mrs. Jasmine, it is essential to find out what happened to the students. She did not want to immediately judge those students who did not perform well in the school because she was worried that the students would dislike her and did not know anything about the course.

Mrs. Jasmine uses a subtle way to teach students how to behave correctly in accordance with moral requirements.

She did not expect and never forced her students to act like she wished because she believed that every student was polite. But she did not let the students do that. She still provided guidance to the students on what is good, what can be done, and what is bad or should not be done. She stated,

"Em... not really much, it is not good if we sue students, good children cannot be defined, when they are successful it is (good)"
(Interview/MVG-UNS/75)

Therefore, Mrs. Jasmine, who has always cared about the students, will make the students regard the teacher as someone who will support them no matter what. Teachers will allow students to study in a comfortable way, so they will feel comfortable academically and socially during the learning process. Consequently, students will learn more in class because they believe the teacher will help students when go through difficulties.

Kindness and friendliness are the savings for the next life

Kindness is an attitude that seems easy to do, but not everyone can do it. Kindness means the desire to care and help others (Salzberg, 2011). Mrs. Jasmine's belief was influenced by religion as she believed that kindness (*akhlaqul karimah*) was a principle that must be held because she believed that it could be used as "savings" for the next life.

Mrs. Jasmine's teaching moral value uphold students to care liked Mrs. Jasmine did. Whenever students found it challenging to understand the material, she always helped them without discriminating against these students, as she said,

"Sometimes, the parents of students at SMA 1 say, "my child told me that Mrs. Jasmine is good to all students, thank you, ma'am."
(Interview/MVG-KNF/10)

She did not mind helping all the students, even the quiet ones. First, Mrs. Jasmine will get in touch with them and ask them to speak slowly until they feel comfortable and willing to speak. She would embrace and guide the students wholeheartedly as much as she could. Thus, because she was very careful with their students. She said,

"I care to them I will teach them as much as I can."
(Interview/MVG-KNF/CRE/40)

She actively engages students in kind teaching. For example, a student feels insecure and then keeps quiet during the learning process. Consequently, she did not hesitate to ask other students to sit with the student.

An indifferent attitude towards students is crucial for teachers, because it makes students feel more comfortable and can trust them easily. Besides, information conveyed by teachers who earned students' trust will be accepted by students to progress more effectively.

Accordingly, kindness became the basis of one's moral values. Mrs. Jasmine's character is full of kindness, making her a moral person (Jones, 2009). He added that students were in the process of becoming moral. Good habits and good role models should be developed. Her students could feel the kindness she gave, so they can imitate Mrs. Jasmine's life. Mrs. Jasmine believes that if she sets a good example in

a good way, students will slowly realize and imitate what she teaches.

Respect makes students feel meaningful

The diversity of students' backgrounds made them had a broad view of morality. Mrs. Jasmine respects the students' diversity as she never thought of equating students' understanding. This approach has a positive effect on students learning and respecting another belief they have never known before. Mrs. Jasmine stated,

“The diversity of children in understanding moral values will enrich their insight and make them more tolerant of one another.”

(Interview/MVG-RSP/135)

For this reason, Mrs. Jasmine never discriminates against students, indolent students. She added that she never punishes the students to do the homework outside of class. However, she respects the growth of students. She stated,

“...for example, they do not do their homework. I do not ask them to get out from the class because it reduces his right to attend lessons. They have their right.”

(Interview/MGV-RSP/27)

Teaching moral value, which successfully shaped the students was by creating good relationships with students, which believed efficacious than teaching moral value in explicit ways (Campbell, 2004; Willemse *et al.*, 2008) as well found in Mrs. Jasmine's teaching. Mrs. Jasmine did not

hesitate to thank the students for their efforts, such as praising and inviting other students to dare to answer questions. Hence, it could make the relationship between teacher and student stronger as students can comfortably accept and imitate the teacher's behaviour.

Furthermore, when teacher do not hesitate to praise student, it makes the teaching environment more positive. Consequently, students won't hesitate to do good to friends and teachers. This issue can more effectively guide students to receive good moral guidance, because they believe that even if they still make mistakes, the teacher will respect them and help them become better.

Love and affection will bring out a charisma

The enjoyable learning requires teachers to be full of love and care for students. Love is an expression of someone's emotion, whereas affection is basic human instincts (Linda & Eyre, 1997). Mrs. Jasmine takes her students as children and will guide them wholeheartedly. Additionally, Mrs. Jasmine's emotion could shape communication and interactions based on affection (Azizah & Kurniawati, 2013).

Teachers who teach with affection would prefer to teach with a smile rather than using punishment to deliver

teachings. This fact will establish a harmonious relationship with the students. Besides, the teacher will appear more charismatic in the student's eyes, so an authoritative and respected figure will emerge from the teacher's friendliness. As a result, students will respond to the teacher with a positive attitude to appreciate the teacher who loves them.

Mrs. Jasmine's love and affection presented to students could be accepted properly. She holds the principal to prioritize attention to students (Azizah & Kurniawati, 2013), whereas she felt pleased as she said,

“I love them and I believe they can be successful. I feel very happy when guiding them.”
(Interview/MVG-LNA/61)

Loyalty and dependability are a prefix to respect others

The imminent urgency of education, including human activities, puts teachers in an influential position. The teacher's responsibility is not only expressed in his attitude but also in how he thinks and motivates students (Keller, 2007) in the same way Mrs. Jasmine used various ways to attract the attention of her students to take part in the lessons, she said

“Based on my experience, students do not listen to learning. I ca not explain if there is no media. I prefer to explain in a scribbled media so I can describe the material clearly.”
(Interview/MVG-LND/48)

In addition, Mrs. Jasmine's love for the students is unwavering, because the students gradually and surely become morally good. Moreover, the principle of obedience to God insisted by Mrs. Jasmine was also indirectly distributed to the students, which made the students participate in this work. Consequently, it classifies Ms. Jasmine as a teacher who is loyal, confident, obedient, empowered and involved (Khan, 2015).

Loyalty and dependability are good aspects for students to acquire. When they better themselves by having those aspects, they would better value themselves, so it would make it easier for them to value or respect other people. In addition, if students are loyal to their studies, they will establish deep connections with classmates and teachers. Therefore, they will feel the relationship between themselves and the teacher and engrave it in their minds.

4.2.1.2 Teachers' contribution in teaching the moral value of being

The teacher should provide an excellent example of how people should get along with others (Linda & Eyre 1997). It turns out that this is important because the teacher will be a role model for the students. Therefore, Mrs. Jasmine

contributed her precious behaviour so that students can imitate it.

Self-discipline and moderation shape students' responsibility

Mrs. Jasmine is accustomed the students to praying at the beginning and end of studies to form student discipline. She emphasized that students should actively obey and pray in the age. She stated,

“With today's developments I am afraid that students underestimate the importance of praying even though we are nothing without prayer. Do not think we get what we want because of ourselves, no, it's about a process. We are obliged to pray to get what we want.”
(Interview/MBF-TBF/8)

The purpose of this activity is to familiarize students with the way of always praying, as Mrs. Jasmine hopes, habits will make students obey God. The moral education on discipline demonstrated by Mrs. Jasmine through her teaching process is performing her duties in accordance with the instructions of the government.

She not only provides students with cognitive abilities, but also provides them with awareness to create an outstanding generation and keep pace with the times. Mrs. Jasmine believes that only one aspect of outstanding students will feel pressure. Therefore, she tried to strike a balance between IQ and EQ.

It is believed that strengthening student discipline can enhance the school atmosphere in moral education (Singh, 2019); even so, Mrs. Jasmine was selected from the smallest circle. According to Farmer (1999), formulating rules is an effective way to train students in discipline. But Mrs. Jasmine never wanted to do this. She trains students' discipline by making students aware of their mistakes as she stated,

"but I try to make them understand, "the other students have done, what about you? If you do not, how about your grades?" they usually answer "yes, I can only this, ma'am" later, they will collect individually even though it is too late, but it is okay."
(Interview/MVB-SNM/30)

Mrs. Jasmine tried to ask a question to evaluate their mistake. Similarly, Tredway (1995) and Saye (1998) classify it as an indirect method, in which the teacher asks the students to stimulate their wise ideas. The guidance she gave to students, in the end, made the students slowly turn out to be more active.

Mrs. Jasmine is concerned about religious value. Therefore, she asked the students who were lying down while studying. She stated

"...when he comes to school, I asked him "have you been praying," I ask him to go out, "*qodho* your prayer" as well as the next day "have you been praying?" then he answers, "I have been praying at dawn, ma'am."
(Interview/MVB/SNM/109)

Devine (2002) pointed out that environment and time play an important role in shaping student discipline. As a result, Mrs. Jasmine tried to guide him at school because she was not at home with him.

One of the measures that can be taken in subject teaching is the sense of responsibility of the students. The importance of students' responsibility to life can make them a role model for other students. Moreover, students' sense of responsibility is not only seen in how they perform in school but also on how they treat their friends. A student's success is inseparable from the teacher who teaches him. Thus, the teacher must provide examples of good behaviour because the teacher has a role in shaping students' character.

Peaceably produces a conducive learning environment

Teachers need calmness in teaching. According to Linda & Eyre (1993), peace means being able to remain calm when encountering undesirable situations. They added that being able to feel calm means accepting and working hard to improve, rather than being rejected like Mrs. Jasmine did to the students lying in the classroom. She stated

"yes, but it is okay, I pray to God first, accept them whatever they are, so for example he usually lying down I think maybe he is stay up the night before."

(Interview/MVG-SNM/109)

For Mrs. Jasmine, the students who did not do the homework did not mean that they did not respect her as a teacher. Her keen interest in students prompted her to find out the reason instead of being angry with the students. The serenity can be found in the transcript below.

"..." hey, are you okay?" I offer what I can help, "it is okay, just do it here".." (Interview/MVB-POA/27)

In addition, Alan & Ertac (2018) pointed out that success at work is related to patience. Mrs. Jasmine patiently helps students show patience in teaching reading, and guides students to understand through sentences. Hence, her love of teaching and religious-based moral practice has made Mrs. Jasmine managed to become a moral teacher.

Tanquility equates to sincerity. The teacher's sincere attitude will produce patience in the face of adversity. Besides, the teacher's calm attitude can create a conducive and effective learning atmosphere had resulted in students getting more benefits from the teacher. A calm teacher solves problems through empathy, and thus establishes a close relationship with the students. In the end, students will imitate the teacher's attitude and treat the same thing that they got from the teacher.

4.2.2 Teachers are Curriculum Executor

The teaching system in Indonesia is based on the adopted curriculum. Since eight years ago, Indonesia has been using the 2013 curriculum, showing that moral education and student learning activities are inseparable (Kurniasih & Utari, 2018). Moreover, this research found that Mrs. Jasmine represented herself as a devout teacher who always did what the curriculum wanted. It provides students with the skills needed for the 2021 century. As she stated,

“As a teacher, it is of great importance to make students think critically, have creativity, have communication skill, and have ability to work collaboratively.”

(Interview/MBF-TBS/1)

Consequently, the curriculum played an important role in schools as Jazadi (2015) declared that curriculum as a product had control in determining the teaching agenda in schools. In the 2013 curriculum, the government makes character education integrated with every subject of learning carried out in learning activities inside and outside the classroom. Therefore, moral education is not only the responsibility of teachers, but also the responsibility of every school member.

In addition, Mrs. Jasmine taught character education to students not only out of government's demands as to character education but also because she wanted her students to have good morals and a good future. She said,

“what I want is... for example, if there is a student lazy, I feel pity about them, they still have a long future, if we do not teach them how about them later, it is more like that”

(Interview/MVG-UNS/EMP/40)

According to the study of Amini et al., (2017), character education is an effort to help students develop into more people physically and mentally. Guiding children to develop good moral character can not only rely on a lesson, but must persevere every day. The role change is a process, so the teacher must teach it every day.

Teachers must work collaboratively and synergize in educating students' moral values. A large number of students who are exposed to moral values will follow the teacher's indirect teaching methods. It is following the finding, which found Mrs. Jasmine asked the students to substitute the prayer, which made the students accustomed to praying on time. Therefore, if every teacher can do this, the students will have good morals.

4.2.3 Group discussion is a tool to improve students' moral values

The 2013 curriculum framework has detailed regulations and provides a variety of learning methods that teachers can use. However, this example is not binding and can be used as a teaching reference by some senior teachers (Jazadi, 2015). The teaching method Mrs. Jasmine did was varying. In short, Mrs. Jasmine often chose group discussion as a method of incorporating students' moral value.

The study conducted by Schuitema *et al.*, (2008) found that group discussions represent a curriculum-based approach that most

effectively improves student morale. Group discussions require students to interact with others. Hence, Mrs. Jasmine always asked students to help friends who were struggling. She said,

“Grup discussion requires students to be active, tell friends who don't know, train self-confidence, and care for friends”
(Interview/TMD-GDS/122)

The steps that Mrs. Jasmine took could form good development in students' moral stages such as tolerance, respect, open mindedness (Saye, 1998), honesty, democratic, appreciating, responsibility, creative Aghni *et al.*, (2020) as well as training in critical thinking and independence (Grant, 1996).

Group discussions provide students with opportunities to interact with other students, which can train students how to treat others. In addition, the group discussion will train students how to communicate when they disagree and reject the arguments of mismatched friends. The group work carried out by the students in the group discussion will leave a deep impression on people. Teachers who participate in guiding and appreciating students' attitudes in the discussion group make students understand morals better. Consequently, moral teaching will have a discernible positive effect so that it will be easy for students to practice it.

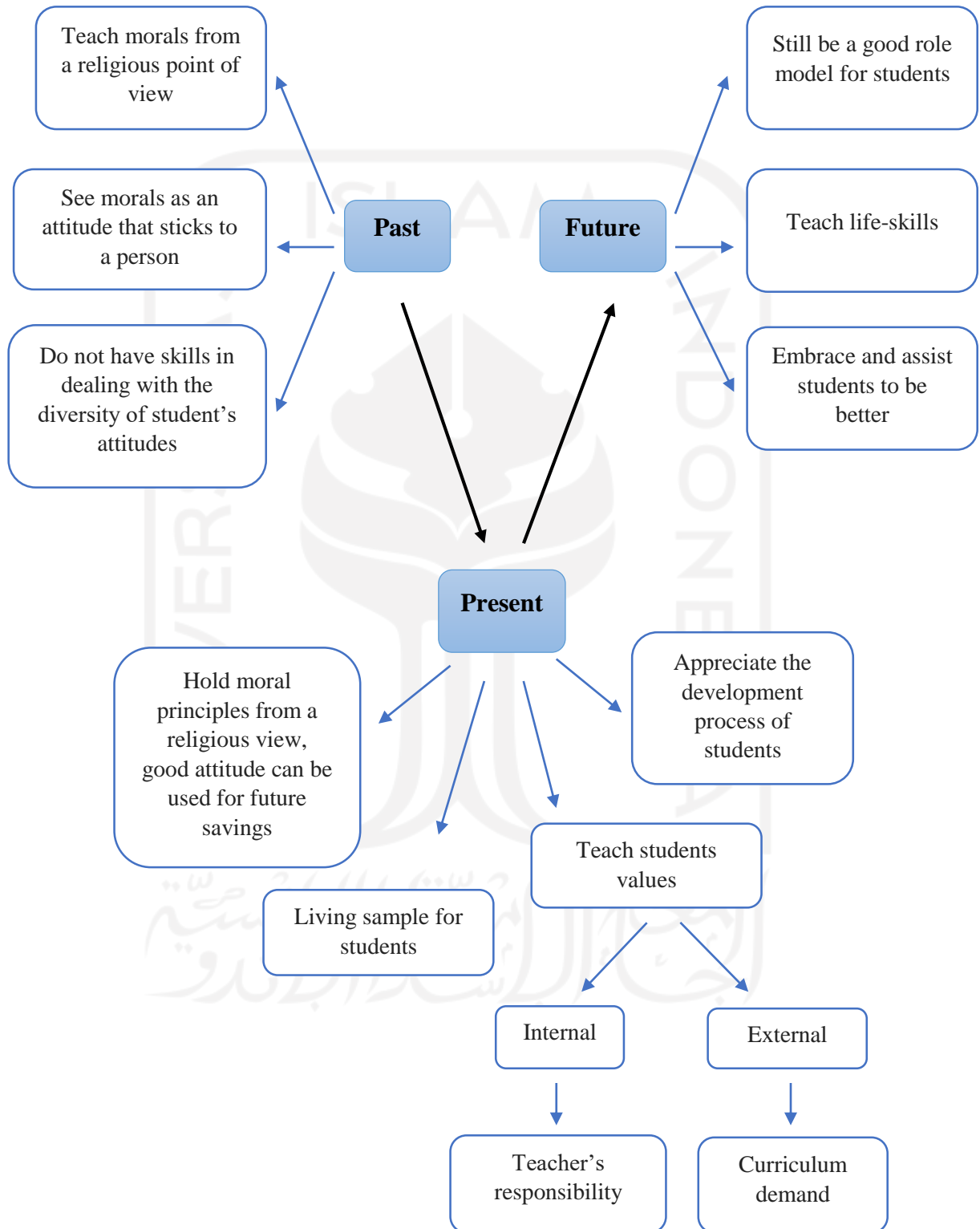
4.2.4 The growth of teacher moral values

The development of Mrs. Jasmine's moral values is a long process. As we all know. As we can see in the past (see Figure 4.2)

Mrs. Jasmine's career started at a school with a religious background. The understanding of Mrs. Jasmine's moral value, the attitude that is attached by person, dissolves into a moral concept from a religious point of view. Due to her lack of experience in teaching, she became frustrated with the students' dishonest attitudes. Her understanding changed over time. The birth of her first son changed her view of teaching. In short, she believes that students are the same as children who are entrusted by God to be guided wholeheartedly. Therefore, Mrs. Jasmine wants to be a good role model for her students.

Time progression allowed Mrs. Jasmine to expand her moral concepts. Currently, she believes that being morally means having faith and doing good deeds, which can be used as savings in the future. For her, charity can be done by carrying out the obligation, educate students wholeheartedly. Besides, the requirement of the curriculum is another reason for teaching moral values. For Mrs. Jasmine, it was very important for students to have life skills in the future. So, she taught them as much as she could. Therefore, she worked hard to help and provide examples to make students better.

Figure 4.2 Mrs. Jasmine’s moral values development



CHAPTER V

CONCLUSION & SUGGESTION

This chapter involve the conclusion of the research, that is the brief summary of the findings that I have collected and the suggestion for further research relates to reinforcement of moral value in a language classroom.

5.1 Conclusion

The data analysis that I have done found that Mrs. Jasmine invites various kinds of moral values in the classroom, including the moral value of giving, including kindness and friendliness, loyalty and dependability, respect, unselfishness and sensitivity, love and affection. The other one is the moral value of being, including peaceably, and self-discipline and moderation. The moral education carried out by Mrs. Jasmine in the group discussion effectively improved the morale of the students. Besides, it discovered an external factor that prompted Mrs. Jasmine to conduct moral teaching, curriculum demands. Furthermore, Mrs. Jasmine's life experiences have shaped her into a highly committed teacher to teaching moral values, and this commitment will continue to emerge along with the times.

Mrs. Jasmine is a teacher who loves her students very much, as evidenced by her sincerity and dedication to teaching students. So, based on the story of Mrs. Jasmine, her happiness will emerge when she sees her students succeed and have good morals.

5.2 Suggestion

I will share some suggestions to improve the further research and development of this research. For those who wish to research the same topic, it is recommended that multiple participants obtain other data for comparison. Besides, carry out a more in-depth finding analysis to differentiate between participant's life experiences and teachings. It is better to ask participants to tell them the entire past, present, and future before proceeding with the analysis. Lastly, I hope that this research can enrich insights on how teachers teach moral values to students.



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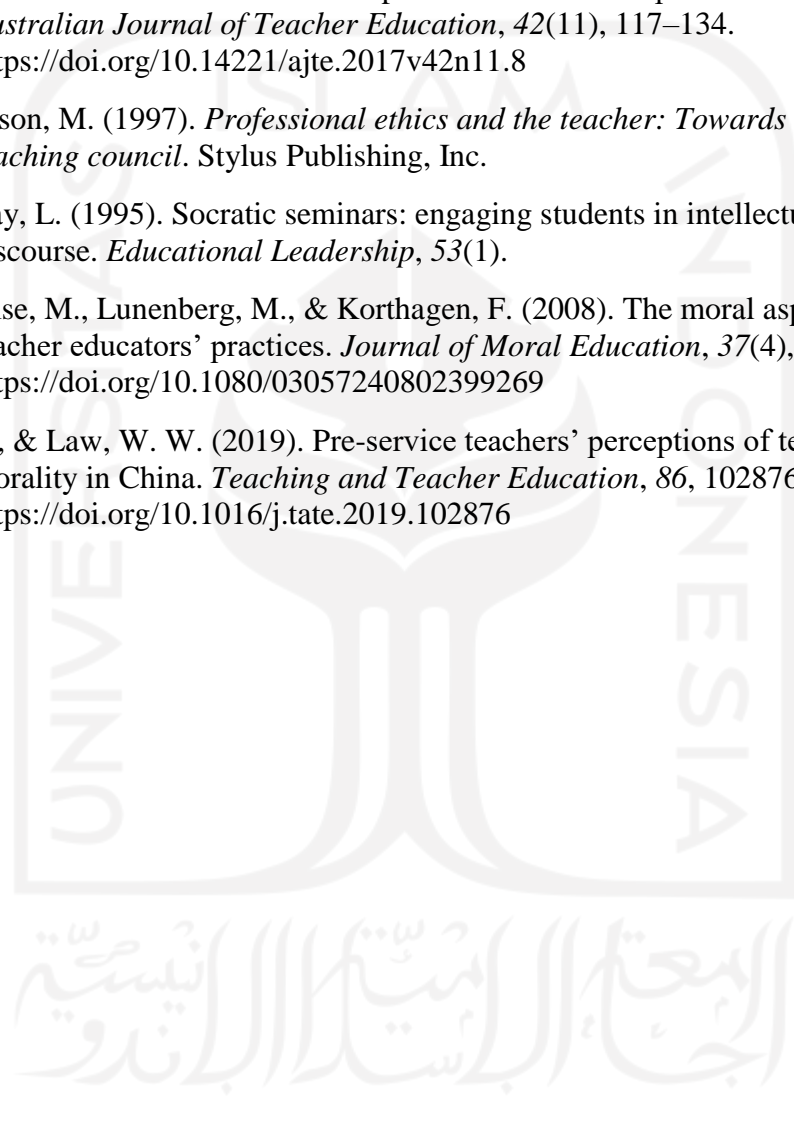
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APPENDICES

Appendix 1 Letter of Permission



FAKULTAS
PSIKOLOGI &
ILMU SOSIAL BUDAYA

Gedung Dr. Soekiman Wirjosandjojo
Kampus Terpadu Universitas Islam Indonesia
Jl. Kaliurang km 14,5 Yogyakarta 55584
T. (0274) 898444 ext. 2106, 2114
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Tanggal : 21 Desember 2020
Nomor : 402/Dek/70/DURT/XII/2020
Hal : Permohonan Ijin Pengambilan Data Skripsi

Kepada :

Yth. Kepala Sekolah Menengah Atas Negeri 1 Kudus

Di tempat.

AssalamualaikumWr. Wb

Dalam rangka mengantarkan mahasiswa untuk menjadi sarjana, maka setiap mahasiswa diwajibkan membuat skripsi/tugas akhir.

Sehubungan dengan hal tersebut di atas diperlukan data, baik dari Instansi Pemerintah, Badan Usaha Milik Negara, Perusahaan Swasta dan Lembaga maupun individu. Selanjutnya kami mohon ijin penelitian/pengambilan data mahasiswa Fakultas Psikologi dan Ilmu Sosial Budaya Universitas Islam Indonesia tersebut dibawah ini :

Nama Mahasiswa : Malinda Fitria Fardiani
Nomor Induk Mahasiswa : 17322091
Program Studi : Pendidikan Bahasa Inggris
Pembimbing : Ista Maharsi, S.S., M. Hum
Judul Skripsi :

"AN EFL TEACHER'S STORIES ON REINFORCING MORAL VALUES IN LANGUAGE CLASSROOMS."

Demikian permohonan kami, atas perhatian dan bantuan Bapak/Ibu/Saudara/i kami ucapkan terimakasih.

WassalamualaikumWr. Wb

Dekan Fakultas Psikologi dan Ilmu Sosial Budaya
Universitas Islam Indonesia

U I I

Dr. Fuad Nashori, S.Psi., M.Si., M.Ag., Psikolog



Appendix 2 Consent Form

SURAT PERNYATAAN

Yang bertandatangan di bawah ini:

Nama : Shofyatul Ulya Dwiyana

Umur : 49 tahun

Jenis kelamin : Perempuan

Pekerjaan : Guru

Alamat : Jetak Kembang Rt 04/IV No. 281 E, Kec. Kota, Kab. Kudus

Sehubungan dengan surat pengajuan izin penelitian yang telah disetujui oleh Fakultas Psikologi dan Ilmu Sosial Budaya Program Studi Pendidikan Bahasa Inggris UII tertanggal 21 Desember 2020 untuk dapat mengikuti rangkaian proses dalam penelitian skripsi S-1 Pendidikan Bahasa Inggris oleh mahasiswi Malinda Fitria Fardiani dengan judul **An EFL Teacher's Stories on Reinforcing Moral Values in Language Classroom**; maka untuk itu saya dengan ini menyatakan bahwa:

1. Saya membuat surat persetujuan atas kemauan sendiri, agar saya bisa menjadi partisipan dalam penelitian **An EFL Teacher's Stories on Reinforcing Moral Values in Language Classroom**.
2. Saya mengetahui, mengerti, dan bersedia meluangkan waktu untuk secara kooperatif mengikuti segala persetujuan yang sudah saya buat bersama dengan peneliti.
3. Saya bersedia meluangkan waktu saya untuk diwawancarain minimal satu kali dalam rentang waktu minggu kedua dan ketiga di bulan Januari 2021.
4. Saya bersedia untuk diwawancarai, menjawab dengan jujur seluruh pertanyaan dan semua percakapannya di rekam oleh peneliti.
5. Saya sangat mengizinkan peneliti untuk merahasiakan nama saya.
6. Saya mengetahui dan menyetujui semua data yang telah disampaikan dan diberikan kepada peneliti akan menjadi data acuan peneliti di dalam skripsinya yang nanti akan di publikasikan.

Demikian surat pernyataan ini dibuat, ditandatangani, dan diberikan dalam keadaan sadar, tanpa ada tekanan atau paksaan dari pihak manapun dan dalam bentuk apapun terhadap saya, dimana surat pernyataan ini dapat dianggap sebagai suatu kesepakatan yang mengikat untuk digunakan sebagaimana perlu, dan segala pernyataan yang dibuat dalam surat pernyataan ini tidak akan dicabut, kecuali jika sudah terdapat persetujuan sebelumnya.

Kudus, 3 Januari 2021

Yang membuat Pernyataan:



(Shofyatul Ulya Dwiyanana)

Appendix 3 Interview transcript

R/T	Line	Interview	Themes
R		Teacher identity: how do you define yourself as a teacher?	
T	1	As a teacher, it is of great importance to make students - Think critically - Have creativity - Have communications skills - Have ability to work collaboratively	Teacher belief
R		Nah ini kemaren kan em... teacher identity kan bu	
T	2	He'eh	
R		Itu kan kemaren bu Ulya jawabnya ini "as a teacher ini..... think critical itu	
T	3	He'eh	
R		Bu Ulya punya suatu proses ndak yang udah dilewati selama mengajar tu sehingga bisa mendefinisikan tu great teacher tu kaya gini gitu?	
T	4	Emm.... <u>Ya... gini, kan sesuai dengan tuntutan ini ya tuntutan kurikulum sekarang yang terbaru bahwa kita harus membekali anak untuk kecapakan abad 21. Jadi memang gini jadi e... kalo dulu ada Cuma disuruh cumin eh disuruh ada bacaan ayo kerjain-kerjain gitu kita gak boleh gitu sekarang. Jadi misalnya kalo <u>ada bacaan kita loh kenapa kok ya kenapa kok misalkan dibacakan ini ada kenapa kok ada... misalkan setiap, kenapa kok begini, berapa itunya jadi itu anak, jadi misalkan begini jadi itu kalo ngajar reading jadi 59 aitu59u per per pelan-pelan per kalimat itu anak dipandu, pelan-pelan paham, ada apa, kenapa begini kenapa begitu prosesnya itu.</u></u>	Curriculum demand: skill of 21 st century Curriculum demand: skill of 21 st century (Critical thinking) Moral value of being: peaceability (patience)
R		Hmm.. jadi berdasarkan kayak berdasarkan tuntutan dari pemerintah juga gitu ya bu?	
T	5	Yaa... <u>tuntutan itu dan jugak kan jamannya dan gini kalo anak gak diituin 59 aitu kas... kasian nggak dapet apa-apa gitu loh jadi kalo memang e... misalkan pengetahuan Bahasa inggrisnya atau 59</u>	Moral value of giving: kindness and friendliness

		aitu60 kan anak bisa ngejar sendiri tapi e... lebih <u>saya lebih menekankan bisa Bahasa Inggris sambil berjalan mereka punya life-skillnya itu sih, itu yang lebih penting, heem.</u>	Moral value of giving: kindness and friendliness
R		Terus... bentar, kalo.. apasih 60 aitu60 ada 4 bu think critically ini ini ini... it utu emang itu dari emang dari bu Ulya atau tadi.. pemerintah?	
T	6	Dari yaa.. <u>ya memang dari pemerintah bahwa tuntutan abad 21 anak punya 4C itu.</u>	Moral value of being: self-discipline and moderation (responsibility)
R		Kalo kira-kira dari bu Ulya sendiri itu ada yang lain ndak selain harus punya 4 ini?	
T	7	Mm... ada 60 aitu yang di KI itu KI 1 2 nya itu, 60 aitu60 lebih ke itu ya... eh 60 aitu... <u>dalam prosesnya itu anak bisa berpikir kreatif, bisa berpikir kritis, tapi juga ketika selama proses itu pun kita bisa memasukkan nilai KI 1 jadi 60 aitu60...</u>	Curriculum demand: skill of 21 st century Moral value of being: self-discipline and moderation
R		Ketuhanan	
T	8	Nilai ketuhanan dan nilai 60 aitu KI 1 dan KI 2... socialnya kaya gitu jadi yuk kita berdo'a dulu <u>sebelum mulai nah itu sudah memasukin itu jadi selalu ngajak untuk berdo'a diawal kemudian di akhirnya pun kita berdo'a lagi, semoga misalkan ilmu kalian itu jadi ngehke anak-anak untuk selalu itu. Jadi takutnya kalo ini sudah zaman gini-gini itu do'a itu kadang mereka ndak-ndak apa e... anak kadang itu rumangsane itu hal yang biasa padahal itu penting banget gitu loh, jadi jangan melupakan do'a juga gitu lah kalo mau ini mau ini mau ini tapi kalo dikira itu dari kita sendiri, ndak mungkin. Ini adalah proses dari sana dan sebaliknya kita wajib untuk berdo'a, berdo'a kayak misalnya anakku berdo'a tok, pinter, tapi kamu gak bisa bergaul, gak bisa punya sikap social yang bagus percuma aja kamu mau hidup sendiri nggak punya temen, nah itu juga diajarin untuk kolaborasi. 60 aitu pokok e dalam diskusi saling menghargai, saling bantu, kayak gitu.</u>	Moral value of giving: loyalty and dependability Teacher belief Moral value of giving: respect

R		Hm... tad ikan bu Ulya sempet nyebutin sikap social ya bu, itu kan kira-kira bu Ulya sendiri dalam mengajar gimana buat kaya e... menyuruh siswanya untuk menerapkan atau memunculkan sikap social itu sendiri?	
T	9	Ya.. kerja sama ya, jadi misalkan <u>misalkan aja ya jadi ditengah mengajar itu ada anakitu tiba-tiba begini misalkan 61 aitu61 minder malu diem aja itu aku gak suruh "eh jangan minder.."</u> tapi " <u>kamu tolong duduk sana temeni</u> " ah gitu atau " <u>ayo dek maju, ndak papa ayok</u> " gitu. Jadi <u>61 aitu61u ngajak mereka untuk peduli sama temennya itu enggak ngajarin "eh kamu harus peduli, kamu harus.."</u> enggak, tapi lewat-lewat actionnya itu tapi gak ketaran kita yang disini <u>ataupun kita ngasih contoh bahwa kita peduli sama ini nanti yang lainnya pun nanti nganut, misalkan nanti ada anak yang diolok-olok nanti "eh jangan yuk, gapapa"</u> nanti mereka <u>ohh guru aja nyontohin gitu ya, gitu aja.</u>	Moral value of giving: kindness and friendliness (care) Moral value of giving: unselfishness and sensitivity (empathy) Moral value of giving: kindness and friendliness
R		Nah tapi selama bu Ulya tu kayak ngasih apasih contoh itu kan yang baik-baik itu selama itu apa ada anak yang nggak.. nggak.. menerapkan gitu nggak bu atau ada anak yang tidak...	
T	10	Eh... yaa se.. aku kan baru ini ya kalo di Al-Ma'ruf kan biasa e... di SMA 1 ini banyak tadi tu kadang orang tuanya tu pada gini e... " <u>bu terima kasih ya, anak saya tu cerita bu Ulya tu baik banget, baik sama semua murid</u> " gitu ada lah, terus ada murid pun yang asalnya dia gak gitu " <u>ah ya, ya bu sekarang saya jadi percaya diri belajar Bahasa inggris</u> " lha 61 aitu kepuasan sendiri kaya gitu, jadi mereka tu belaj... 61 aitu.. pokoknya gitu deh, kadang ada kayak wah, jadi kalo kita begitu emang suasana kelas juga nyaman iya kan, akhirnya enak.	Moral value of giving: kindness and friendliness Moral value of giving: kindness and friendliness (helpful)
R		61 aitu61u61 ndak bu satu atau dua orang yang kurang atau gimana	
T	11	<u>Agak cuek, yaa ada gapapa paling gak dia dia mengerti, gak papa, pelan-pelan nggak sekali itu langsung, diakhir juga mereka berubah</u>	Moral value of being: peaceability (calmness)
R		Jadi berproses ya	

T	12	Iya lah	
R		How do you define morality?	
T	13	<u>Morality means good aptitude (akhlaqul karimah). I do not teach morality but I train them to have it through activities during the learning process.</u>	Moral definition
R		Terus yang kedua itu ya bu, yang how do you define morality. Kan bu Ulya bilang kalo moral itu kayak e.. akhlaqul karimah,	
T	14	He'eh he'eh	
R		Nah bu Ulya tuh ada latar tersendiri ndak sehingga mendefinisikan moral itu tuh seperti itu	
T	15	Eheheh, ndak ada sih. 62 aitu...	
R		Atau dapet dari, definisi itu darimana gitu bu?	
T	16	Oh... hahaha em... ya intinya kan memang kita, ya... <u>kita di dunia Cuma dua sih em... amanu wa amilus sholiha ya.</u>	Teacher belief
R		Iya	
T	17	<u>Kita beriman sama amal sholeh, amal sholeh itu ya akhlaq, ya kayak gitu-gitu aja sih</u>	Teacher belief
R		Ehem...	
T	18	Intinya <u>amal sholeh dengan akhlaq yang baik, kita senyum aja, udah termasuk akhlaq.</u> Misalkan ada anu kita senyum, sekaligus akhlaq baik kita jugak beramal sholeh. Kita jugak mau nabung kan... hahahaha. Jadi mau apapun tiap hari kita bisa dapet pahala terus bismillah. Ya... <u>nek saya sih kuncinya sambil kita bisa menikmatinya sambil kita bisa dapet 62 aitu62u6262 juga kan dari yang kecil-kecil itu.</u> Sangunya itu hahaha	Teacher belief Teacher belief
R		Nabung dulu ya bu hehe	
T	19	Hahaha ya memang tiap hari harus.	
R		Iya	
T	20	Kayak apa yang 62 aitu62u62 lakukan itu kan dari itu bismillah <u>kamu ngajari orang, kamu senyum, kamu baik, kamu ngajari kebaikan, kamu... misalkan ada orang sedih kamu hibur, ada orang kelaparan kamu kasih maem, kecil-kecil itu... ikhlas tapi yaa.</u>	Teacher belief
R		Iyaa.	
T	21	Kalo ndak ikhlas jangan riya', bismillah lah, Allah aja.	
R		Terus... ini bu... yang I don't teach morality but I train them to have it through activities during the learning process.	

T	22	Iya itu tadi, dia kan e... mengajarkan KI 1 KI 2 itukan... indirect teaching.	
R		Iya secara tidak langsung.	
T	23	Ha... iya kan	
R		Nah terus itu... kira-kira activitiesnya apa aja selain yang tadi udah bu Ulya sebutin selain... discussion atau ...	
T	24	Ya... menyapa, 63 aitu... ya tadi berdo'a, menyapa, kemudian kita ngasih 63 aitu... ajari... <u>ajari itu untuk peduli dengan teman yang lain, "eh itu kasian" misalkan ada yang hapus misalkan dia ngehapus papan tulis misalkan "eh jangan, tolong-tolong yang piket, yang cowok aja", atau pas ada apa... ya gitulah bisalah. Satu-satu banyak sekali hahahaha.</u>	Moral value of giving: unselfishness and sensitivity (empathy)
R		Iyaa hehehe. Terus lanjut ya bu yang nomor 3	
T	25	Iya.. eh ini juga <u>ini ngajari ini untuk menghargai, kadang kan pada bokmat, guru itu pada sukaknya misalkan ada anak, marah "\$%^&\$, kamu jangan" padahal kan kita nggak tau dulu kenapa sampe dia gak ngerjain pr kan. Eh mungkin di rumah dia ada apa, ada apa nah itu juga kita ngajarin nggak untuk 63 aitu... toleran... atau 63 aitu... bisa mengerti keadaan orang, nggak cuman marah aja gitu.</u> <u>Aku paling gak suka kalo ada murid misalkan gini, terus gurunya marah-marah "o... rak ngehormati guru" padahal belum tentu anak yang seperti 63 aitu ndak menghormati kita, ndak... kita kan harus tanya, ada apa sih dibalik itu semua dia bersikap seperti itu.</u>	Moral value of giving: unselfishness and sensitivity (tolerance) Moral value of being: peaceability
R		Terus kalo... ada nggak sih buk yang pernah nggak ngerjain tugas...	
T	26	Ada...	
R		Terus bu Ulya gimana?	
T	27	<u>"eh kamu kenapa?" misalnya, "yasudah kamu ngerjain disini", kalo mau itu apa-apa saya tawarkan dia. Ada kan langsung... misalkan dia nggak ngerjain tugas terus tak suruh keluar ngerjain, itu kan aku mengurangi hak dia untuk ikut pelajaran. Padahal kan dia berhak.</u>	Moral value of being: peaceability Moral value of giving: respect
R		Iya...	

T	28	<u>Gitu sih aku, ndak mau menghukum, pokoe aku sangat ini, hargai dia untuk berkembang, hargai dia untuk e... mendapatkan haknya, justru menurutku kewajiban. Misalkan jangan pernah... kalo itu nggak ngerjain gapapa, kalo aku kan bukan berarti dia nggak ngehormatin aku, itu kan berarti aku mikirnya individualis 64 aitu64.</u>	Moral value of giving: respect Moral value of being: peaceability
R		Iya	
T	29	Padahal kan 64 aitu64u... yang lebih lama, dan kan lebih berpengalaman lama ya gimana ngajar itu. <u>Kita menghargai dia dulu pasti nanti dia jugak menghargai.</u>	Teacher belief
R		Terus berarti bu Ulya kalo hukuman atau sesuatu yang bikin dia jera atau 64 aitu berarti ndak ada ya bu?	
T	30	Aku... tak ini aja, monggo, silahkan, monggo. 64 aitu tak bikin dia sadar sendiri gitu. 64 aitu ndak pernah menghukum, <u>tapi aku mencoba dia biar mengerti "lah gimana, tu yang lain pada ngerjain, kamu pie? Kalo ndak nanti ini bijimu pie?"</u> , "yaudah saya bisane ini bu", 64 aitu pada numpuk sendiri-sendiri disini loh ya walaupun telat ndak papa, tapi diam au berusaha walaupun nanti in ikan <i>gradenya</i> juga beda, " <u>kamu telat lho, dikurangin nilainya</u> ". Dan dia tau dia "ndakpapa bu"	Moral value of being: self-discipline and moderation Moral value of being: self-discipline and moderation
R		Jadi yang penting kayak kewajibannya terpenuhi gitu ya bu?	
T	31	Iya... sambil ngajari dia belajar tanggung jawab kan	
R		Iya... mmm	
T	32	Hahahaha iya... udah? Pokoknya yang jadi guru tu ini lo rasa sayangnya itu sangat besar. <u>Rasa sayang bahwa mereka itu... pada dasarnya anak baik, anak sukses gitu... jadi kita yang nganterin mereka gitu.</u>	Moral value of giving: love and affection
R		Terus kalo bu Ulya itu nganggep murid itu sebagai... murid atau ada... sebagai anak	
T	33	Sebagai anak, <u>biasanya tak anggep anak dewe</u> hehehe, selalu itu kamu yang kaya anakku, mereka ngerti kok	Moral value of giving: love and affection

R		What the relationship between teacher and moral education?	
T	34	<u>Teachers must be teach moral values through activities; moral education can be taught indirectly.</u>	Moral value of being: self-discipline and moderation
R		Em... he'em. E... lanjut ya bu nomor 3.	
T	35	He'em	
R		Terus itu... mmm... lewat aktifitas, moral education dapat diajarkan secara tidak langsung.	
T	36	He'em	
R		Terus... kalo bagi ibu tu mengajarkan siswa moral value itu suatu keharusan atau ndak ya bu?	
T	37	<u>Ya harus lah</u>	Teacher belief
R		Kenapa bu?	
T	38	65 aitu, kan <u>ada tuntutananya anak harus KI, dari KI 1 KI 2 itu kan pemerintah ngajarin 65 aitu65u kan Pendidikan karakter juga.</u>	Curriculum demand: character education
R		Berarti karena pemerintah ya bu?	
T	39	Ho'oh ho'oh	
R		Kalau yang dari individu dari bu Ulya sendiri selain dari pemerintah itu ada alas an tersendiri ndak ya?	
T	40	Ya... 65 ait ya <u>memang cocok lah, makanya saya jadi guru karna 65 aitu65u hahahaha, kayak gitu sih.</u> Itu lah eman, kasian juga kayak mereka itu 65 aitu... e... <u>saya pinginnya itu e.. misalkan ada anak kok males gitu, aduh kasian ya, mereka nanti kan masa depannya masih 65 aitu65, kalo nggak nggak kita, nggak kita ajarin, misalkan 65 aitu65u nanti gimana ya, lebih ke itu. Saya care sama mereka og kayak gitu. Sebisa sebisa mungkin lah kita diajarkan.</u> Nggak harus nggak harus langsung misalkan dia lansung berubah, suatu saat juga bisa iyakan, maksute kita iniin terus. <u>Makane ngajarin 65 aitu teruss aja, insya Allah ada yang langsung bisa berubah, ada yang nggak, ada yang bisa nerima, nah itu.</u>	Teacher belief Moral value of giving: unselfishness and sensitivity (empathy) Moral value of giving: kindness and friendliness (care) Moral value of being: peaceability (patience)
R		Terus ada ndak sih bu selama bu Ulya kayak 65 aitu65u-pelan sambil ngajarin murid 65 aitu65u	

		siswa yang “apaan sih bu Ulya” 66 aitu66 gimana bu?	
T	41	Nggak nggak, alhamdulillah nggak.	
R		Alhamdulillah hehehe	
T	42	Iya dia ngerti kalo aku sayang, “iya bu” gitu, he’em.	
R		Jadi bisa menerima gitu ya bu?	
T	43	He’em, terus ada yang curhat itu kemaren itu siapa ya 66 aitu66, Narendra, kan ya asale gitu “bu saya ndak bisa”, <u>terus akhire tak cedaki bareng ngono dia berani ngomong. Beberapa kali ngomong sama saya, terus kadang temennya itu “heh orak ngono” terus saya “gapapa dia baru belajar, dia berani ngomong”</u> , terus temennya “oh ya” kayak gitu. Terus akhire “oo bu kalo gini...”, “oh gitu to” “oh gitu to” 66 aitu jadi 66 aitu66 Bahasa inggrisnya hanya ngapalin kata per kata diomongin 66 aitu66u untuk mengungkapkan dia <i>angel</i> banget. Padahal kan kayak ada game di kemudian ungkapan-ungkapan 66 aitu66 gitu. Jadi tu belajar Bahasa bukan hanya mindah kata per kata kayak gitu, makannya selama 66 aitu66 hanya gitu, belajar <i>dikei</i> kosakata terus ditulis, itu kan ndak.. ndak. Aku tuh kalo kosakata malah ndak tak ituin dek.. hanya beberapa tok pokok aja yang utama kaya gitu sambil anak itu belajar dalam konteks disini.	Moral value of giving: kindness and friendliness (helpful) Moral value of giving: respect
R		Em...	
T	44	Ketika anak sudah hahhh, 66 aitu <i>anu</i> e... ini loh seneng banget, oo... iya	
R		Em.. terus itu bu kalo tadi bu Ulya kan bilangnye mungkin e... baru ngajarin temennya yang nggak bisa terus kan bu Ulya “bentar...” gitu	
T	45	He’eh...	
R		66 aitu66u sekarang konteksnya online ya bu Ulya bisa kayak gitu ndak?	
T	46	Oh, kalo disini... ini... apa aku... aku onlinenya aku jarang <i>meet</i> ya, pake classroom kemudian pake chat e... anu pake <i>chat chat</i> an, jadi di kolom komentar, “bu aku jawab ini” “oh ya bagus” <i>pokoe</i>	

		“oh ya bagus, sudah bagus, 67 aitu67u yang mau nambah lagi” gitu jadi he’eh.	
R		Oh... jadi jelasinnya lewat classroom berarti?	
T	47	Classroom di kolom komentar.	
R		Kenapa ndak diadain kayak <i>meet</i> langsung gitu bu?	
T	48	Dari pengalaman tu malah mereka ndak dengerin, nggak itu, nggak dengertin materi ho’oh dan aku juga ndak, <u>aku tuh nggak bisa nerangin, maksute kalo ngomong tok nggak pakek anu itu... gimana ya... aku pokoe lebih suka di... aku kayak ngomong kayak gitu, tapi terus tak ituin terus tak garis-garis terus tak apa sih itu. Berarti aku disitu tak 67 aitu tak gambarin gitu lho</u>	Moral value of giving: loyalty and dependability
R		Iya iya	
T	49	Kadang aku kaya gitu ngomong malah dari penga.. bayangin deh nah di SMA 1 itu 7 kelas langsung 1 jam itu, gimana aku <i>ring</i> ngelola.	
R		Hehehe	
T	50	Nggak mungkin kan...	
R		Iya banyak banget.	
T	51	He’eh... kalo di Gebog itu 1 kelas 1 jam gitu jadi bisa, itupun disana di Gebog gaboleh pakek <i>meet</i> karena kuota anak kan terbatas,	
R		Iya...	
T	52	Emang, <u>semua anak harus wes pokoe pie harus berkomentar disitu “saya paham bu” “saya mau tanya bu” “oh iya” “oh kok bisa gini” ya... Akhirnya mereka berani tanya. Di <i>meet</i> kan kadang anak juga ndak berani kan. Lha ini kendala di <i>online</i> sih tapi memang cuapek banget.</u>	Moral value of being: self-discipline and moderation
R		Buanget.	
T	53	Aku habis ngajar senin Selasa itu ngelayani GC ngelayani 67 aitu tu sampe jam 11 beuh capek banget.	
R		Hehehe.	
T	54	Karna kan kita sambil duduk, sambil mikir, sambil begitu ya, beda kalo ngomong langsung. Itu memang haus banget sih.	

R		Itu kalo online berarti 1 jam pelajaran pertama ya bu?	
T	55	Hem?	
R		Tetep 1 jam pelajaran atau ...	
T	56	He'em, 1 jam, bukan, 1 jam 60 menit itu <i>tok</i> , karena <i>dibatesi</i> . Jadi, 2... misalkan 2... ini, 2 jam baru JP itu di Bahasa Inggris wajib itu 2 jam, itu dikasih waktu 1 jam. Yang nggak... di SMA 1 dikasi waktu satu setengah jam, tapi <i>sak parallel</i> , <i>dadi</i> aku ngajar 7 kelas ya di hari itu, bayangin. Akhirnya.. akhirnya <i>nek</i> disitu aku <i>chat-chat</i> an di kolom komentar semua kelas pokok istirahat tak sret 7 kelas. Akhirnya ada yang telfon 1-1 itu ya lewat WA.	
R		Oke, kalo mm.. sek bentar bu Ulya heheh, 7 kelas dalam satu itu... ndak capek banget?	
T	57	Capekk...	
R		Saya aja yang Cuma PPL tu capek lho bu hehehe	
T	58	Ya tapi gak papa segitu yakan. 68 aitu68... kan misalnya satu minggu ke 2 materinya itu, <i>sesoknya</i> 68 aitu68 kasih <i>question</i> ah... <i>comprehension question</i> materi yang kemaren. Ah... e... ulangan hariannya, iya.	
R		Berarti kalok online kan tadi lewat GC ya bu..	
T	59	He'eh	
R		Itu berarti kayak e... berdo'a dan lain-lain itu di <i>skip</i> gitu apa kayak gimana?	
T	60	68 aitu kan disitu "selamat pagi anak-anak, yuk kita berdo'a dulu semoga apa...." kayak gitu kan iya.. "aamiin" "semoga kalian sehat selalu" "aamiin, aamiin, aamiin" "yuk mari kita..." ya kayak gitu lah heheheh iya itu <i>mak strutt</i> kalo ngajar kan. Berarti mereka meraka ada disitu, mereka interaksi. <i>Yawes</i> mau nggak mau ya <i>pie carane</i> kita ya... <u>Itu aja ada yang komentar kemaren "buk, bu Ulya baik banget" kelas 1, "kenapa?" "kayaknya baik banget, kita belum pernah ketemu" "eh biasa aja" hahahah... Iya dari situ kan juga tergambar kan dek...</u>	Moral value of giving: kindness and friendliness
R		Iya	

T	61	Dari kalimat kita juga kan ya, ih maaf ini aku bukan-bukan itu loh ya, tapi paling gak bahwa <u>aku sayang mereka dan bisa kalo kamu tu bisa, kamu tu pasti jadi sukses</u> , nanti kalo kita udah <i>anu-anuin</i> , seneng banget rasanya.	Moral value of giving: love and affection
R		How important are moral values for you?	
T	62	Very-very important.	
R		E... nomer 4 e... betapa penting	
T	63	<u>Iyalah... sangat penting banget...</u>	Teacher belief
R		Eh he'eh hehe, kenapa 69 aitu69u69...	
T	64	Ya.....	
R		Ehehehe	
T	65	Itu lah dek, kalo 69 aitu69u cuman cuman e... IQ e... <u>kecerdasan ini saja nggak akan bisa, tanpa... yaitu tadi IQ EQ SQ ah itu yaudah</u> . Semua itu terkait semua og ya... Bayangin pinter aja, sholeh banget, tapi dia nggak bisa bergaul, nggak bisa bagaimana cara menghargai orang percuma aja. <u>Dia 69 aitu69u, pinter, tapi lupa berdo'a bahwa ini eh apa... ada tuhan diatas itu nanti mudah stress, iyakan?</u> Ini ini tapi ini kurang juga nanti posisinya, nggak kreatif misalkan 69 aitu misalkan jadi manager dia nggak akan naik-naik, iya kan? Ketiga-tiganya harus sama.	Moral reasoning Moral belief
R		How do you teach the students moral values?	
T	66	Through activities in the learning process.	
R		Em... terus no 5 ya bu... gimana ngajar moral value ke siswa, itu kan bu Ulya bilanganya... lewat aktivitas sama learning process.	
T	67	He'eh	
R		Terus... bentar ya bu hehehe em... itu ah bu Ulya pernah ndak sih nargetin siswa ini harus bisa gini gini gini, moral harus bagus, dia harus bisa menghargai orang lain kayak gitu-gitu...	
T	68	Maksudnya dalam.... Ketika itu?	
R		Iya.. dalam ngajar pokoknya	
T	69	Em...	
R		Punya ekspektasi tersendiri gitu lah	

T	70	Iya iya.. kita berharap itu 70 aitu70u... hasil yang itu ketika dia proses, ey... “gimana ya?” “eh makasih ya” melalui proses mereka dalam diskusi pun o... berarti bisa, ya kayak gitu. Mm... tapi nek hasil besarnya misalkan dia sehari-hari kan 70 ait kita nggak tahu,	
R		Iya	
T	71	<u>Jadi paling nggak kita ngasih contoh, ngajari, oh yawes.</u> Nanti misalkan pas <i>opo</i> “eh... ketemu” ya bisa gitu lah bisa dilihat dari keseharian	Moral value of being: Self-discipline and moderation (responsibility)
R		He’eh	
T	72	Sama kita di kelas	
R		Terus itu... bu Ulya punya indicator ndak yang kayak anak baik itu harus dia menghormati guru.. atau apa gitu, ada ndak bu?	
T	73	Enggak...	
R		Punya standar gitu lah	
T	74	<u>Em... ya banyak sih ndak... 70 aitu... nggak nggak lah nggak baik harus gini gini, nggak bisa didefinisikan hahaha yaitu ketika dia sukses.</u> Misalkan <u>di kelas dia nyaman bisa bisa... menyelesaikan tugasnya, bisa... di kelas pokoe itu ya berarti dia udah.. udah udah... udah baik.</u>	Moral value of giving: unselfishness and sensitivity Teacher belief
R		Mm.. jadi ndak ada yang standar kalo anak baik harus gini	
T	75	Nggak kan macem-macem, bisa... yakan maksute banyak.. bisa terkait lah. Harus menghormati guru... otomatis lah itu jadi ketika dia dikelas nyaman, sama temennya baik, otomatis sama guru jugak hormat juga lah, jadi... berkaitan.	
R		Berarti... bagi bu Ulya 70 aitu70 harus seragam gitu ya bu definisinya?	
T	76	He’em iya.	
R		Boleh... yang penting dia nggak melanggar batas aja apa gimana bu?	
T	77	Mm... ya bisa... 70 aitu... <u>bisa menempatkan diri dimana dia disitu, misalkan di kelas ya dia harus bagaimana... kalau di kantin sama temen-temen juga harus bagaimana. Ketika naik angkot 70 aitu70</u>	Moral value of being: self-discipline and moderation

		<u>harus bagaimana itu dia tau... harus tau menempatkan diri lah, bersikap dengan orang... tamu... bersikap ketika itu dengan pak satpam ketika itu bagaimana, sama temennya.</u>	
R		Em... ya. Lanjut ya bu.	
T	78	Oke...	
R		Ini sebenarnya sama-sama kayak ini, cumak yang ndak ada pertanyaannya yang mau saya tanyaain.	
T	79	He'e he'e hehehe, tanya aja Cuma aku <i>nek kon moco malah rak iso</i> , hehehehe.	
R		How do you contextualize the materials to teach the students?	
T	80	<ul style="list-style-type: none"> - Pertama-tama saya memberi pertanyaan pembuka tentang keadaan /kejadian yang dialami siswa yang berhubungan dengan topik yang kita ajar - Kemudian dari jawaban mereka kita arahkan agar anakmengetahui/ mengenali topik yang akan dipelajari. - Setelah itu baru kita arahkan konteks sehari-hari kita dalam konteks Bahasa Inggris atau topik/materi Bahasa Inggris yang akan dibahas. 	
R		Oh iya... terus itu bu yang... nomor 1 itu... kan bu Ulya bilangnyanya memberi pertanyaan pembuka tentang kejadian yang dialami siswa itu..	
T	81	He'e he'eh	
R		Tapi dalam konteksnya kan... kalau misalkan guru ngasih pertanyaan pembuka kepada... siswanya kan nggak semuanya bakal aktif gitu lho bu, Cuma beberapa orang yang gitu yang menjawab atau mungkin yang aktif dalam kelas.	
T	82	He'e memang nggak... nggak semua, paling 1-1 kayak misalkan aja ngajari passive voice ya, misalkan "lho ini ngapain ini" kok "oh ya bersih banget ya" "kamu pinter" "iya bu" "terus berarti ngapain ini ke lantainya kemaren?" "kan lantainya barusan disapu bu" "nah itu loh passive voice, apa yang disapu? Yang nyapu siapa? Kalian, haaa" nah kaya gitu-gitu jadi masuk, kemaren pake... makane harus kreatif, 71 aitu situasi 71 aitu yang bisa saya masukin kayak gitu sih.	

R		Berarti... bagi bu Ulya gitu ndak papa kalo Cuma 1 orang yang aktif gitu?	
T	83	Nggak papa, habis 72 aitu72u72 dilempar gitu, kalo aktif semua nanti malah nggak jadi ke pelajaran dong.	Moral value of being: self-discipline and moderation
R		Oh gitu, ooo ya. Tapi bu Ulya pernah ndak sih di kelas gitu kayak ada 1 orang atau beberapa orang yang diem banget nggak mau jawab?	
T	84	Ada adaa.	
R		Itu bu Ulya gimana buat e... membantu dia untuk...	
T	85	<u>Saya biasanya ke tempat duduknya, “hai ada apa? Sudah belum?” “sudah” “ayok maju” kayak gitu.</u> Jadi nggak langsung “eh.. kamu kok diem” jangan nanti dia malu.	Moral value of giving: unselfishness and sensitivity (sympathizing)
R		He'em.	
T	86	Iya gitu.	
R		Terus, bu Ulya selama mengajar kan bilangya pernah mengkontekstualkan materi gitu ya bu? Kayak... ada materi yang di Amerika, terus di e... Indonesia kan pasti disesuaikan sama budaya kita kan bu.	
T	87	Oh he'e	
R		Itu pernah ada ndak bu? Contohnya...	
T	88	72 aitu... yang apa? <i>Sek sek sek</i>	
R		Apa aja sih bu hehehe	
T	89	<i>Sek sek</i> , em... contohnya contohnya?	
R		Kayak... eh Halloween gitu kalo di Amerika gimana...	
T	90	Eh... o... aku...	
R		Mungkin ada teks yang bahas Halloween atau gimana...	
T	91	He'eh, aku sih kalo misalkan gitu sih misalkan bahas misalkan kemaren itu valentine ya	
R		Iya valentine	
T	92	Nah itu ya monggo, tak bahas aja memang memang itu itu budaya sana, monggo <u>yang memang merayakan ya silahkan yang ndak 72 ait gak papa gitu.</u> Mungkin ada... tapi kalo kayak gitu kalo aku	Moral value of giving: unselfishness and sensitivity (tolerance)

		e... dulu kalo aku di Al-Ma'ruf sih aku bisa membawa itu "itu bukan dari kita, jangan" tapi kalo aku di SMA 1 kan nggak bisa, nah kan maksute <u>karena latar belakangnya beda maksute ada yang itu, silahkan saling itu.</u> Tapi kalo misalkan ndak ya nggak papa, silahkan baik yang kita ambil, harus pokoknya yuk tetep menghargai keragaman, harus toleransi harus.	Moral value of giving: unselfishness and sensitivity (tolerance)
R		Terus... ada kalo misalkan itu ada ndak bu siswa yang "bu itu kan bukan punya kita kok diajarin sih"	
T	93	Enggak enggak.	
R		Enggak ada?	
T	94	Enggak enggak, kan memang kita Bahasa Inggris ya. Jadi... teks-teksnya yay a beragam.	
R		Iya hehehehe	
T	95	<u>Nak misalkan ada yang tanya gitu 73 aitu73 harus tau orang lain dong dek ibaratnya perang kalo kita nggak tau musuh kita, kita bisa kejemak nanti.</u> Kita belajar itu dalam rangka... oh ada orang yang begitu itu.	Moral value of giving: unselfishness and sensitivity
R		Cuma sekedar tahu aja berarti bu	
T	96	Ya he'em, nambah wawasan, bidang nambah toleransi jugak. 73 aitu tadi ibarat apa... misalkan aja ada orang anggep aja dalam tanda kutip orang itu jelek, terus kita hindarin, ya malah gak 73 aitu73u73, kita harus tau ooo orangnya gitu, kita bisa waspada kayak gitu.	
R		How do you set learning objectives related to moral values?	
T	97	Saya membuat tujuan pembelajaran yang menyangkut audience, behaviour, condition, dan degree. <u>Dalam behaviour itu saya sebutkan kegiatan anak yang bisa membiasakan kebiasaan baik.</u> Contoh : <u>melalui diskusi kelompok</u> , peserta didik mampu membedakan penggunaan too dan enough dengan cara bertanya jawab dengan penuh percaya diri dan saling menghargai.	Moral value of being: self-discipline and moderation Teaching methodology (group discussion)

R		Terus ini bu yang ke-2 ya, itu... yang membuat tujuan pembelajaran yang menyangkut audience, behaviour, condition, dan degree.	
T	98	He'eh	
R		Nah itu kan contohnya melalui diskusi kelompok,...	
T	99	He'eh	
R		Mampu membedakan too sama enough	
T	100	He'eh he'eh	
R		Terus bertanya jawab	
T	101	He'eh	
R		Saling menghargai, nah kalo dalam konteks berkelompok itu kan pasti e.. ya nggak bisa dipungkiri gitu lah bu pasti ada yang aktif, ada yang diem aja...	
T	102	He'eh he'eh	
R		Itu gimana bu Ulya kalo dapet laporan kalo dari temennya atau bu Ulya lihat sendiri yang kaya gitu?	
T	103	Angger kita... 74 aitu74... keliling lah ngawasi otomatis angger yang kayak gitu-gitu ndak brani pasti pura-pura.	
R		Eheheh... terus kalo bu Ulya tau misalnya kalo ada nak pura-pura itu udah dibiarin aja..	
T	104	<u>Nggak, "lah sudah tau kan" gitu... tetep pie caranya. Pokoe... nganuin dia tapi ojo ngetoro.</u>	Moral value of being: self-discipline and moderation
R		Online ini pernah nggak bu ngasi tugas yang kaya kelompok gitu.	
T	105	Susah gimana nanti kalo protes, pinginnya sih misalkan apa... e.... apa... 74 aitu... yang berkelompok online kan kaya gitu bisa tapi kalo yang kuotanya terbatas gimana juga, iyakan?	
R		Hem...	
T	106	Aku kemaren bikin video ada beberapa <i>separo</i> yang <u>"bu aku ndak bisa" yaudah kamu bisanya apa, voice note silahkan</u> , kayak gitu.	Moral value of giving: unselfishness and sensitivity (tolerance)
R		Hem...	
T	107	Emang 74 aitu74 kurikulum luar biasa dan pak mentri pun bilang nggak harus capai target	

		kurikulum kan. Iya itu tadi <u>sing penting anak berproses, anak selalu itu kita “kamu bisa”, makane Kdne diambil KD-KD yang esensial kan, nggak semua.</u>	Moral value of giving: kindness and friendliness (care)
R		Terus lanjut ya bu.	
T	108	Boleh...	
R		Terus ini... bu Ulya pernah ndak sih nemu... siswa yang bisa dibidang nakal itu di sekolah atau yang kurang baik gitu lah bu.	
T	109	<u>Ada, tapi ndak papa, ku do’a, aku... terima dia dulu apa adanya, jadi misalkan dia tu sering misalkan glosor atau apa tu... mungkin dia memang begadang terus apa... ke sekolahnya itu misalkan “sudah sholat subuh belum?” tak suruh kesana keluar, godho sholatmu, nah sesok gitu, lama-lama “sudah?” “saya sudah sholat subuh bu” lah kaya gitu. Pokoe bikin dia merasa, ewoh gitu loh, maksute tu ewoh tapi kayak gitu. Insya Allah ndak, Insya Allah mereka baik-baik sih. SMA 1 baik-baik.</u>	Moral value of giving: unselfishness and sensitivity (acceptance) Moral value of being: self-discipline and moderation
R		Tapi pernah ndak bu yang... ada anak yang kayak itu sama bu Ulya, terus bu Ulya jadi gimana gitu sama anaknya.	
T	110	Ndak ndak.	
R		Ataupun pernah bantu guru BK untuk anak itu biar... kayak masalahnya selesai gitu bu?	
T	111	Hmm... nggak nggak, nggak pernah aku. Nggak ada.	
R		Kalau gitu lanjut ya bu.	
T	112	75 ait ya. Ini pokoe anak yang tak ajar lho ya, kalo anak lain aku nggak tau.	
R		How do you design lessons that include moral values in the learning that will be taught?	
T	113	Dalam pembelajaran itu, peserta didik melakukan aktifitas-aktifitas yang dapat dijadikan kebiasaan baik mereka. Jadi moral valuenya diajarkan secara tidak langsung.	
R		Terus kalo yang apa sih... lesson buat include moral value itu kan bilanganya bu Ulya melakukan aktifitas-aktifitas yang dapat dijadikan kebiasaan	

		baik. Jadi moral valuenya secara tidak langsung diajarkan.	
T	114	He'em	
R		Nah git itu biasanya bu Ulya ngajar dari awal aktivitasnya apa aja gitu bu yang biasanya disisipin moral value gitu?	
T	115	76 aitu tadi... sejak e... maksute kerja sama saling merhargai. E... <u>pertama berdo'a dulu ya maksute apa... e... ini ya KI 1 agama itu religious wajib memang agama terus ini, jadi paling bawah, apa... apapun itu kita nanti pasti Allah melihat usahamu pane kamu belajar aja, tenanan aja, nanti insyaAllah Allah yang melihat usahamu sambil kamu berdo'a kamu berproses itu itu... ya yaudah kemudian ngajarin biasa kayak diskusi atau memang saya nerangin atau ada anak "bu itu itu kok nggak gini apa... "wes pokoe... ndak bisa satu-satu ya hahaha apa gitu. Intinya pokoknya kita didalam apapun apa.. saat itu metodenya maupun ceramah maupun praktek maupun diskusi selalu itu... mesti ada aja nanti kalo kamu sudah. <u>Intinya pokoknya mereka rangkul mereka untuk ya... kita 76 aitu76 mereka untuk baik.</u></u>	Curriculum demand: character education Teacher belief Moral value of giving: kindness and friendliness (care)
R		Terus bu, e... kalok misalkan di sekolah kan guru Bahasa inggris biasanya nggak Cuma 1 gitu ya bu	
T	116	He'e	
R		Terus kalo misalkan temen-temen bu Ulya kan biasanya kan harus ada KI 1, KI 2 gitu, kalau misalkan bu Ulya ndak sengaja liat atau tau temen ibu yang nggak menerapkan KI 1 yang langsung diskip gitu gimana bu Ulya?	
T	117	Aduh nak itu kadang... kalo aku senior aku bisa, <u>kebetulan aku disitu walaupun aku senior 76 aitu76u aku baru nggak brani lah ya, nggak brani.</u> Nanti dikira kita sok tau, paling gak ya... nek itu di forum MGMP sih nek memang ada forum itu baru, kalo memang nggak ad aitu ya nanti dikira-kira gimana, jangan hahahaha.	Moral value of being: peaceability
R		Itu biasanya bu Ulya kayak ngingetin atau...	

T	118	Nggak lah, jangan-jangan nanti dikira sok tau.	
R		Jadi gimana bu?	
T	119	E... aku lebih ke forum MGMP.	
R		Biasanya kayak sharing gitu?	
T	120	He'e he'e, baru kalo memang.. MGMP sekolah <i>maksute sing 77</i> aitu 77 aitu Bahasa Inggris, 77 aitu 77 aitu gitu.	
R		Mm...	
T	121	Nak langsung gitu diingetin nanti kita kepala sekolah dong hahaha.	
R		How do you give / arrange instructions to students so that moral values can be reflected in them?	
T	122	Dengan jalan diskusi kelompok, <u>dalam diskusi itu ada kegiatan mau bertanya, memberi tahu kepada yang belum tahu, melatih percaya diri dan peduli pada teman.</u>	Teaching methodology
R		Hahaha iya... Terus ini bu... sebentar, ini.... oh ya jadi selama kalau selama online ini 77 aitu Ulya ngasih instruksinya ke siswa kan lewat chat ya tadi 77 aitu, terus kalo gitu misalkan mereka ada yang nggak jawab sama sekali, nggak muncul gitu lah bu?	
T	123	Ya saya tak "halo, ini dimana?" kayak gitu, kita sapa.	
R		Terus nanti orangnya?	
T	124	Eh ketika itu "eh bu" <i>ujug ujug</i> lewat hp, "bu saya lagi kuotaanya nggak bisa bu, trouble" gitu yaa	
R		E... terus mantaunya berarti Cuma lewat <i>chat</i> ya bu?	
T	125	He'em ya emang <i>chat</i> ini sudah muncul, sudah di presensi yang pertama kan, siapa yang belum muncul siapa. Harus <i>chat</i> diskusi disitu siapa yang belum muncul siapa yang belum mengeluarkan suaranya. Maksute suara disitu belum menjawab.	
R		How do you develop learning methods that incorporate moral values?	
T	126	<u>Menggunakan metode yang membuat peserta didik berinteraksi seperti group discussion, and think pair share.</u>	Teaching methodology

R		Terus ini bu lanjut nomor 5 itu gimana kita develop learning methods yang incorporate moral values itu kan bu Ulya bilangny lewat grup discussion sama think-pair-share.	
T	127	Contohnya sih, he'e, aku sudah lupa nak aku nama-nama metode gitu ndak bisa ndak apal pokoknya intinya... harus gitu deh. Kadang apa... kadang kan ada... <u>78 aitu dek nek saya emang lebih banyak diskusi sih. Jadi he'e 78 aitu78 ini, ini masalah yuk kita kenapa... yuk. Terus ada disitu tu, ada kegiatannya ya, entah disitu diskusi atau ngerjain atau apa dan siapa menurut kamu bagaimana gimana nah itu. Jadi itu kan gini, peran guru itu walaupun walaupun kita nggak ini ya tetep mereka itu 78 aitu78u78 kita. Kadang kan ada yang lihat, ah guru ah mereka aktif nemuin sendiri, terus belajar sendiri, kita hanya nilai, saya kurang begitu... maksute ndung kebablasen jadi guru hanya hanya ndeloki tok mereka berproses kita nggak ikut masuk kan nggak bisa juga iya?</u>	Teaching methodology Curriculum demand: skill of 21 st century (critical thinking) Moral value of being: self-discipline and moderation (responsibility)
R		Iya...	
T	128	<u>Tapi nek kita ngobrol tok anak-anak hanya dengerin juga salah juga.</u>	Teacher belief
R		Iya...	
T	129	Ah iya, jadi memang iya itu sambil kita keliling dan ngobrol ayok ini dan itu cuapek banget. <u>Maksute 78 aitu78u he'e lah opo bu, anak suruh diskusi kita tenguk-tenguk, ndak gitu, ndak bisa....</u>	Teaching methodology
R		Iya hehehe	
T	130	Iya kan...	
R		Pasti he'eh, ada ndak sih bu misalkan diskusi gitu e.. mungkin ada siswa yang dominan njawab terus atau	
T	131	<u>Aku sih nggak ngebatesi, ayo yang lain, iya bagus, yang lain, monggo kita ngatur juga bisa... bisa mengalihkan itu deh supaya biar satu ndak dominan biar satu ndak inferior.</u>	Teaching methodology
R		Kalau bu Ulya gimana caranya?	
T	132	Ya mbek kita bilang " <u>bagus, yang lain ayok</u> " " <u>eh kamu gimana, kayaknya ini...</u> " " <u>pendapatmu apa</u> ".	Moral value of giving: respect

R		Kalau yang tadi bener menurut kamu itu nunjuknya random atau...?	
T	133	Ho'oh <i>didelok</i> , kan sambil kita lihat, iku <i>ketoke koyo</i> ... nah hahaha	
R		Ohh.. iya bu.	
T	134	Merasa... semua sama lah	
R		What do you think about the diversity of students' understanding of moral values?	
T	135	<u>Keragaman anak dalam memahami nilai moral akan memperkaya wawasan mereka dan membuat mereka lebih toleran satu sama lain.</u>	Moral value of giving: respect
R		He'em, ini bu yang terakhir.	
T	136	He'e	
R		E... tentang keberagaman dalam memahami moral value. Terus kalo misalkan siswa punya pemahaman moral yang baik dengan... bentar, oh tadi dah kejawab sih bu tapi ndak papa. Kalo 79 aitu e... baik menurut saya eh siswa ibu nih orangnya tu yang mau membantu tapi mungkin bu Ulya memaknai baik itu... yang gimana ya, eh intinya tu pemahamannya beda gitu lho bu itu gimana bu Ulya menyikapinya?	
T	137	Em... baik kan?	
R		Maksudnya kayak bagaimana... ibuk ndak papa kalo misalkan punya perbedaan pandangan gitu lho bu.	
T	138	Nggak papa.	
R		Pernah nggak bu buat maksa yang bener begini..	
T	139	Ndak	
R		Kenapa?	
T	140	Karena... gini, misalkan ada anak datang terlambat.	
R		Iya.	
T	141	<u>Itu nggak boleh, lho kok terlambat, kita nih terlambat kenapa, oh gini gini gini, kalau memang masuk akal gitu kan ndak papa masuk aja karena memang dia alasannya pun masuk akal bisa dipertanggung jawabkan.</u> Jadi kayak kayak gitu tadi, kok kamu nggak ngerjain tugas kenapa, bu karena orang tuaku..., <i>salah kue tetep</i> .	Moral value of giving: Unselfishness and sensitivity (tolerance)

R		Hehehe	
T	142	<u>Nah iya kan, ndak boleh gitu juga. Atau kalau, “bu 80 aitu80u ndak bisa og”, lha itu pie, “yasudah sini ayok tak ajarin” nah kaya gitu juga. Hargai juga nde’e memang takon sopo gak iso, akhire nek ada anak kaya gitu mbuk salahno mbuk hukum tambah nglokro kan.</u>	Moral value of giving: respect
R		Jadi harus tetep diitu.	
T	143	Iya. Tau... 80 aitu tadi, bisa memahami kondisi <u>semua orang.</u>	Moral value of giving: Unselfishness and sensitivity (tolerance)
R		Hehehe.	
T	144	Iya kan?	
R		Iya, mm... udah sih bu itu aja hehe.	
T	145	Oke...sorry ya.	
R		Iya ndak papa, makasih ya bu hehehe.	
T	146	Sama-sama.	



Appendix 4 Table of theme, sub-theme, and coding

a. Table of themes, sub-themes, and coding

THEMES	SUB-THEMES		CODING
Moral value of giving	Kindness and friendliness	Care	MVG-KNF/CRE
		Helpful	MVG-KNF/HLP
	Loyalty and dependability		MVG-LND
	Respect		MVG-RSP
	Unselfishness and sensitivity	Empathy	MVG-UNS/EMP
		Tolerance	MVG-UNS/TLR
		Acceptance	MVG-UNS/ACC
	Sympathy		MVG-UNS/SMP
Love and affection		MVG-LNA	
Moral value of being	Peaceability	Patience	MVB-PEA/PTC
		Calmness	MVB-POA/CLM
	Self-discipline and moderation	Responsibility	MVB-SNM/RSP
Moral belief	Teacher belief		MBF-TBF
Curriculum demand	Skill of 21 st century		CDM-SOC
	Character education		CDM-CED
Teaching methodology	Group discussion		TMD-GDS

b. Table of sub-theme

NO	SUB-THEME
1.	Care
2.	Helpful
3.	Loyalty and dependability
4.	Respect
5.	Empathy
6.	Tolerance
7.	Acceptance
8.	Sympathy
9.	Love and affection
10.	Patience
11.	Calmness
12.	Responsibility

13.	Teacher belief
14.	Skills of 21 st century
15.	Character education
16.	Group discussion



Appendix 5 Table of coding and its meaning

CODING	MEANING
MVG-KNF/CRE/9	The datum is taken from the interview with the teacher which was sub-themed as <i>care</i> from <i>kindness and friendliness</i> of theme <i>moral value of giving</i> in line 9
MVG-KNF/HLP/10	The datum is taken from the interview with the teacher which was sub-themed as <i>helpful</i> from <i>kindness and friendliness</i> of theme <i>moral value of giving</i> in line 10
MVG-LND/48	The datum is taken from the interview with the teacher which was sub-themed as <i>loyalty and dependability</i> of theme <i>moral value of giving</i> in line 48
MVG-RSP/27	The datum is taken from the interview with the teacher which was sub-themed as <i>respect</i> of theme <i>moral value of giving</i> in line 27
MVG-UNS/EMP/9	The datum is taken from the interview with the teacher which was sub-themed as <i>empathy</i> from <i>sensitivity and unselfishness</i> of theme <i>moral value of giving</i> in line 9
MVG-UNS/TLR/25	The datum is taken from the interview with the teacher which was sub-themed as <i>tolerance</i> from <i>sensitivity and unselfishness</i> of theme <i>moral value of giving</i> in line 25
MVG-UNS/ACC/109	The datum is taken from the interview with the teacher which was sub-themed as <i>acceptance</i> from <i>sensitivity and unselfishness</i> of theme <i>moral value of giving</i> in line 109
MVG-UNS/SMP/85	The datum is taken from the interview with the teacher which was sub-themed as <i>sympathy</i> from <i>sensitivity and unselfishness</i> of theme <i>moral value of giving</i> in line 85
MVG-LNA/32	The datum is taken from the interview with the teacher which was sub-themed as <i>love and affection</i> of theme <i>moral value of giving</i> in line 32
MVB-POA/PTC/4	The datum is taken from the interview with the teacher which was sub-themed as <i>patience</i> from <i>peace of ability</i> of theme <i>moral value of being</i> in line 4
MVB-POA/CLM/11	The datum is taken from the interview with the teacher which was sub-themed as <i>calmness</i> from <i>peace of ability</i> of theme <i>moral value of being</i> in line 11
MVB-SNM/RSP/71	The datum is taken from the interview with the teacher which was sub-themed as <i>responsibility</i> from <i>self-</i>

	<i>discipline and moderation</i> of theme <i>moral value of being</i> in line 71
MBF-TBF/1	The datum is taken from the interview with the teacher which was sub-themed as <i>teacher belief</i> of theme <i>moral belief</i> in line 1
MBF-MDF/13	The datum is taken from the interview with the teacher which was sub-themed as <i>moral definition</i> of theme <i>moral belief</i> in line 13
MBF-MRS/65	The datum is taken from the interview with the teacher which was sub-themed as <i>moral reasoning</i> of theme <i>moral belief</i> in line 65
CDM-SOC/4	The datum is taken from the interview with the teacher which was sub-themed as <i>skill of 21st century</i> of theme <i>curriculum demand</i> in line 4
CDM-CED/38	The datum is taken from the interview with the teacher which was sub-themed as <i>character education</i> of theme <i>curriculum demand</i> in line 38
TMD-GDS/97	The datum is taken from the interview with the teacher which was sub-themed as <i>group discussion</i> of theme <i>teaching methodology</i> in line 97

