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# **University of Southampton**

Faculty of Arts and Humanities  
School of Modern Languages and Linguistics

## **The Construction of Acehnese English Teachers' Identities in Their Professional Practice: An Integrative View of Identity**

by

**Ugahara M**

Thesis for the degree of Doctor of Philosophy

September 2019



# University of Southampton

## Abstract

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School of Modern Languages and Linguistics

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This study aims to investigate the relationship between language teacher identity and language teaching practices. Using a qualitative approach as the research method and adopting an integrative view of identity as the theoretical framework, this study involves four Acehnese senior high school English teachers who live in Aceh, Indonesia as the participants to explore how they perceive the construction of their identities in relation to their professional practice. The research tools used in this study include semi-structured interview, classroom observation and teacher journal and the data in this study is analysed by using thematic analysis. The study finally reveals that the teachers in this study construct multiple identities in their teaching, such as four roles as their teacher identity, i.e., teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker, and regional, national and global identity as their cultural identity.

It is also found that their religious identity as a Muslim and their professional identity as an English teacher significantly motivate them to construct the first three roles and the fourth role above, respectively. Moreover, regarding their regional identity, they construct it by contextualizing their teaching approach and content according to their local contexts. With regard to their national identity, they construct it by speaking national (Indonesian) language and discussing national (Indonesian) culture and history while teaching English. About their global identity, they consider their (imagined) global community as their global identity and bring the issues related to it into their teaching as a way of constructing this identity. Finally, regarding the implications of this study, since religious and cultural identity in ELT are little discussed, the findings of this study with regard to these two identities can contribute to fill in this gap. More importantly, as religiosity, culture and morality are very important for these teachers, it should inspire teacher educators to make religious, cultural and moral ethics as significant elements of their teacher education. This is because these three ethics are absent in teacher education in general and in Indonesian teacher education in particular.



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## Research Thesis: Declaration of Authorship

Print name: Ugahara M

Title of thesis: The construction of Acehnese English teachers' identities in their professional practice:  
An integrative view of identity

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;
3. Where I have consulted the published work of others, this is always clearly attributed;
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;
5. I have acknowledged all main sources of help;
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;
7. Parts of this work have been published as:-

Yunus, U. B. M. [Ugahara Bin MY]. (2018, August 13). *MICCOLAC 2018 E Presentation of Ugahara Bin MY in WMV* [Video file]. Retrieved from <https://www.youtube.com/watch?v=qLMX3Zo1XSE&t=57s>

Yunus, U. B. M. (2019). Regional identity construction of Acehnese English teachers in professional practice. [Abstract]. *International Journal of Humanities and Social Sciences*, 13(2), 91.

Signature:

Date: 22 September 2019





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## Definitions and Abbreviations

CTL	Contextual teaching and learning
EFL	English as a foreign language
EIL	English as an international language
ELF	English as a lingua franca
ELT	English language teaching
ESL	English as a second language
L1	First language
NES	Native English speaker
NESs	Native English speakers
NEST	Native English speaker teacher
NESTs	Native English-speaking teachers
NNESs	Non-native English speakers
NNESTs	Non-native English-speaking teachers
NNS	Non-native speaker
NS	Native speaker
NSs	Native speakers
TESOL	Teaching English to speakers of other languages
WE	World Englishes



# Chapter 1 Introduction

## 1.1 Introduction

This study seeks to explore how English teachers' identities influence their teaching practices. This particular topic will be briefly explained in this chapter along with all things related to it. To begin with, this chapter examines the personal interests of the researcher for conducting this study. Following this, the biography of the researcher is also provided. Afterwards, the background, rationale and significance of this study are briefly discussed. This chapter also summarises the overview of the research design as well as the context of this study. Finally, the organisation of the thesis is also outlined.

## 1.2 Personal interests

This study is inspired by the researcher's own professional experience as an English teacher at a bilingual school in Aceh, Indonesia between 2011 and 2012. At that time, the researcher was required to only use the textbooks determined by the policy makers of the school. The contents of the textbooks were conformed to idealised or simplified western native English speakers' (NESs) norms/culture. Besides, in reality, English was required to be the merely instructional language at the school even though the school itself is named as a bilingual school, where in a general sense is a school that uses two instructional languages. Such native English speaker (NES) norm/culture exposure and English language ideology then resonated the researcher's critical thinking about their appropriateness in the researcher's own teaching context. Regarding the former, for example, it was so sensitive for the researcher and his students when the researcher had to introduce the topic of gambling or dating in the textbooks to his students as these two things are forbidden in their religion (Islam). About the latter, since most of his students spoke Acehnese and Indonesian language in everyday life, the researcher here viewed that the requirement of speaking English all the time in classroom would just silence their local and national language, which are part of their own cultural identity.

From the condition above, the researcher was then concerned with the need of maintaining the religious and cultural identity of his students while they learned English through such textbooks. He wondered what was the right way to do it. Finally, the researcher at that time thought that since his students' religious and cultural identity were similar to those of him, when he constructed his own religious and cultural identity while teaching, it also meant that he maintained those of his students in classroom. In other words, establishing identity harmony lets identity maintenance exist

easily. Actually, the researcher had been already interested in identity since he was in his master's study. However, due to the two phenomena mentioned above, the researcher became more and more interested in identity, especially in understanding how Acehese English teachers construct their religious and cultural identity in their professional practice. Fortunately, the researcher was able to address this aim through this study. The next section will highlight the biography of the researcher in order to see the position of the researcher in this study.

### **1.3 Biography of the researcher**

Born and grew up in Banda Aceh, the researcher is the youngest of three siblings. His late father, a civil servant, was from west Aceh while her mother, a housewife, is from North Sumatra. Born into a mixed ethnic family like this makes it difficult to label him as an Acehese or a North Sumatra Malayan. At home, because his father's first language (L1), Acehese, is different from his mother's, Indonesian Malay, both of them spoke Indonesian language as a lingua franca, which is similar to his mother's L1. Hence, the researcher acquired Indonesian language at home instead of Acehese. In other words, Indonesian language is the researcher's L1. Regarding Acehese language, the researcher learned it through immersion in his daily interactions with Acehese people outside home. Therefore, it can be said that Acehese language is his second language (L2). In addition, the researcher grew up in an environment where many people spoke Indonesian. This is because not everyone here was Acehese.

The researcher's family is not a family that strongly maintains cultural traditions, either Acehese or Malayan traditions. Instead, the traditions that his family maintains are only those related to Islamic holidays. Furthermore, the researcher firstly got basic Islamic teaching from his parents. At the age of 7 to 16, the researcher then received Islamic teaching from several Islamic teachers coming to his house to teach him Quranic lessons. From 19 to 30, the researcher informally sought Islamic knowledge in local mosques. Here, the researcher attended many Islamic gatherings to get Islamic lessons from preachers. In short, the researcher has never received Islamic education in formal Islamic institutions such as Islamic boarding school, university or organisation.

In 2007, the researcher obtained a bachelor's degree in English education at a private university in Banda Aceh. However, during and after undergraduate study, namely between 2005 and 2010, the researcher had worked part-time as a radio operator at an international non-governmental organisation (NGO) that came to assist Aceh in carrying out reconstruction and rehabilitation as a result of the Tsunami that occurred in 2004. In 2011, he got a Master of TESOL degree at a university in Australia. As previously mentioned, it was during the master's study that he became interested in identity. Initially, he planned to focus more on learner identity in ELT for his PhD research later.

However, after having discussion with one of his lecturers at the university about identity in ELT, he then decided to focus on teacher identity in ELT for his PhD research. This is because he was informed by the lecturer that teacher identity in ELT remained underexplored at that time. The lecturer even provided him research articles about teacher identity in ELT.

Furthermore, between 2011 and 2012, the researcher taught English at a bilingual school in Banda Aceh. Here, as mentioned in previous section, the researcher became more and more interested in identity for two reasons. First, due to the NES norm/culture exposure in the textbooks that he had to use for teaching, which was often contradictory with the religious and cultural beliefs of the researcher himself and his students. Second, because of the English language ideology that required English teachers at the school to use only English as their instructional language. Whereas, most students at the school spoke Acehnese and Indonesian in their daily life so that such policy would only silence their linguistic identities.

Next, between 2012 and 2015, he became an English lecturer at the university where he got his bachelor's degree. As a lecturer, he was required to do research. Therefore, he attended a 3-month research course in 2014 held by a local research institution in order to learn more about research. In fact, the things that he learned from the instructors there were generally associated with social, cultural or human problems in a specific context such as Aceh. As a result, qualitative research approach was more predominantly taught in the course since this approach is indeed appropriate for such matters. This is where the researcher was influenced to use qualitative approach for his research in the future. So, after this course ended, the researcher wrote a PhD research proposal on teacher identity in ELT with a qualitative approach. Besides, the researcher at that time also believed that identity was a social matter which was best described with words (qualitative approach) rather than numbers (quantitative approach). However, in terms of the specific research skills related to teacher identity and ELT, the researcher intensively gained them from his main PhD supervisor. The next section will examine the background of this study in order to facilitate a better understanding of this study.

#### **1.4 Background of the study**

In language education, teachers become the focus of research attention (Varghese, Morgan, Johnston & Johnson, 2005). Mostly, the purpose of that research is to understand language teachers through different angles of their life because there is a held belief that who and how language teachers are determine how their teaching practice is (see Goh, 2015). Varghese et al., (2005) emphasise this approach by saying that in order to understand language teaching and learning, we need to understand the teacher; and to understand the teacher, we need to have a

clearer understanding of who the teacher is; cultural, political, professional and individual identity that the teacher claims or are ascribed to him or her. Thus, simply speaking, by investigating language teacher identity, we can understand how language teacher carries out his or her teaching (Varghese et al., 2005) since teacher identity is central to teacher pedagogy (Morgan, 2004).

From the notion of 'teacher identity as pedagogy' (Morgan, 2004) above, it becomes obvious that teacher identity is an important area to explore if one wants to understand teacher's pedagogical practices. That is why research on teacher identity has been growing in the last two decades (e.g., Connelly & Clandinin, 1999; Franzak, 2002; Le Ha, 2008; Baurain, 2013; Barkhuizen, 2016; Boraie, Gabriel & Gabriel, 2018). From the growing body of research on this area, it is commonly found that the notion of teacher identity mostly revolves as follow: identity is shifting, identity is in line with context; identity is being constructed, negotiated and maintained through discourse (Varghese et al., 2005). Simply put, identity is unstable. However, interestingly, there is also a result of teacher identity research contrary to the notion of teacher identity above, namely 'core identity' exists (see Le Ha, 2008). Hence, given that some of the results of teacher identity research are in line with the former and the latter, in this study, the integration of such two different views of identity was adopted in exploring language teacher identity. Here, such integration is called an 'integrative view of identity' (see Vignoles, Schwartz & Luyckx, 2011) – the theoretical framework of identity used in this study. Further discussion of this view of identity will be provided in section 2.2 in chapter 2. The next section will describe the rationale and significance of this study.

### **1.5 Rationale and significance of the study**

There are two gaps in the research of language teacher identity so far that this study seeks to fill. First, questions about the relationship between the religious identity of English teachers and their classroom practices are often ignored (see Ricento, 2005; Morgan, 2009; Wong, 2013a; Mahboob & Courtney, 2018). Second, the cultural identity of English teachers in their professional practice remains under theorised (Menard-Warwick, 2008). In relation to the first gap, the findings about the teacher identity construction of English teachers in this study illustrate how their religious identity influences their teaching practices (see 5.3). Here, this study contributes to filling the first gap by extending the knowledge of the relationship between English teachers' religious identity and their classroom practices. In terms of filling the second gap, the findings about the cultural identity construction of the teachers provide insightful information about the relationship between teachers' cultural identity and their teaching, and the extent to which teachers' cultural identity shapes their teaching approaches and contents (see 6.3.1). Besides, more importantly, the findings of this study even show the relationship between religious and cultural identity, in which the



religious identity of the participants in this study in fact becomes part of their cultural identity construction in their teaching (6.3.1).

These two gaps in fact also resonate with the reality related to the research of language teacher identity in Indonesia, where research on the connection between English teachers' religious and cultural identity and their pedagogical practices still receives less attention. Whereas, Indonesia itself is the most diverse country in Southeast Asia so that it seems reasonable and interesting to explore how the existing religious and cultural phenomena within the country are in relation to teacher identity in English language teaching (ELT). Thus, this study presents a good opportunity to advance the knowledge of how the religious and cultural identity construction of English teachers in this setting is with respect to their teaching practice. Besides, the investigation of teacher identity within Indonesian context is also useful for enhancing the knowledge about ELT pedagogy in the country itself since, as mentioned before, teacher identity is central to teacher pedagogy (Morgan, 2004) so getting knowledge about teacher identity also means getting knowledge about teacher pedagogy. Therefore, the findings of this study can be used as reflections for improving teachers' pedagogical practices in the country. In the next section, the overview of the research design of this study will be briefly elaborated.

## **1.6 Overview of the research design**

This study is a qualitative study involving four Acehese English teachers who teach at different senior high schools in Aceh, Indonesia as the participants. Thus, with this small number of participants, the findings of this study cannot be generalised. However, what can be expected from this study is other language teachers can use the information from the findings to reflect on their own practice and context. In focusing on the teacher identity and cultural identity construction of the Acehese English teachers in their professional practice, this study integrates various data collection tools for achieving triangulation, namely semi-structure interview, classroom observation and teacher journal. In keeping this objective, the following one overarching research question and three sub-research questions guide this study.

1. How do Acehese English teachers construct their identities in relation to their teaching practices?
  - a. What role(s) do these teachers construct in relation to their religious identity?
  - b. What role(s) do these teachers construct in relation to their professional identity?
  - c. How do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?

The next section will illustrate the context of this study.

## 1.7 Context of the study

The fieldwork of this study was conducted in Aceh, the westernmost province of Indonesia with a population of 5,371,532 people in 2019 (according to Aceh's central bureau of statistics). The largest population in this province is conservative Muslim. Islam reached this province in 1250 AD. Afterwards, this province became the starting place for the spread of Islam in Indonesia and Southeast Asia. With Banda Aceh as its capital city, Aceh is the only region that officially runs Islamic law in Indonesia since 2001. This is because Aceh is given a special autonomy from the Indonesian government to do so. Aceh also has a history of long armed conflicts, namely between the sultanate of Aceh with Dutch colonialists (1873-1904) and Freedom Aceh Movement or GAM with Indonesian government (1976-2005). This province has also experienced a major disaster in the form of a Tsunami that occurred in 2004 which killed around 170,000 people. Many national and international NGOs subsequently came to Aceh on a large scale to assist the region in carrying out reconstruction and rehabilitation until 2010. Besides, Aceh is also a diverse region where different cultures and religions exist. For example, it has 12 indigenous ethnic groups along with their own indigenous language and culture. Then, Islam and other four officially recognised religions such as Christianity, Hinduism, Buddhism and Confucianism live side by side in the region.

In addition, Islam and Acehnese culture are two important aspects for Acehnese people there. These aspects are almost visible in all sectors of life in the region, especially in education and society. In terms of education, for example, schools in Aceh have been focused on maintaining Islamic values and Acehnese culture even though science and technology now become the important parts of education there. It is common now to see Muslim school students in Aceh dress in Islamic way, pray before starting learning in the morning, go to pray in mosques whenever the prayer times start during the school hours and celebrate Islamic traditions such as *Maulid* (commemorating the birthday of the prophet Mohammed). They are also directed to learn Acehnese language and dances as their local culture lesson and extracurricular activity, respectively. About society, in relation to Islam for example, Muslim children are sent by their parents to their local mosques to learn Islam after school hours and restaurants close at noon during the month of Ramadhan. In respect to Acehnese culture in society, weddings and thanksgivings are still carried out in accordance with Acehnese customs, for example.

The majority ethnic group in Aceh is Acehnese so that the majority language spoken in this region is the language of this majority ethnic group as well, that is, *Bahasa Aceh* (in English, this means the language of Aceh). However, although the majority language spoken in Aceh is *Bahasa Aceh*, the

official language in the region is Indonesian, the national language of Indonesia. Most of Acehese people can speak either *Bahasa Aceh* or Indonesian. *Bahasa Aceh* is used in informal contexts, whereas Indonesian is used in formal contexts. Acehese people also use Indonesian as a lingua franca when they need to communicate with people from other regions of Indonesia. Besides these two languages, English also has a place in Aceh. Here, English is a compulsory subject taught at junior and senior high school and university level. English in Aceh is generally taught by local English teachers who are already bilingual, namely with a local language (such as *Bahasa Aceh*) and a national language (Indonesian).

Regarding the data collection of this study, it took place in four different senior high schools in Banda Aceh. Here, when this study was carried out, 2013 Curriculum was being applied at the schools in this city, including those where the data collection took place. This national curriculum enforces character education in all subjects, including the English language subject as well. This curriculum was designed because of the social concern as to the internal conflicts and corruption in the country, with the hope that curricular and pedagogical changes would make a social change in the country (Qoyyimah, 2016). The internal conflicts here are, for example, the internal ethnic, religious, racial and intergroup conflicts in the country and the corruption here refers to an act of enriching oneself by harming the state.

In the case of teachers in Aceh, it is the same as teachers in Indonesia in general, namely the 2013 Curriculum requires them to bring values into their teaching (see Kurniawan & Bastomi, 2017). Here, there are 18 values recommended by the Ministry of Education and Culture to the teachers, originating from Indonesia's Pancasila (Five Principles) (ideology of the country), Indonesian cultures, religions and the goals of Indonesian education (Kemendiknas, 2011). Those values include (1) religiosity, (2) honesty (3) tolerance, (4) discipline, (5) hard-work, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) patriotism, (11) nationalism, (12) reward achievements, (13) friendliness, (14) peace-loving, (15) love to read, (16) environmental sensitivity, (17) social awareness and (18) responsibility (Puskurbuk, 2010). However, in spite of the 18 values above, each school is free to include optional values, such as tidiness and cleanliness, according to the school's own needs and context (Qoyyimah, 2016). In conclusion, bringing religious, cultural and social values into teaching is obliged for the teachers in Aceh in particular and in Indonesia in general since the national curriculum itself requires them to do so, besides the influence of their own religious, cultural or social identity in teaching itself. Further explanation of these 18 values which are part of the national curriculum will be presented in chapter three. The next section will summarise the organisation of this thesis.

## 1.8 Organisation of the thesis

There are eight chapters in this thesis. All of them can be summarised as follow:

Chapter 1 highlights the core features of this study. First, the reasons why the researcher conducts this study are given in the section of personal interests. Then, in the biography of the researcher section, more details on the researcher's own biography relevant to the development of ELT research skills and to the research focus and approach in this study are provided. In the section of the background of the study, the research territory in this study is established and the theoretical framework used in this study is concisely introduced. Furthermore, the importance of this study is examined under the section of the rationale and significance of the study, followed by the overview of the research design section that briefly describes how this study was carried out. Moreover, the setting of this study is outlined in the context of the study section. Finally, how this thesis is entirely structured is presented in the section of the organisation of the thesis.

Chapter 2 provides a review of the related literature that underlies this study of identity. It begins with the examination of the theoretical framework of identity used in this study, namely an integrative view of identity. Afterwards, as this study is also concerned with the relationship between identity construction and discourse, the section of identity construction in discursive practices is provided. Furthermore, some identity topics related to the findings of this study are also included in this chapter, that is, teacher identity, cultural identity (regional, national and global identity) and religious identity. Finally, as teachers' beliefs are also part of teachers' identity, a section that describes the concept of teachers' beliefs and how it relates to this study is also presented.

Chapter 3 presents additional literature related to this study in terms of ELT. Here, since ELT in this study is prominently related to local context, ELT literature with regard to this issue is provided under the section of ELT in the perspectives of Global Englishes, context dependent approach and local language use. Afterwards, as the teachers in this study were found to localise their teaching practice, the postmethod pedagogy framework proposed by Kumaravadivelu (1994, 2001, 2002, 2003, 2005 and 2006) is included here as a theory illustrating this finding. Then, as one of the findings of this study is also related to NES ideology, this chapter provides a discussion of it in the section of native and non-native speaker in ELT. In addition, as faith, morality and culture are important parts for the teachers in this study, this chapter explains these three issues in the section of faith in ELT, morality in ELT and culture in ELT, separately. Eventually, in order to illustrate how the ELT in the setting of this study is, this chapter includes the section of ELT in Indonesia and ELT in Aceh.

Chapter 4 elaborates in detail the research design of this study. Qualitative research, which is the research method used in this study, is explicated at the beginning of this chapter. Here, the rationale for choosing the method is included. Furthermore, two qualitative research forms that inform this study, i.e., case study and narrative inquiry, are explained. The overview of research questions, research setting and selection of participants are also provided. The biography of the participants in this study is then elaborated, followed by the three research tools employed in this study, semi-structure interview, classroom observation and teacher journal. Also, the overview of data collection and how translation was done in this study are presented. How then the research data was analysed in this study is outlined in data analysis section. Lastly, trustworthiness and ethical considerations in this study are also detailed.

Chapter 5 and 6 demonstrate the findings that address the research questions of this study. In chapter 5, the findings are the three emergent sub-themes discussed under the section of roles in relation to religious identity and one emergent sub-theme discussed under that of role in relation to professional identity. They are teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker, respectively. In chapter 6, the findings consist of the three pre-existing sub-themes examined under the section of cultural identity construction, namely regional, national and global identity construction.

Chapter 7 provides the discussion of the findings deriving from chapter 5 and 6 above. Under the section of teacher identity construction, teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker (chapter 5) are discussed, while under the section of cultural identity construction, regional, national and global identity construction (chapter 6) are discussed. Here, these findings are discussed in terms of their relationship with related theories as well as relevant empirical studies. Then, the relationship between teacher identity and cultural identity is also explained in this chapter. Finally, how the values in the 2013 Curriculum have informed the analysis in this study is summarised in the section of values of national curriculum in teaching.

Chapter 8 presents a conclusion of this study. It begins with a brief overview of the study. Then, it describes the summary of the key findings of this study as well as the contribution that this study makes to four major areas in ELT, namely identity, teacher identity, cultural identity and morality. This chapter also summarises the implications and limitations of this study, followed by the recommendations for further research. Finally, this chapter highlights the key messages deriving from this study.



## Chapter 2 Identity

### 2.1 Introduction

This chapter seeks to explore the concepts of identity related to this study since this study is mainly concerned with identity. It begins with the description of the theoretical framework of identity used in this study, namely integrated view of identity. Afterwards, how identity is discursively constructed is discussed, followed by the examination of teacher identity. In the section of cultural identity, it is divided into three sub-sections, namely regional identity, national identity and global identity section. After that, religious identity and teacher beliefs are also included. Finally, the conclusion and summary of this chapter are given as the closing section of this chapter.

### 2.2 Integrative view of identity

Identity has become its own research area (Norton, 2013) so that it stimulates many researchers from various disciplines to investigate it. As a result, the definition of identity itself has been conceptualised from various perspectives, such as psychological, sociological and discursive perspectives, which then makes how identity is studied also varies (Vignoles et al., 2011; Davey, 2013). Thus, identity researchers need to feel comfortable with such interdisciplinarity (Gao, 2007) in order they can tolerate various identity theories. Le Ha (2008) highlights two major disparate theories in identity literature, namely essentialist and non-essentialist view, which might include the various perspectives to identity abovementioned. Indeed, these two theories of identity have caused conflicting ideas about what identity is (Le Ha, 2008). According to her, those who follow an essentialist view are prone to perceive identity in terms of stability, core identity, wholeness, homogeneity and belongingness, while those who adopt a non-essentialist view see identity as dynamic, fragmented, changing, multiple and hybrid.

The latter, which is also called post-structuralist, has dominated the discussion of identity in the academy over the past 20 years; however, this view alone is insufficient to comprehend identities (Le Ha, 2008). As pointed out by Vignoles et al., (2011), seeing identity through more than one lens is essential if we want to capture the complexity and richness of identity. That is why Le Ha (2008) highlights her positioning in her study, namely the combination of these two distinct perspectives is necessary for her study. This is because, as she found in her study, the sense of the Vietnameseness of her participants is something like a 'root' or 'core' for them, which unites them under a single identity called national identity, but at the same time one of her participants' teacher identity is clearly unstable and context-driven. Drawing from this fact, she then maintains that it is

possible if people can have core identities (essentialist view) alongside their multiple, situated and negotiated identities (non-essentialist view).

Although the concept of core identity is not accepted in post-structuralist perspective at all (see Block, 2009), Norton (2013) argues that however there are times when individuals may wish to express their identity as homogeneous and unified, prioritising certain aspects of their experiences such as class, race, gender, sexual orientation or religious affiliation. This can be seen in the strength of nationalism and religious fundamentalism in various parts of the world (Norton, 2013), such as found in Le Ha's (2008) study above and this present study, respectively. That is why the idea of core identity held in essentialist view becomes a challenge for post-structuralist view which perceives identity as multiple (Norton, 2013) and fluid. Alternatively, a combination of these two perspectives seem to be essential because they can complement each other in terms of describing identity as a whole. Thus, following the suggestion of Vignoles et al., (2011) and the positioning of Le Ha (2008) above, this study uses the term 'integrative view of identity' (Vignoles et al., 2011) as the theoretical framework, which means here to combine these two different views of identity. This combination also means to support a middle ground between seeing identity as core or fluid (see Schwartz, Montgomery & Briones, 2006). Besides, since the integration of different identity theories like this in the broader field of identity studies is still less (Vignoles et al., 2011), the combination of essentialist and non-essentialist perspective to identity in this study contributes to giving advanced knowledge about such integration to identity literature. Furthermore, as this study also involves the attention on how its participants' identities are discursively constructed, such as their teacher identity and national identity (see chapter 5 and 6, respectively), the next section will describe how identity construction occurs in discursive practices.

### **2.3 Identity construction in discursive practices**

Examining identity construction from a discursive perspective requires a deep understanding about discourse and brings it to focus on identity. Regarding discourse and its relation to identity, Bamberg, De Fina and Schiffrin (2011) outline in detail three different views in understanding the relationship between discourse (talk in spoken, written and sign) and identity, namely capital-D discourse, small-d discourse and narrative. The first two are opposing views in understanding discourse; capital-D discourse views individuals as constructed in and through existing discourses, while small-d discourse views that individuals construct who they are by using discourses (Bamberg et al., 2011). For capital-D discourse theoreticians, such as Foucault (1972) and Habermas (1979), individual and institutional identities are conceived as constrained by norms and traditions in society (Bamberg et al., 2011). As in the Foucauldian approach, it is perceived that involvement in discursive communal practices forms individuals and their world (Foucault, 1972). In other words,



one's identity construction is imposed by societal macro conditions, and when the conditions change (e.g., historical conditions), one's identity does change as well (Bamberg et al., 2011).

Small-d discourse theoreticians perceive identity as something constructed in local context (Bamberg et al., 2011) or as something situationally and contextually constructed. Individuals are assumed as using (indexical) devices to present a sense of who they are in situ, such as in mundane or everyday interaction (Bamberg et al., 2011). They also view that there is a relationship between discourse and situations/contexts, where situations/contexts shape and affect discourse (see Wodak, de Cillia, Reisigl & Liebhart, in press) and in turn, discourse shapes and affects identity construction. However, the local situations/contexts within which self-presentations are displayed (intentionally/unintentionally) or constructed are continually shifting (Bamberg et al., 2011). As a result, this makes identities shifting as well. Thus, from the explications above, it can be clearly understood that these two conceptualisations of discourse, namely capital-D and small-d discourse, lead to different ways of doing discourse analysis (Bamberg et al., 2011) and understanding identity construction. However, in relation to this study, this study adopts capital-D discourse since the construction of the identities of the participants in this study is imposed by what Bakhtin (1981) calls *authoritative discourse* such as religious and cultural discourse, not situations/contexts (small-d discourse).

In narrative discourse, identity construction can be also studied and analysed. Indeed, owing to highly complex nature of identity, understanding identity through narratives or stories seems to be helpful. This can be seen from the fact that using narrative to investigate how individuals construct their identities (e.g., Miller, 2003; Barkhuizen, 2008; Kramsch, 2009; Early & Norton, 2012; Hyland, 2012; De Costa, 2015) has been an increasing trend in identity studies nowadays. In terms of its definition, narrative or story, according to Labov (2001), is a way of "reporting past events that have entered into the biography of narrator" (p. 63). However, as McAdams (2011) suggests, narrative is actually more than just the report of past events: it has a defining character as well. As Bastos and Oliveria (2006) add, telling our stories means that conveying a sense of who we are, or when we are telling our experience through stories, actually, we are creating a self – how we want to be known by others (Clandinin & Connelly, 2000). Simply speaking, identity also resides in narrative.

Moreover, interestingly, the nature of identity suggested by post-structuralists as something 'becoming' and 'unstable' can be seen as well in and through narratives, as in the small-d discourse mentioned before. This can be understood by the fact that how we tell our stories is influenced by the content of the stories, the context where the stories are told and the listeners of the stories (see Le Ha, 2008). As a result, storytelling itself is always contextually and situationally performed, and in turn, make identities constructed in it constantly fluid and dynamic following the storytelling

shifting and changing. Simply speaking, because narrative is contextually and situationally told, identities in narrative are also contextually and situationally constructed. For example, in Le Ha's (2008) study, in one-to-one interviews with one of her participants, Kien, she found that Kien's 'self-image' was different from that when in focus group. In one-to-one interviews, he told Le Ha as if he firmly followed Vietnamese norms and values in his teaching. However, in focus group, he said that he could not follow all the norms and values. Le Ha (2008) explains this by saying that since another participant in the focus group knew who Kien was and assigned an identity to him, a 'scolding students' teacher, Kien could no longer hide this assigned identity in front of Le Ha. As known, in Vietnamese culture, scolding students is unaccepted (see Le Ha, 2008) but in the focus group, Kien argued that he scolded his students for the sake of their own goodness. Here, it is clear that contexts make identity dynamic. In sum, from Le Ha's (2008) study above, it can be seen that contexts also influence how individuals construct their identities.

Finally, Cheung, Said and Park (2015) affirm that narrative has become an established methodological approach in understanding how identities are constructed, particularly in recent ELT/teaching English to speakers of other languages (TESOL) literature (e.g., the special issue of TESOL Quarterly on narratives in 2011). For this reason, this study has been informed by some narrative methodological ideas in investigating the construction of its participants' identities, such as using life-history interview and teacher journal. That is why the examination of narrative with regard to identity is also essential to highlight here. However, further explanation of these ideas can be seen in chapter 4 section 4.4 under the section of narrative inquiry. In the next section, as teacher is the role that becomes a focus in this study with regard to identity, the issues of teacher identity will be also explored.

## **2.4 Teacher identity**

As mentioned in chapter one, teacher identity is an important area because it is central to teacher pedagogy (see Morgan, 2004). Here, how teachers see themselves will shape how they teach their students, which in turn will affect their students' learning as well (Goh, 2015). Actually, many scholars have sought to define this kind of professional identity (e.g., see Beauchamp & Thomas, 2009; Gu & Benson, 2015; Hallman, 2015; Pennington, 2015). Nevertheless, a clear definition of it is in fact hard to make (Barkhuizen, 2017) for it is "a challenging endeavour" (Beauchamp & Thomas, 2009, p. 175). Generally, in teacher identity literature, scholars theoretically define teacher identity as a professional identity related to various facets, for example, teacher identity is social (Norton, 2017), emotional (Beauchamp & Thomas, 2009), ideological (Kubota, 2018), historical (Duff & Uchida, 1997), contextual (Le Ha, 2008), cultural (Menard-Warwick, 2008; 2014), relational (Hallman, 2015) and even spatial (Said & Zhang, 2013). While in practice, these definitions help

researchers determine what specific areas that they should focus on when investigating teacher identity. For example, for social areas: class, gender, family, age (Joseph, 2004); cultural areas: ethnicity and race (Hua, 2014), language (Mercuri, 2012) and nationality (Le Ha, 2008).

Moreover, Gu and Benson (2015) suggest that teacher identity involves identifying with teaching as a profession and, more than this, perceptions about the type of teacher that a person attempts to become in a certain context. If one's job is teaching a language, for example, apart from forming an identity as a language teacher (profession), one also forms a sense of what "... kind of language teacher" one is (Benson, 2017, p. 21), for example: as a facilitator language teacher, a learner-centeredness language teacher, a tolerant language teacher and so forth. As identities are also 'multiple', therefore, in this sense, language teacher identity itself may be only one of other important roles or identities that teachers hold as their professional identity (see Benson, 2017). These other important roles or identities, such as teacher as a moral guide, teacher as a parent of students and teacher as a role model, are then also influenced by certain ideologies of the teachers (see Kubota, 2018), which can be political, cultural and moral (Widodo, Perfecto, Canh & Buripakdi, 2018), to name but a few. As a result, wittingly or not, the teachers likely bring the perspectives and values of such ideologies into their classroom practices through the construction of such multiple roles or identities. That is why teachers are not always neutral in educational contexts (Aydar, 2015). In short, teacher identity has been the focus of pedagogical attentions that place teachers in roles that are very different from the traditional portrait of neutral knowledge transmitters (Morgan & Clarke, 2011).

As teachers are not neutral knowledge transmitters (Morgan & Clarke, 2011), teacher identity can be likely seen as a 'theatrical performance of self' (see Ives & Juzwik, 2015). In this sense, teachers are actors upon a stage (the world) performing some roles or identities. As a result, the identities of teachers are "neither expressions, nor performances, of "normal" or "natural" selves or relations, but instead are constituted through performances, or "a stylized repetition of acts"" guided by the norms of discourses (Butler, 1988, p. 1). The idea that identity is constituted through performance and guided by discourses like this is called a performative perspective to identity. Indeed, teachers bring about the expectations of how they should perform the role of teacher according to the teacher norms of related authoritative discourses in order to be recognised one. Then, the role of teacher that is accepted by society is repeated and over time represents and reinforces meanings that are recognised as being "teacher". For instance, teachers in Vietnam are expected to be a moral role model for their students no matter what subject they teach in order to be recognised as a teacher by society (Le Ha, 2008). Such norm is repeated and reinforced by Vietnamese society so that any teacher in Vietnam who does not perform that role should not be recognised as a teacher (see Le Ha, 2008). Nevertheless, such repetition is not mechanical since the norms themselves are

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not fixed or static, so is identity as it is there in relation to the norms (Butler, 1999). This cyclical process is called performativity repetition of identity (see Butler, 1993). In short, if it is based on a performative perspective to identity, teacher identity is something teachers do or perform, rather than something teachers are, which is guided by discourses.

Furthermore, teachers perform certain roles or identities in a certain situation. This is because roles or identities reside in the hierarchy of importance, in which the highest position of roles or identities are mostly to be employed in the settings involving various components of self (Desrochers, Andreassi & Thompson, 2004; Serpe & Stryker 2011; Norton, 2013). For example, in Le Ha's (2008) study and this present study, even though the teachers' main role is English teacher, when there were moral issues appeared in the classroom, the teachers frequently took a role of moral guide for their students guided by their social and religious norms, respectively. This is because the teachers in both studies had strong commitment with their society and religion, respectively, so that the frequent role identity performed by them was that related to their society and religion, respectively. As a result, such identity likely appears as a core identity for them even in situations that may involve their multiple aspects of self. Indeed, how much commitment a person has to an entered relationship influences the frequency with which the identity of a particular role is performed (Javier, 2014).

As teacher identity is all about performance, teachers are "actors who position themselves vis-a-vis others" (Dimitriadis, 2001, p. 11) when constructing their identity in performance. As Hall (1996) states, an important element in the construction of identity is the presence of another individual or other individuals from whom an individual may differentiate him or herself. For teachers, 'others' here can be their students, other teachers, administrators, policy makers and teacher educators (Barkhuizen, 2017; Zembylas & Chubbuck, 2018) from whom teachers may shape their self-narratives as responses (Hallman, 2015). Thus, teachers construct their identities depending on whom they interact with (see Le Ha, 2008; Davey, 2013). For example, when they are communicating with other teachers, they may perform the role of colleague. Yet, when they are dealing with students in classroom, they usually take the role of educator. Viewing that teacher identity is always in relationship to others like this is a relational perspective to identity (see Zembylas & Chubbuck, 2018).

Hallman (2015) clearly illustrates how teacher identity is relational by explaining it according to a Russian philosopher Mikhail Bakhtin's dialogic theory of identity. This theory refutes the separation of self/other and even considers all repetitions of 'self' as a response to targeted 'other' (Hallman, 2015). Drawing on the theory, Hallman (2015) mentions teacher identity as a 'dialogic response', which means that "it is always situated in response to an intended "other"" (p. 4). This notion is

highlighted by her as part of her findings in her investigation of the teacher identity construction of a prospective English teacher. By analysing the Teaching Philosophy Statement of the teacher as the data, Hallman demonstrates how the Bakhtinian concept of 'self' which is responsive to an intended 'other' applies to the teacher identity construction of the prospective teacher. Here, Hallman found that the concept fits with the prospective teacher's way of "becoming" a teacher. For example, when reviewing teaching in the Teaching Philosophy Statement, the prospective teacher employs multiple voices of teaching to address various audiences. One of which is when the prospective teacher writes, "student-centered classrooms allow students to take control of and vest interest in their own education. I prefer to give students choices in the classroom" (Hallman, 2015, p. 10). Here, the prospective teacher considers the obvious mission of her State University's teacher education: that students are required to "vest interest in their own education" (Hallman, 2015, p. 10). By considering this mission in her Teaching Philosophy statement, according to Hallman (2015), the teacher shows the concept of the 'dialogic response'. The teacher's interest for shaping such classroom is not only her own, but also is a response to others – especially her professors at her university who own 'authority' in her education. Thus, identity construction is "... not only about one's own intentions, but about creating a response, or a dialogue, with others" (Hallman, 2015, p. 10), including teacher identity construction in teachers' professional practice.

Next, understanding teacher identity in local context in fact is also important (see Hayes, 2017) since the multiple roles that some teachers construct for their teacher identity in a particular local context are sometimes unique or may not be there in other contexts. Hence, it is imperative that one should open oneself to not only accept the ideas about teacher identity that are available in literature so far, but also want to understand the concept of teacher identity in a context different from one's, so that one can more easily appreciate the different views of teacher identity. For example, many teacher identity studies involving English teachers as the participants reveal that the teacher identity constructed by the participants is linked primarily to their subject, namely English language (e.g., Duff & Uchida, 1997). That is why the dominant assumption in ELT literature is that English teachers' professional identity in most contexts is mainly associated with the English subject. Whereas, there are also some researchers who conclude that the identity of English teachers is not necessarily linked to the English subject itself, but also many other things besides that (e.g., Le Ha, 2008; Benson, 2017; Canagarajah, 2017; Duff, 2017; Hayes, 2017; Toohey, 2017). In Le Ha's (2018) study for example, as previously mentioned, it is found that her teacher participants constructed teacher as a moral guide role as their teacher identity, which is indeed stimulated by their social norms or obligations that require any teachers in Vietnam to construct the role. Here, for these teachers, their responsibilities go beyond teaching the English subject to encompass a commitment to contribute to the moral education of their students (Le Ha, 2008).

Therefore, for such teachers, a “language teacher identity” itself does not adequately illustrate what they do every day in classroom, as they teach not only language but also (Toohey, 2017) morals. In short, an ongoing issue in exploring language teacher identity beyond its relationship with the subject that teachers teach is significant.

In addition, the finding of Le Ha’s (2008) study above, namely English teachers also construct an identity unrelated to English subject, is in line with what Canagarajah (2017) and Duff (2017) express in relation to teacher identity. For example, Canagarajah (2017) argues that the construction of teacher identity is complex because it involves drawing from the different social identities a person enjoys, which seem not to be connected with teaching itself but enrich one's teacher identity. Then, as Duff (2017) suggests, teacher identity is a broad area because it derives from the intersection within and across two sets of certain factors: (1) personal biography, including attributes and alignments connected with constructs such as gender, language skills, professional experience and expertise, and so forth; and (2) local social-educational context, such as curriculum, policies and ideologies about what a good language teacher is. Clearly, from what Canagarajah and Duff point out above, it is inadequate to view that the identity of English teachers is solely tied to the aspects such as their expertise in English language and English teaching (see Hayes, 2017). Therefore, teacher identity in this study is also explored by paying attention to other aspects besides the English subject, which in general they still remain underexplored while investigating teacher identity so far, namely cultural and religious identity. Besides, cultural and religious identity are particularly relevant in the setting of this study since they are important social factors for people in that setting. These identities are further described in the following sections, respectively.

### **2.5 Cultural identity**

Cultural identity consists of different facets, such as race, ethnicity, region, nation (Hua, 2014) and globalisation (Baker, 2015). Thus, cultural identity is viewed as a complex concept due to the involvement of such interacting group identifications (Baker, 2015; Hua, 2014). However, among the five facets above, according to Hua (2014), race and ethnicity are central to cultural identity. This is because race and ethnicity are surely the first facets that individuals use to categorise others in every encounter (Hua, 2014). In categorising others’ ethnicity and race, Hua (2014) argues that people truly rely on a range of audible (you are how you sound), visible (you are how you look), and readable (you are what you are on paper) cues. Simply put, when ‘we’ identify ‘them’, we will identify what language and/or accent they speak (audible), what skin or hair colour they have (visible) or what writing norm they adopt (readable), for example.

Nevertheless, although race and ethnicity, as mentioned above, are central to cultural identity (Hua, 2014), the role of region, nation and globalisation should not be ignored in the discussion of cultural identity today since these three groupings also influence the formation of cultural identity (see Tsui & Tollefson, 2007; Kumaravadivelu, 2008; Baker, 2015). Regarding region and nation, generally, others will identify or perhaps understand one when one's nation or region stands out in interaction. This means that cultural identity tends to be more visible when it is in the situation where different national and regional groups face each other. This is because an identity indeed "relies on difference .... in order to achieve its coherence" (Morgan & Clarke, 2011, p. 817). For example, if one interacts with others who are from other nations, one may identify one-self with one's national identity. Yet, if one interacts with others who are from the same nation as one's, one may identify one-self with one's regional identity. This identity construction notion is also in accordance with what Riley (2007) notes, namely "identity can, by definition, only be treated in reference with others, since others are its principal sources" (p. 87), and the result of the study conducted by Le Ha (2008) in which her participants identified themselves based on difference. For example, after emphasising their differences from Australian students in terms of learning styles and relationships with lecturers, Le Ha's participants viewed such differences as part of their Vietnamese identity which is also their national identity. So, clearly, region and nation play an important role in constructing cultural identity.

In terms of globalisation, it has opened up new forms of cultural identity (see Pennycook, 2007, 2010; Canagarajah, 2007, 2013; Erling, 2007; Higgins, 2011; Jensen, Arnett & McKenzie, 2011) as it has led to the new levels of connectedness, possibilities for contacts and social identifications (Lytra, 2016) as a result of the global flows of people, information, technology and ideologies (Appadurai, 1996). Globalisation also makes the cultural identity of local individuals more complex; no longer have questions about becoming a member of a particular culture but finding out how to negotiate multiple cultures (see Jensen et al., 2011) in this globalising world. An example of such local individuals might be local English teachers, who often deal with various cultures in their teaching practices. Here, sometimes they have to deal with their own culture, their students' culture and the global cultures contained in their English lessons. As a result, these local English teachers seem to negotiate and construct multiple cultural identities (see Duff & Uchida, 1997; Ajayi, 2011). Next, as this study also focuses on the multiple cultural identities of English teachers, namely their regional, national and global identity, the next sections will highlight these three cultural identities, respectively.

### 2.5.1 Regional identity

The situatedness of practice in local contexts such as departmental, institutional, national (Pennington, 2015) and regional context may shape individual's identity (Paasi, 2002, 2003). However, in this section, the local context that is central to discussion is the one related to regional context since this study also aims to explore the identity of English teachers associated with their region, which is then referred here as regional identity. Usually, the examination of regional identity in literature involves how it is different from national identity (see Paasi, 2003). Perhaps, it is because regional identity can conflict with national identity. Regional identity, as Paasi (2002) outlines, "has no necessary relations to administrative lines drawn by governments" (p. 138). Regional identity can operate on the basis of "a collective name, a common myth of descent, a shared history, a distinctive shared culture, as association with a specific territory, a sense of solidarity" (Smith, 1986, p. 22). The example of this can be seen in the country where this study was conducted, i.e., Indonesia. Before this country was established, most of the current 34 provinces in the country were formerly independent regions. They had their own shared cultural practices, local languages and ethnicities. As a result, the culture of a region in Sumatra Island could be different from that of a region in Java Island.

While national identity, as Risager (2007) points out, is "based on a common political, legal and economic (state) system, ..... beginning with a standard written language" (p. 15). So here, in the context of Indonesia, when all the independent regions had united to become Indonesia, they formed a national imagined community based on shared political and economic purposes, beginning with a national language and considering the culture of all the regions in the country as Indonesian national culture that distinguishes them from Japanese culture, for example. In other words, it can be said that while the conceptions of a nation are politically and economically bound, those of a region are more culturally bound. So are in terms of national and regional identity, namely national identity is constructed based on politically and economically bound, while regional identity is constructed based on culturally bound. This is the reason why a sense of regional identity is often stronger than that of national identity on most people since the former is constructed by ingrained culture, while the latter is constructed by political culture – a manipulated culture. Erling's (2007) study proves this notion, in which there are local identity preferences over national identity. Here, most of her participants (66 percent) were hesitant to identify themselves with their nation, such as German, but embraced their local identity, such as their city, Berlin.

Furthermore, when one makes a region as part of one's identity, one usually tends to highlight but not limited to one's regional culture and language as identifications (Paasi, 2003). Simply put, one's regional identity means one's regional culture and language. Regarding the relationship between



regional identity and regional culture, as individuals belong to a particular region, the common cultural realities/characteristics of the region partially or fully might characterise their beliefs and actions, which then serve as their regional identity. That is why culture is also a discourse of regional identity formation (see Paasi, 2002). Indeed, the notion of regional identity has long been implied in geography, but now the view of regional identity as a strength of cultural practice has become a worldwide agreement (Paasi, 2003). In other words, regional identity now is also associated with culture.

Nevertheless, one problem about the relationship between regional identity and culture in terms of identification is it often signals the assumption of homogeneity between a group of people and a culture to shape a homogeneous community that covers a certain limited area (Paasi, 2003). Whereas, as Baker (2015) believes, assuming that individuals are identical to certain systems of culture by which they identify or are identified, “is to essentialise the relationship between culture and identity” (p. 107). Indeed, as Baker (2015) adds, individuals can identify or be identified with a particular cultural system to a greater or lesser degree, but individuals are members of many social groups, including, possibly, various cultural systems. Thus, in relation to regional identity, one may be identified with some of the cultural practices, values and beliefs associated with a specific regional culture or “identity-as-sameness” (Joseph, 2004, p. 37), but it does not determine one’s whole identity; it is just one facet of it (Baker, 2015). This is because one also may define oneself as unique and distinct from the rest of one’s regional culture or “identity-as-uniqueness” (Joseph, 2004, p. 37). That is why sometimes one’s identity seems out of line with that of one’s own cultural group. Thus, it is important to be clear here that ‘culture’ throughout this paper is not viewed as “a static deterministic system” (Baker, 2015, p. 107).

In respect to the relationship between regional identity and regional language, regional identity is represented partly by regional or local language because language and identity are closely linked. Pronunciation, for example, is the easiest way that one uses to identify language users in terms of their identity (see Hua, 2014). As one example, when an Acehnese and Papuan person talk with each other using their national language, i.e., Indonesian language, their regional accent is usually salient in the conversation. Here, although they share the same national language in interaction, their accent keeps representing which region they originally come from. This is in line with what Hall, Smith and Wicaksono (2017) point out, language, including regional accents, constitutes the main marker of a group identity. However, Joseph (2004) gives a likely rigid opinion regarding the relationship between language and identity, in which he believes that “the entire phenomenon of identity can be understood as a linguistic one” (p.12). His argument is criticised by Baker (2015) by saying that there are other things that should be considered in understanding identities apart from language. Two of them are, as mentioned earlier, ethnicity and race (Hua, 2014; Baker, 2015). This

can be understood more if, for example, the skin colour of the Papuan who speaks Indonesian language with perfect Papuan accent above is not dark (originally, Papuan people have dark skin). Say, a Chinese Indonesian born and grew up in Papua. Here, although the person's language is real Papuan accent, when referring to the person's appearance, being 'Papuan or Chinese', as suggested by Hua (2014), cannot be exactly judged because they reside in individuals' self-orientation and ascription-by-others which appear in interactions. In conclusion, how and what a person's identity is cannot be determined just through the language used by the person because language itself cannot be isolated from the person who speaks and interprets it (Joseph, 2004). Next section will highlight the concepts of national identity since this study also focuses on the national identity construction of its participants.

### **2.5.2 National identity**

de Cillia, Reisigl and Wodak (1999) argue that nation is understood to be limited by boundaries and thus disconnected from the surrounding nations, as no nation identifies with humanity as a whole. In addition, Anderson (1991) famously describes nation as imagined community. This is, as noted by him, "because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (p. 6). Therefore, if nation is viewed as an imagined community, an identity referred to it is also perceived as an imagined identity, which is commonly termed as national identity. National identity actually is as complex as other identities to understand since it has multiple dimensions as well. The five dimensions of national identity proposed by Guibernau (2007) can be the example of such complexity, namely psychological, cultural, territorial, historical and political. The psychological dimension, according to him, is the feeling of "closeness" that results in a national unity (p. 11). This national unity then generates a sense of shared national identity that psychologically produces emotional bonds among fellow nationals (Guibernau, 2007). Regarding the cultural dimension, he argues that it is constructed based on shared beliefs, values, habits, customs, conventions, practices and languages. He goes on to suggest that such shared cultural things support the creation of a bond of solidarity among community members by letting them to perceive each other as fellow citizens and imagine their community as unique and different from others.

Moreover, Guibernau (2007) points out that in terms of territorial dimension, nations generally own a certain territory, called nation-state. However, as he notes further, some nations indeed do not have territory like the Catalan in Spain. Then, about historical dimension, he argues that a nation consists of a group of people feeling that they are historically related. However, what is important is not chronological or factual history but the history of life or feeling (Guibernau, 2007). He gives a

shared memory of the period when the nation was free from colonialism, experienced oppression, or achieved international leadership as the example, which leads to strengthen a shared sense of identity among those who belong to the nation. This is what happened to the country where this study was done (Indonesia), where it had diverse regions along with their distinct cultures, histories and languages but they united as a nation due to a collective memory of experiencing common oppression given by common colonialist, i.e., Netherland, for example. Lastly, with regard to political dimension, Guibernau (2007) describes that a nation-state politically pursues the homogenisation of the cultures and languages of different populations who reside in its territory. This is done by choosing and applying the culture and language of the dominant group within its territory (Guibernau, 2007). However, this point is not always the case. The country where this study was done, for example, chose Indonesian (Malay) language as its national language whereas it was not a language of a dominant group in the country. At that time, Javanese language was the language with the most speakers. Indonesian (Malay) became the national language apparently because it was, as Al-Sufri (2002) suggests, a lingua franca for the activities of regional business for centuries in Malayan contexts, namely Brunei, Malaysia and Indonesian archipelago itself. In sum, the aim of showing the descriptions of the five dimensions above is to emphasise that, again, national identity is complex since it involves multiple dimensions.

Besides, national identity is discursively constructed (de Cillia et al., 1999). It means that national discourses (talk in spoken, written and sign) created by and diffused in national communities take part in shaping a national identity. Nevertheless, the discourse meant here is capital-D discourse that has been mentioned earlier, namely viewing individuals' identities as constructed in and through existing discourses (Bamberg et al., 2011). The work of de Cillia et al., (1999) successfully shows three common ways how individuals discursively construct national identity, which here becomes the theory of national identity construction that this present study follows. Moreover, interestingly, some of the five dimensions of national identity theorised by Guibernau (2007) above can be seen immersed in these three ways as well. These three ways are as follow: First, national identity is constructed based on "a common history, and history has always to do with remembrance and memory" (de Cillia et al., 1999, p. 154). This first way is connected to the historical dimension of national identity suggested by Guibernau (2007). Second, national identity construction is closely linked to culture (de Cillia et al., 1999). This second way is in line with Guibernau's (2007) cultural dimension of national identity. Third, national identity is also much supported by "internalised structuring impetus which more or less strongly influences social practices" (de Cellia et al., 1999, p. 156). This means that this national identity is formed by the state contributions (see Bourdieu, 1994; Kumaravadivelu, 2008; Holliday, 2011), which then

becomes the constitutive basis for individuals' social practices in everyday life. This third way is aligned with the political dimension of national identity proposed by Guibernau (2007).

In addition, de Cillia et al., (1999) also highlight four strategies employed by individuals to construct their national identity. They are (1) constructive strategies, (2) perpetuation and justification strategies, (3) transformation strategies and (4) dismantling or destructive strategies. Constructive strategies are used to construct national identity through linguistic acts such as "we-group" (de Cillia et al., 1999, p. 160), for example "we Austrians" or "Austrians" (de Cillia et al., 1999, p. 160). Perpetuation and justification strategies "attempt to maintain, support and reproduce national identity" (de Cillia et al., 1999, p. 160-161). They give when people "construct immigrants as a threat to national identity" (de Cillia et al., 1999, p. 161) as the example of these strategies. Transformation strategies are to transform "the meaning of a relatively well-established aspect of national identity into another" (de Cillia et al., 1999, p. 161). Finally, dismantling or destructive strategies aim to "de-mythologise or demolish existing national identities or elements of them" (de Cillia et al., 1999, p. 161). In the next section, another cultural identity, i.e., global identity, will be also explored as this study also seeks to explore the global identity of its participants.

### **2.5.3 Global identity**

It has been obvious that since 1880s globalisation has given a major impact on the economic, political and socio-cultural aspects of society worldwide (Harvey, 1990). No wonder then contributors to globalisation literature seek to examine globalisation in relation to those aspects, the concept of identity is no exception (e.g., Arneet, 2002; Lamb, 2004; Kumaravadivelu, 2008; Pennycook, 2007, 2010; Canagarajah, 2007, 2013; Erling, 2007; Eschle, 2011; Jensen et al., 2011). Indeed, globalisation entails us to see the identity construction associated with "mobility and transgression of modernist boundaries" rather than that connected to traditional ethnicities, nationalities and cultures (Higgins, 2011, p. 2) due to the current global flows of information, technology, ideologies and people (Appadurai, 1996) as a result of the globalisation itself. Following this direction, as previously mentioned, globalisation finally has been characterised by some scholars as opening up new forms of cultural identity (e.g., Pennycook, 2007, 2010; Canagarajah, 2007, 2013; Erling, 2007; Higgins, 2011; Jensen et al., 2011). Such new forms make sense because, as Giddens (2003) theorises, globalisation indeed has been causing great changes in various sectors of our life and now is reshaping our lives. Even, more interestingly, as globalisation shapes new forms of interconnections (Kumaravadivelu, 2008), one does not cross one's own national borders but one can form a particular identity triggered by the new forms of interconnections, which is often called as global identity. Indeed, as Arnett (2002) maintains, people develop a global identity because of the central impact of globalisation.

Arnett (2002) also argues that global identity is often characterised as one's relation to global cultures, which includes an awareness of the practices, events and information of the global cultures. This perspective is proven by the findings of an empirical study conducted by Menard-Warwick (2011), which investigated the impact of popular culture spread out globally through electronic and printed media on Chilean English teachers' classroom practices. Menard-Warwick (2011) defines popular culture "as references to music, film, television, books, magazines, radio, and the Internet" (p. 265). The study revealed that popular culture was the reason for these Chilean English teachers to study English and a means of learning English. They even described themselves as the consumer of popular culture, an identity that many people globally construct it. This identity then led them to integrate popular culture into their teaching practices. For example, the teachers used the texts of English lyrics or video to foster their students' critical thinking on issues contained in the texts such as war, gender and cross-cultural communication. Such popular culture move perhaps can be understood as what Pennycook (2007) calls 'transcultural flows', "the ways in which cultural forms move, change and are reused to fashion new identities in diverse contexts" (p. 6). He also relates the idea of 'transcultural flows' to how linguistic and cultural practices are adapted to local settings and purposes, as what the participants in Menard-Warwick's (2011) study above did, namely using popular culture to carry out teaching according to their needs.

However, Canagarajah (2013), although he has a similar perspective in viewing that globalisation opens up new forms of identities, he adds some limitations to this point. For example, he points out that social structures and dominant ideologies might limit individuals to construct the identities that they want to construct. As such, global identity construction is no exception. The example of this limitation on global identity construction is non-native English speakers (NNESs) who are not always free to construct their identity as a legitimate English speaker as it is constrained by the Anglophone ideology and idea that native English speakers (NESs) are better English speakers. Whereas, as known, English is a global language and an English speaker is a global identity for those who use the global language. Nevertheless, NNESs are still widely considered to be illegitimate speakers of English because their linguistic norms are not in accordance with the expected native speaker (NS) standards (Llurda, 2018). Consequently, this condition has made many NNESs in many parts of the world struggle to construct such global identity, which is commonly called as 'identity dilemma' or 'identity struggle' (Barkhuizen, 2017; Donato, 2017), although they have spent years to academically learn and even formally teach the language (see Llurda, 2018), for example. In the next section, religious identity will be examined since it is also an important identity for the teachers in this study.

## 2.6 Religious identity

Varghese et al., (2005) defines identity as an "understanding of self", a self that is unexclusive to itself, but more dependent on social, cultural, political and religious context(s). In other words, as Toohey (2017) argues, "we cannot see people ... as isolates in an entangled world" (p. 14). From the definition of Varghese et al., above, in that sense, religion in fact is also an identity, which is often termed in identity literature as religious identity. However, in both professional and academic literature, unfortunately, religious identity is still little discussed (see Morgan, 2009; Mahboob & Courtney, 2018) despite its importance, namely, as other identities, defines people and determines their actions (see Green, 2010; White, 2010; Baurain, 2012, 2013). Additionally, Vandrick (2018) states that just as it is important to emphasise how racial, social, sexual identity and other identities affect how we relate to other people and how other people see us, thus it seems to be reasonable to believe the same applies to religious identity. Therefore, in identity research and literature, religious identity should be also perceived as significant as other identities to explore.

Religious identity is often selected by individuals with "conscious investment" which leads them to a strong attachment to the related ideas of their religion (Kubota, 2018, p. 208). As a result, for some individuals, their religious identity is often at the core of who they are, what they do, how they see themselves and others and how they imagine and pursue goals and overall welfare (Baurain, 2013). This is either why one's emotional ties to certain religious beliefs or views can conflict with other kinds of beliefs and views, in a social or even a professional life since religious identity, like other identities, does not operate in a vacuum but intersects and interacts with a person's other identities. For example, for the setting such as that of this study where religion has a strong cultural influence, the sense of religious identity is also strong. So, when it conflicts with teachers' other identities, teachers will likely put forward their religious identity rather than their other identities so that it becomes their 'core identity' (see chapter 5). Nevertheless, for those whose sense of religious identity is weak, they might tend to unfasten their religious identity in order to put forward their other identities, which they consider more important than their religious identity. In this sense, identity is indeed fastened or unfastened (Le Ha, 2008).

Yet, it is important to bear in mind that religious identity should not be considered the same as spiritual identity since religion basically is different from spirituality (Mahboob, 2009; MacDonald, 2011; Widdowson, 2018). This difference is highlighted here in the light of many assumptions in literature that seem to consider both religion and spirituality are not significantly divergent (e.g., Wong & Mahboob, 2018). Whereas, as Mahboob (2009) notes, "religion is seen as a set of theological codes, while spiritualism is not necessarily connected to a prescriptive faith" (p. 274). This set of theological codes generally consists of holy book (revelation), prophecy and God's law

that religious people subscribe as a form of their theological confirmation. Simply speaking, as Wulff (1997) points out, the meaning of religion has evolved to focus more on institutions, beliefs and practices. Meanwhile spirituality is seen as something that has nothing to do with explicit religious beliefs and practices, but is more related to something larger than one own ego (Palmer, 2003), such as a physical place or nature (see Roehlkepartain, Benson & Scales, 2011) – subjective and experiential phenomenon (see MacDonald, 2011). However, interestingly, the term of spirituality also exists in religion, but the one that is associated with religious teachings only – not with nature or place, for example. As Roehlkepartain et al., (2011) suggest, many individuals use or access their religion as a guidance for their spirituality, and when this takes place, their spirituality is closely associated with their religious beliefs and identity. Here seems the mistake of a view that links religion to spirituality (e.g., Kiesling, Sorell, Montgomery & Colwell, 2006) due to the availability of ‘spirituality’ term in religion as well (which actually just relates to the concept of religion itself). In short, the view that religion and spirituality are the same is a contradiction (Widdowson, 2018).

Then, how religion and spirituality are connected to the concept of identity is also worth to take note here in order to know how religious and spiritual identity are different from one another. About the relationship between religion and identity, when believers in many parts of the world perform the explicit beliefs and practices of their religion uniformly, these explicit beliefs and practices become collective symbols attached to them so that it saliently constitutes their collective/group identity in the form of religious identity. This is in line with what a sociologist Simmel (1955) suggests, a group identity can be defined through common attributes. For example, as Islam regulates all the ways of life of Muslims, both for worldly matters: food, clothing, hygiene, health, community, work and so on, and worship matters: prayers, fasting, charity, pilgrimage, and so on, all what Muslims do with regard to such Islamic regulations will appear in their daily life in the form of collective beliefs and practices. The visible collective beliefs and practices of religious people like this are then usually recognised as their religious identity. While regarding the connection between spirituality and identity, it is not easy to describe in detail since spirituality is based on the personal attachment of someone to a physical place or nature, for example, which may result in highly different meaning-makings for each person who is involved with it (see Roehlkepartain et al., 2011). As a result, the identification of one's spirituality - his or her spiritual identity, is not easy to define since it is dynamic. This makes research related to spirituality as a whole is characterised as having continuous and pervasive weaknesses - that is, inadequate definition of spirituality (MacDonald, 2011). That is why spirituality literature is rather limited due to the problems of its conceptualisation (MacDonald, 2011). In the next section, the examination of teachers’ beliefs will be provided as this study also involves the attention to teachers’ beliefs about how to teach, which is connected to teacher identity as well.

## 2.7 Teachers' beliefs

Although the focus of this study is on teacher identity, teachers' beliefs cannot be ignored since it intersects with teacher identity (Zembylas & Chubbuck, 2015). However, before explaining how teachers' beliefs and teacher identity are related, teachers' beliefs will be explored first. Teachers have many different types of beliefs about what effective teaching is (Pajares, 1992; Richards & Lockhart, 1994; Levin, 2015; Widdowson, 2018), and beliefs themselves are the main sources of their classroom practices (Richards, 1998). In other words, teachers make decisions about teaching and learning in their classroom according to the beliefs of teaching and learning they have (Kuzborska, 2011). To understand what *teachers' beliefs* is, what 'beliefs' should be first understood (see Borg, 2018). Pajares (1992), whose definition about beliefs is widely cited in literature, defines beliefs as "an individual's judgment of the truth or falsity of a proposition" (p. 316). Thus, if connected to teachers, teachers' beliefs might be defined as what the teachers argue and view about what is right and wrong in respect to teaching and learning (see Haney, Czerniak & Lumpe, 1996). Furthermore, what constructs that can be categorised into beliefs are also important to take note in order to understand beliefs. Pajares (1992) and Richards (1998) include values, attitudes, theories, perceptions, images, expectations and assumptions as the other words for beliefs. More importantly, as Levin (2015) affirms, knowing the sources of teachers' beliefs is also a significant factor in studying teachers' beliefs. As she goes on to note, the sources of beliefs that teachers consider their teaching knowledge can derive from their internal sources, such as personal experiences (Levin & He, 2008), and external sources, such as formal education (Buehl & Fives, 2009). Lastly, by being able to identify these sources of teachers' beliefs, a comprehension of their teaching practices can be gained as well (see Borg, 2018), which then leads us to the discussion of the relationship between teachers' beliefs and practices.

Buehl and Beck (2015) demonstrate four possible connections between teachers' beliefs and practices based on the findings of studies, namely (1) beliefs influence practices, (2) practices influence beliefs, (3) teachers' beliefs are disconnected from their practices and (4) reciprocal but complex relationship between teachers' beliefs and practices. However, in this section, the focus is more on the first connection above since it is more relevant with this study. Regarding beliefs influence practices, some beliefs are likely stronger than others so that they saliently influence practices (Green, 1971). Here, the stronger ones are termed as 'core beliefs' while the weak ones are 'peripheral beliefs' (Buehl & Beck, 2015). Buehl and Beck (2015) exemplify this dichotomy by citing the research done by Phipps and Borg (2009) in which the researchers found that teachers' peripheral beliefs such as about language learning were not manifested in their classroom practices, while teachers' core beliefs such as about student learning were seen in their teaching. Borg (2018) also supports the idea of core and peripheral beliefs by stating that "different beliefs will also carry



different 'weight', and when tensions arise, those that are more central or core will prevail over those that are peripheral" (p. 77).

Nevertheless, in the general trends of teachers' beliefs literature and studies with regard to ELT, the discussion of teachers' beliefs revolves around the issues of language teaching and learning and language awareness (see Borg, 2003, 2018; Gilakjani & Sabouri, 2017). Meanwhile, the beliefs that teachers bring into their teaching about what is right for students to learn (Widdowson, 2018) are not only their educational and professional beliefs, but also those beyond these scopes which also influence their classroom practices, such as the beliefs of their religion (Mansour, 2008; Baurain, 2012) and culture (Li, 2012). However, unfortunately, teachers' religious and cultural beliefs remain underexplored in the field of teachers' beliefs so that they still become gaps in the field (Baurain, 2012; Widdowson, 2018). Whereas, beliefs are there in relation to other beliefs and sometimes conflict with one another, which indicates that belief systems are complex (Breen, Hird, Milton, Thwaite & Oliver, 2001). Beliefs are also shaped throughout individuals' lives and are influenced by various aspects (Knowles, 1992). Thus, limiting the scope of language teachers' beliefs to linguistic, pedagogical and professional angles only is likely insufficient to widely comprehend language teachers' beliefs about how to teach language (see Baurain, 2012).

The study conducted by Baurain (2012) and Le Ha (2008) perhaps can confirm about the impact that teachers' religious and cultural beliefs have on their teaching practices, respectively. Baurain's (2012) study that involved Christian English teachers as the participants reveals that as these teachers' faith informs them that individual is valuable in front of God, they reported that they sought to fit their teaching to learners' needs, which is interpreted by Baurain (2012) as the high use of 'the student-centered teaching methods'. In Le Ha's (2008) study, although this study is not specifically mentioned as that of teachers' beliefs but that of teacher identity, how her participant teachers' cultural beliefs informed their teaching can be clearly seen. For example, since these Vietnamese English teachers perceived their role as 'teacher as a moral guide', they were concerned with how to teach their students moral behaviours in addition to teaching them the English subject.

Thus, it is obviously important to include religious and cultural beliefs in the field of teachers' beliefs since these two beliefs also influence teachers' actions. The two studies above also have shown that religious and cultural beliefs are indeed important for some teachers within particular contexts, so that these beliefs should not be ignored at all in teachers' beliefs research and literature. In relation to this present study, as it also explores how language teachers' religious and cultural beliefs influence their teaching practices, it contributes to filling the gap mentioned before by eliciting insightful information about teachers' religious and cultural beliefs in their professional

practice. Lastly, regarding the relationship between teachers' beliefs and teacher identity previously mentioned, it can be likely described as follow. Because teachers' actions can be perceived through their beliefs (see Buehl & Beck, 2015) and some of the beliefs themselves may be taken from their 'religion' (Baurain, 2012, 2013) or 'culture' (Li, 2012), which obviously constitutes an identity, it can be concluded that beliefs are part of identity, so teachers' beliefs are part of teacher identity. In other words, 'what teachers believe represents who teachers are'. In the following section, the conclusion and summary of this chapter will be provided.

### **2.8 Conclusion and summary**

Since identities are complex, understanding identities by using one perspective only is insufficient (Vignoles et al., 2011). Therefore, combining more than one perspective to identity such as between essentialist and non-essentialist view is essential in order the whole understanding of the uniqueness and richness of identities are not lost. This is termed by Vignoles et al., (2011) as the 'integrative view of identity'. However, the use of the integrative view of identity in the field of identity studies remains less (Vignoles et al., 2011). Thus, by using the integrative view of identity as the theoretical framework, this study contributes to give insightful information about such integration of different identity theories for identity literature.

The role of discourse cannot be ignored as well when investigating identity since discourse and identity are related. As Bamberg et al., (2011) suggest, there are three different perspectives concerning the relationship between discourse and identity, capital-D discourse, small-d discourse and narrative. Capital-D discourse views that individual and institutional identities are imposed by norms and traditions in society (Bamberg et al., 2011), while small-D discourse views that identities are formed according to the contexts dealt with (Bamberg et al., 2011). Meanwhile, in narrative perspective, identities are formed in stories.

Regarding teacher identity, it is central to teacher pedagogy (Morgan, 2004). Here, the roles that teachers perform as their teacher identity do influence how they teach and see their students. Then, teacher identity is also performative and relational, in the sense that teacher identity is something what teachers do rather than who they are and what teachers do is based on their relationship with others (e.g., students, other teachers, administrators), respectively. In addition, another important thing about teacher identity is it should be understood in local context as well (see Hayes, 2017). By doing so, it will advance our knowledge about the various forms of teacher identity since each context has its own uniqueness and characteristics.

With regard to cultural identity, regional, national and global identity are also important in the discussion of cultural identity since these three identities also represent cultural identity (see Tsui

& Tollefson, 2007; Kumaravadivelu, 2008; Baker, 2015). In terms of regional identity, generally, regional culture and language are the sources of regional identity formation (Paasi, 2003). About national identity, it is generally formed based on “a common history” (de Cillia et al., 1999, p. 154), culture (de Cillia et al., 1999) and “internalised structuring impetus which more or less strongly influences social practices” (de Cillia et al., 1999, p. 156). Finally, regarding global identity, its formation is closely linked with global cultures (Arnett, 2002; see Menard-Warwick, 2011).

Religious identity should be also included in identity studies since it also defines people and sets their actions (see Baurain, 2013; Green, 2010; White, 2010). Even, for some people, religious identity is their core identity (see Norton, 2013). Besides, religious identity should not be considered the same as spiritual identity as in many literatures (e.g., Wong and Mahboob, 2018) because religion itself is different from spirituality (Mahboob, 2009; MacDonald, 2011; Widdowson, 2018). “Religion is seen as a set of theological codes, while spiritualism is not necessarily connected to a prescriptive faith” (Mahboob, 2009, p. 274) but to something larger than one own ego (Palmer, 2003), such as a physical place or nature (Roehlkepartain et al., 2011).

Lastly, teachers’ beliefs cannot be ignored when examining teacher identity as teachers’ beliefs and teacher identity are related (Zembylas & Chubbuck, 2015), in which teachers’ beliefs are part of teacher identity. However, in teacher beliefs literature and studies so far, especially with regard to ELT, the examination of teachers’ beliefs is still mostly related to language teaching and learning and language awareness (see Borg, 2003, 2018; Gilakjani & Sabouri, 2017). Whereas, religious and cultural beliefs are also influential for some teachers when teaching in classroom (see Baurain, 2012 and Le Ha, 2008, respectively) but they are still omitted parts in the field of teachers’ beliefs generally. Thus, as this study also explores the relationship between teachers’ religious and cultural beliefs and their teaching practices, it contributes to providing the advanced knowledge about religious and cultural beliefs in the field of teachers’ beliefs, especially with regard to ELT.



## Chapter 3 ELT in Local Context

### 3.1 Introduction

One of the important points stated in the last chapter is, as Hayes (2017) suggests, teacher identity should be also understood in local context. In doing so, it is important to involve the attention to how teachers perform their teaching in local context since identity of teachers can be also understood through how they localise their teaching practices (see Pennington, 2015). Therefore, in this chapter, the examination of teaching in local context is provided, especially in relation to ELT since this study also focuses on ELT. It begins with how ELT is characterised in the perspective of Global Englishes, context dependent approach and local language use, followed by the explanation of postmethod pedagogy, a pedagogical theory used in this study. Furthermore, the issue of native and NNS in ELT is also included. Faith, morality and culture in ELT are then described, respectively. Besides, ELT in Indonesia and Aceh are examined as well since this study is also concerned with ELT in Indonesia in general and that in Aceh in particular. Finally, the conclusion and summary of this chapter are presented in the last section of this chapter.

### 3.2 ELT in the perspective of global Englishes, context dependent approach and local language use

ELT has been developing around the world (see Crystal, 2003; Galloway & Rose, 2015; Pennycook, 2016) as either a profession or a research field (Hall, 2016a), which is generally all the time is characterised by two main features, that is, the nature of English itself (Hall, Wicaksono, Liu, Qian & Xiaoqing, 2013) and the methods of teaching the language (Kumaravadivelu, 2003, 2006). Regarding the former, for example, as English from the 1970s onwards was perceived as only a single variety (Kramsch & Hua, 2016) or 'monolithic' (Hall et al., 2013; Hall, Wicaksono, Liu, Qian & Xu, 2015), ELT at that time was characterised as teaching and learning (fixed) grammar rules and one or two native varieties (usually British or American English) (Kramsch & Hua, 2016). However, as English today is seen as hybrid and dynamic, as it was transported from its traditional home to many other parts of the world and had contacts with different indigenous languages (see Jenkins, 2015) as a result of either colonialization or globalisation, English is no longer considered 'monolithic' but 'pluralithic' (Hall et al., 2013, 2015). This perspective is known as 'Global Englishes' perspective (see Jenkins, 2015; Galloway & Rose, 2015), which views English as having various forms such as Englishes (Kachru, 1992) and a lingua franca (Seidlhofer, 2011). In other words, the term 'English' now does not describe the new sociolinguistic reality of the language, but the term

'Englishes' does it (Kachru, 1992). Consequently, in relation to ELT, characterising ELT based on the notion of a single standard of English or 'monolithic English' (Hall et al., 2015) so that NES becomes the standard to follow no longer seems to portray the 'real ELT' in this globalising world (see Hall et al., 2015; Hall, 2016b; Seargeant, 2016). Instead, as English has been a global language used in multilingual settings with many variations and various linguistic features, Global Englishes approach to ELT questions the relevance of such traditional NES model in ELT and even views a successful English as a lingua franca (ELF) user as the role model in ELT (Galloway & Rose, 2015). Such ELF user is generally a 'local multilingual English teacher' because only such teacher can become both appropriate linguistic and cultural model for his or her local English learners (see Kirkpatrick, 2012) within his or her local context. This section, however, will focus more on the latter, i.e., the methods of teaching the language, as it is more relevant with the findings of this study.

Regarding the methods of teaching the language, there is a shift perspective about it in ELT, namely from "the search for a 'best method'" to the need for an 'appropriate method' (Hall, 2016b, p. 220). Moreover, 'one-size-fits-all' approaches in traditional ELT have been perceived as a 'myth' (Kumaravadivelu, 2001). As a result, ELT here does not depend on teachers' selections of Western methods anymore but according to the self-analysis, self-evaluation and self-observation of teachers themselves (see Kumaravadivelu, 2003) or so-called here as 'context dependent approach'. In addition, many scholars have put aside the conventional methods of ELT emerging from dominant British, Australia, and North American (BANA) contexts (Holliday, 2016) (e.g., Kumaravadivelu, 2006; Richards & Rodgers, 2014) for two reasons. First, they consider such methods cannot describe adequately what actually occurs in language teaching and classroom in non-BANA contexts (see Pennycook, 2004). Indeed, language teaching is "far more complex than 'just' implementing a particular method in the classroom" (Hall, 2016b, p. 218). Second, they regard such methods as just creating and maintaining particular structures of power and control in ELT, favouring 'Western approaches' to teaching English over 'non-Western localised approaches' as they are exported from the Centre to the Periphery (Hall, 2016b). They instead suggest that teachers can be better empowered through the ways of teaching which are sensitive to their own contexts and needs (see Kumaravadivelu, 2003), one of which is through 'local language use', which means here using the language that they share with their students (see Ellis & Shintani, 2014) or 'own language'.

Own language is the termed that Cook (2010), Hall and Cook (2012, 2013) and Kerr (2014, 2016) promote to refer to 'local language', 'native language', 'mother tongue' or 'L1'. However, in this paper, all these terms are used interchangeably to refer to "the language which the students already know, and through which (if allowed) they will approach the new language" (Cook, 2010, p. xxii). Indeed, the belief that English is ideally learnt in an English-only environment resembling

the way L1 is acquired is captivating and widespread (Kerr, 2016). However, this claim, as Macaro (2000) notes, is not evident. Many studies have shown that local language use can support the teaching and learning of a new language (e.g., Rolin-lanziti & Varshney, 2008; Littlewood & Yu, 2011). Kerr (2016), after reviewing the results of such studies, concludes that local language use by teachers serves two functions, namely 'medium oriented or core' and 'framework and social' functions. The former is concerned with the teaching of language, such as explaining and checking understanding of grammar, vocabulary or text, while the latter is about the management of classroom, such as maintaining discipline and building a rapport with students (see Kerr, 2016, for full description). In addition, using learners' L1 when teaching English can make them feel comfortable because they can follow up what the teachers are talking about during the lesson. Here, learners' L1 "is more a help than a hindrance to language learning" (Llurda, 2016, p. 58). Thus, teachers should consider the positive role of their learners' L1. After all, using L1 as a means of teaching English is sensitive to own needs and contexts (see Ellis & Shintani, 2014).

In sum, the perspective of Global Englishes, context dependent approach and local language use share a common objective with regard to ELT, namely to put forward the importance of locality in ELT. For example, Global Englishes highlights the importance of a local English teacher as the model for local English learners (Kirkpatrick, 2012) in local context, context dependent approach emphasises the need for teaching practices sensitive to teachers' own context and needs (see Kumaravadivelu, 2003) and local language use views the use of learners' own language when teaching them English is a positive thing for both teachers and learners. Additionally, these three perspectives, as Howatt and Widdowson (2004) suggest, have led "shift to localization" in ELT literature, which is no longer viewing ELT from traditional mainstream perspectives but from the local/specific-situation ones (p. 369). In the next section, the idea of "shift to localization" will be broadly addressed under what Kumaravadivelu (1994, 2001, 2002, 2003, 2005, 2006) calls 'postmethod pedagogy', a pedagogy which is sensitive to local needs and contexts.

### **3.3 Postmethod pedagogy**

Kumaravadiveu (1994, 2003) expresses the rationales for adjusting ELT to the local contexts/specific situations where it operates as follow: First, there is no any single method of language teaching and learning can account for all what generally happen in language classroom including those created by mainstream theorists (Kumaravadivelu, 2003). Second, it is impossible to isolate the life of classroom from the sociocultural context where it is embedded (Kumaravadivelu, 1994). Thus, Kumaravadivelu (1994, 2001, 2002, 2003, 2005, 2006) proposes an idea to refigure the relationship between the theorisers and practitioners of method and the concept of method itself, which leads to a postmethod condition. As he added, now there should be a pedagogy as "a responsive to and

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responsible for local individual, institutional, social and cultural contexts in which learning and teaching take place” (Kumaravadivelu, 2003, p. 544). Kumaravadivelu (2001, 2002, 2003, 2005, 2006) calls such pedagogy as *postmethod pedagogy*. Kumaravadivelu (2003) defines postmethod pedagogy as “alternative to method rather than an alternative method”, which means that it is a product of a bottom-up rather than top-down process, signifies teacher autonomy and refers to principled pragmatism rather than principled eclecticism (thus pedagogy is not limited to conventional methods but based on teacher self-analysis, self-observation and self-evaluation) (p. 544). Moreover, postmethod pedagogy also derives from the idea of decolonising the methods of ELT conceptualised by western theorists to construct ‘marginality’ for the subaltern Other and favours the colonial Self or, to be specific, to build the native Self is superior and the non-native Other is inferior (Kumaravadivelu, 2003).

The methods that Kumaravadivelu (2002) refers here are the prototypical methods designed by theorists, not by classroom teachers, such as Audiolingual Method, Communicative Method, Total Physical Response, to name but a few. Besides, based on professional literature, Kumaravadivelu (2003) successfully outlines four dimensions of ‘marginality’ in the methods, namely scholastic, linguistic, cultural and economic dimension. The scholastic dimension, according to him, relates to the ways that Western scholars ignore local knowledge. He gives an example of this dimension with an occasion where a British scholar, Michael West, despite his work on the bilingualism of India and India itself has long been a multilingual country with rich second language teaching and learning, he was not very interested in bilingualism. On the contrary, Michael West argued that being born in a bilingual country was a disadvantage. Linguistic dimension is a condition where the use and knowledge of local languages are irrelevant for learning English (Kumaravadivelu, 2003). Cultural dimension, as he goes on to note; to help English learners use only English according to what is culturally accepted by ‘NS’. Here, if the linguistic dimension refers to monolingualism, cultural dimension refers to monoculturalism (Kumaravadivelu, 2003). Last, economic dimension, because of the monolingual and NS ideology above, NESs are always considered the best so that they can continuously have “global employment opportunities” (Kumaravadivelu, 2003, p. 543).

Furthermore, the postmethod pedagogy has three pedagogic parameters that interact and interweave with each other, namely *particularity, practicality and possibilities* (Kumaravadivelu, 2001, 2002, 2003, 2006). The parameter of particularity means that language pedagogy must be relevant and sensitive to certain groups of teachers who teach certain groups of learners targeting a certain set of achievements in a certain institutional context, embedded in a certain socio-cultural setting (Kumaravadivelu, 2001, 2002, 2003, 2005, 2006). Simply speaking, in this parameter, teachers should contextualise/localise their teaching practices. The parameter of practicality is about “the relationship between theory and practice” (Kumaravadivelu, 2001, p. 540). Here,



teachers should construct their personal theories based on their practice and practice their personal theories. In other words, the parameter of practicality “aims for a teacher-generated theory of practice” (Kumaravadivelu, 2001, p. 541) for it is the teacher who knows “what works and what doesn’t” (Kumaravadivelu, 2002, p. 39). The parameter of possibilities is concerned with individual identity (Kumaravadivelu, 2002). This is because teaching sites are the places where multiple cultural, ideological and social forms interact with each other (Kumaravadivelu, 2006). As a result, teachers here are supposed to consider the global socio-cultural realities that affect identity formation in their classroom (Kumaravadivelu, 2002). Indeed, teachers cannot hope to fulfil their pedagogical obligations without at the same time fulfilling their social obligations as well (Kumaravadivelu, 2002). Next, as the voices of English teachers in the Periphery can also provide significant information and perspectives for ELT (see Braine, 2005) and such teachers are generally non-native English-speaking teachers (NNESTs), it is also important to examine the roles that these local teachers play in ELT. Thus, the next section will highlight the issues of NNESTs in ELT under the section of native and non-native speaker in ELT. After all, the findings of this study are also associated with NS and non-native speaker (NNS) construct.

### **3.4 Native and non-native speaker in ELT**

ELT traditionally tends to build a dichotomy of NS and NNS (Llurda, 2016). The dichotomy, however, is regarded as one of the most controversial and complex concepts in contemporary theory and practice in ELT (Selvi, 2016) since its existence overestimates one party, NS, and underestimates the other, NNS. Many scholars have challenged the dichotomy in terms of the native and non-native term in it (e.g., Matsuda, 2003; Holliday, 2005, 2006) and the inaccuracy of the theories and principles behind it (e.g., Phillipson, 1992; Jenkins, 2000, Pennycook, 2016). For example, regarding the native and non-native term, the term native usually signals positive connotations and consequently negative meanings are associated with non-native (Matsuda, 2003), such as “a disadvantage and deficit” (Holliday, 2005, p. 4). “In common talk and even writing, to ‘native’ and non-native, the identity of the latter is further weakened by appearing ‘not native’ to anything” (Holliday, 2005, p. 4). In short, “Non-native is marginal, and native is dominant. Non-native is negative, and native is positive” (Matsuda, 2003. p. 15). Then, in terms of the inaccuracy of the theories and principles behind the dichotomy, Jenkins (2000), for example, gives her criticism as follow:

The term ... fails to recognize that many varieties of English in outer circle countries, such as Singapore, are spoken not only as official language but also in the home ... that English is often one of several languages available in the repertoires of the multilingual populations of, for example, India and African countries ... [where] it is often difficult to ascertain which language is a person’s L1 and which is their

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L2. The term perpetuates the idea that monolingualism is the norm, when, in fact, precisely the opposite is true of the world at large. (Jenkins, 2000, p. 8-9).

Furthermore, some scholars such as Llorca (2016) and Selvi (2016) indicate that NS construct appears to be the accepted reference point in all sectors of linguistics starting from Chomsky's (1965) linguistic theory, that is "concerned primarily with an ideal-speaker-listener, in a completely homogenous speech community" (p. 3). Indeed, such theory, when applied in ELT, clearly creates what Kachru (1994) calls a 'monolingual bias'. For example, the competence of English teachers will be often assessed based on their relations with some intrinsic English entities: their inherent L1 (whether English or not), place of birth (such as UK or USA) and race (i.e., white) (see Kubota & Lin, 2009), not their actual educational and professional investments in ELT. Such value-laden discourse even can be seen in recruitment practices (Selvi, 2010; Mahboob & Golden, 2013).

Phillipson (1992) and Holliday (2005, 2006) conclude that the above inequalities occur due to 'native speaker fallacy' and 'native speakerism', respectively. Native speaker fallacy is "the belief that the ideal teacher of English is a native speaker" (Phillipson, 1992, p. 217). Native speakerism is the belief that "native-speaker teachers represent a "Western culture" from which spring the ideals both of the language and of language teaching methodology" (Holliday, 2005, p. 49). In relation to ELT, these two beliefs, as Selvi (2016) states, manifest in two threats. First, according to him, the beliefs legalise the investment of education and profession of some native English-speaking teachers (NESTs) solely based on the 'NS' construct. Second, as he goes on to note, the beliefs undermine the professional morale of some NNESTs by perpetuating their sense of lack of self-confidence and low professional self-esteem.

Indeed, the NS/NNS dichotomy has disempowered many NNESTs in ELT profession (Llorca, 2016) and has been the reason for the struggle of many of them for being legitimate ELT professionals (see Reis, 2015). NNESTs usually will feel a sense of inadequacy and a lack of confidence if the proficiency level of their goal is the competence of NS (Llorca, 2018). However, on the contrary, for NNESTs who do not consider NES to be the ideal model of English language, they tend to be confident in their own language skills despite their ongoing struggle for a legitimacy in ELT. This can be seen in the Vietnamese NNESTs in Le Ha's (2008) study who did not see NS/NNS dichotomy affecting their self-esteem and professionalism. Nonetheless, even though many scholars have given a reminder about the misconception of the NS construct (e.g., Holliday, 2005, 2006; Kumaravadivelu, 2006; Cook, 2007; Braine, 2010; Mahboob, 2010; Seidlhofer, 2011; Selvi, 2014, 2016; Jenkins, 2015; Llorca, 2015, 2016, 2018), NS's dominant status over NNS is still a worldwide phenomenon in society and language teaching throughout the world (Llorca, 2016; Selvi, 2016). This is the fact that cannot be denied. In the next sections, as the participants in this study also

include the values of their faith, morality and culture in their teaching in addition to those of native and NNS, faith, morality and culture in ELT will be also explored sequentially.

### 3.5 Faith in ELT

As Widodo et al., (2018) believe, language teachers have a main role not only in teaching language, but also in providing students a full understanding of the respected values that their society holds. The respected values, as they note, are “a culturally situated moral entity, which guides individuals to think, feel, behave, and act in their social environment” (p. 2). However, the respected values can also derive from religion, not just culture. This is the gap that Widodo et al., (2018) themselves create in introducing and understanding values in language teaching including ELT. Also, this is likely the reason why when there is a discussion of values in ELT literature, religious values tend to be ignored (see Ricento, 2005; Morgan, 2009; Wong, 2013a; Mahboob & Courtney, 2018) since most authors are reluctant to regard that values can be also derived from religious faith. Another reason is, which is also a gap, as Kubota (2018) implies, much of the current literature in ELT does not address the issue of religion because, if it occurs, it is “often done without reference to or informed by a research-based literature” (p. 214). Thus, the inclusion of religious values in this chapter can contribute to filling in the two gaps abovementioned, namely by involving the values of faith in the discussion of values in ELT and discussing religion in ELT based on research-based literature.

Afterwards, even though research about faith in ELT is not much, it has developed since the last two decades (Wong, 2013a). This interest began with research on Christian teachers (Green, 2010; Snow, 2001; Varghese & Johnston, 2007; Wong, 2013b). Some Christian scholars even have tried to explicate how their faith have positive influences on teaching (e.g., Snow, 2001; Canagarajah, 2009; Liang, 2009; Wong, 2009; Baurain, 2013). In Baurain’s (2013) study, for example, the participant teachers stated that their faith made them more professional and their religious values triggered them to love their students by ‘caring’ and ‘respecting’ them. Apart from Christian scholars, non-Christian scholars have also recently tried to demonstrate the benefits of their faith on pedagogical practices, such as Qoyyimah (2016) with Islam, Sharma (2018) with Hinduism and Brown (2018) with Buddhism. In Qoyyimah’s (2016) study, for example, three Muslim English teachers in the study utilised religiosity as a solution for current moral problems in Indonesian societies, such as ‘disrespectful behaviour’, ‘internal conflicts’ and ‘corruption’. These teachers believed that religious rituals such as prayers could increase students’ faith so that they could refrain from committing disgraceful acts. This is aligned with what Baurain (2013) believes, “elements of [a teacher’s] faith might affect classroom decision-making, relationships with students, professional identity and development, and overall pedagogy” (p. 27).

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However, some secular scholars have criticised that teachers who affirm openly their faith during teaching, especially evangelical Christian teachers, are worrying (e.g., Edge, 2003, 2006; Pennycook & Coutand-Marin, 2003; Pennycook & Nakoni, 2005; Varghese & Johnston, 2007). This is because, as Robinson (2009) states, “undertaking English teaching as a platform for evangelism has been labelled deceptive and manipulative” (p. 255). Indeed, at a glance, faith seems to be irrelevant to teaching because many people today often see it as part of one's personal life only (Liang, 2009). However, for some religions, such as Christianity and Islam, teaching is also a worshiping act. The teachers in Wong's (2013b) study, for example, expressed that their Cristian faith called them to teach in order to spread out Jesus's love and care to humans.

Nevertheless, the biggest issue that has been a concern for secular ELT scholars regarding faith in ELT is generally with regard to whether a hidden evangelism mission converting students under the professional cover can be tolerated and validated in ELT profession (see Wong & Canagarajah, 2009). Perhaps, the teachers who proselytise the students who share their faith with them and just for the sake of encouraging fellow believers to be more obedient to their common God can be tolerated because such action is not categorised as imposing others with the beliefs that others do not want to adopt. This is the case with the Muslim teachers in Qoyyimah's (2016) study, in which disclosing their Islamic faith does not conflict with their context – e.g., their students are Muslims, their school is located in a Muslim area and their national curriculum itself through a character education policy seeks to encourage and value students' obedience to religious values and piety according to their own religion and God. If the official curriculum itself includes religious development, “it stands to reason that teachers have the responsibility to support that mission” (Wong, 2018, p. 20). Snow (2001) also supports the disclosure of individual's faith in public settings including in classroom as long as it is appropriate.

However, if the proselytising activities in teaching are intentionally aimed to convert students, perhaps, this should be considered whether it is acceptable in ELT since it uses ELT profession for undercover missions and seeks to impose others with the undesirable beliefs so that uncomfortable things may appear. Indeed, it is good for students to know about religious beliefs and values that are different from theirs in order they can learn how to tolerate others in their life. After all, ELT classroom is an ideal place for developing individuals who are open to other beliefs, concepts and attitudes (Shaaban, 2005) since it brings together teachers and learners from very different backgrounds (Appleby, 2018). However, Canagarajah (2009), one of those who agree with the assertion of (Christian) faith in ELT, reminds that one should also have worry of imposing particular morals in a classroom where there are many morals. Obviously, when dealing with faith in ELT, for many individuals, they possibly will come across 'morality' since the main purpose of faith itself is to shape a good morality (see Qoyyimah, 2016). In other words, talking about faith in ELT also

means talking about morality in ELT. Thus, the next section will highlight the concept of morality in ELT.

### 3.6 Morality in ELT

Johnston (2003) states that generally ELT is understood as being solely related to language acquisition. Whereas, as he goes on to argue, language teaching and learning are “as fundamentally and primarily moral in nature” (p. 13). Actually, this argument seems to be untrue in general since not all English teachers want to focus on morality in their language teaching. Most of them are only concerned with the English language acquisition of their students and perhaps consider that the morality of their students is not their primary concern, as it is part of the private life of the students. However, even though such teachers are not concerned with the moral dimensions of teaching, “language teaching is not value-free” (Widodo et al., 2018, p. 2). In addition, language teaching has relation with ideologies, whether cultural, political or moral (Widodo et al., 2018), however, regarding the moral ones, they are rarely discussed in language teaching literature in general and in ELT literature in particular (see Johnston, 2003) so that it still becomes a gap here. Even, most ELT teachers are not aware of it (see Johnston, 2003) whereas, as mentioned before, ELT is a context that usually brings together teachers and students from various backgrounds (Appleby, 2018) so that it is very important for ELT teachers to understand the different ideological contexts that occur in it, including the moral ones. Fortunately, this paper includes the discussion of morality in language teaching, especially in ELT, since the teachers in this study bring the issues of morality into their teaching and even act as a moral guide for their students. Thus, such discussion contributes to filling the gap mentioned above.

As language teaching is not only about language teaching methods but also the relation between teachers and students as humans, it is important to pay attention to teacher-student relation without excluding teachers’ morality and responsibilities within such relation (see Johnston, 2003). According to Johnston (2003), such teacher-student relation together with its typical embodiment in any classroom and context can be viewed from two facets, firstly, “teacher’s involvement in their students’ lives” and “the balance between authority and solidarity in teacher-student relations” (p. 80). Regarding the first facet, as Johnston (2003) suggests, teachers sometimes encounter their students’ lives beyond the simple teaching and learning issue. He gives a female student who failed in her course with him because she had a miscarriage as an example of it. Here, in terms of professionalism, Johnston states that he can ignore such problem. Yet, as teachers cannot always segregate their influence as teachers and humans, here, his moral value as a human in the form of compassion for his student is difficult to ignore. Indeed, moral awareness sometimes becomes a focal point in the teacher-student relation. As a result, this leads to a dilemma derived from “the

justice-versus-caring debate” (Johnston, 2003, p. 81). Nonetheless, Johnston (2003) concludes that getting involved in students’ lives cannot be fixed right or wrong since it depends on each teacher and context. Indeed, for some teachers and contexts, engaging in students’ lives is acceptable.

In terms of the second facet, according to Johnston (2003), “this is also a dilemma of the teacher-student relation” (p. 83). Clearly, the extent to which the teachers should listen to the wishes of their students and the extent to which the teachers can use their authority to impose things that they believe are beneficial to their students can cause a tension during teaching (Johnston, 2003). Johnston exemplifies this case with Barcelos’ (2001) analysis with regard to her own study, in which she analysed her own students’ beliefs about the particular aspects of her teaching. Here, her students wanted her to be a strict teacher but she herself wanted to be a facilitator teacher. Barcelos’ tension between authority and solidarity finally still remained, in which she described herself as a teacher in progress since she still could not resolve the tension. In short, in the teacher-student relation, teachers often encounter the situations where they will see themselves as teachers or humans (see Johnston, 2003).

In addition, any moral behaviours or actions put forward by language teachers in classroom are usually rooted in various values, which can be social (see Le Ha, 2008) or cultural (Buzzelli & Johnston, 2002; Lim & Keuk, 2018) in addition to religious (see Baurain, 2013) mentioned in the previous section. In Le Ha’s (2008) study, for example, as in chapter 2, her participants performed a moral guide role in classroom because it is a demand of their Vietnamese social norms that require any teachers in Vietnam should guide their students’ morality. In Baurain’s (2013) study, the Christian faith of the participants made them care not only about their students’ academic performance but also their daily lives, such as from sharing job information to providing discussions about personal safety at night. However, it is important to bear in mind that it does not mean that all these categories, society, culture and religion, are always separate discourses with regard to morality. They sometimes overlap with each other in shaping morality. In the next section, the concept of culture in ELT will be examined as well since the participants in this study also incorporate their cultural values into their teaching.

### **3.7 Culture in ELT**

With the advent of globalisation, the increasingly multicultural nature of society has made it important for English teachers to consider 'culture' in ELT (Baker, 2003; Kramsch & Hua, 2016). However, one of the main questions that arises is whose and which culture those teachers should include in their teaching (Baker, 2003): the target language culture, the local and national culture of students or commercial global culture (Kramsch & Hua, 2016). If referring to the idea of the

ownership of English proposed 25 years ago by Widdowson (1994) where English is not a prerogative of NS but those who can use it, it seems that anyone can attribute English skills to any culture he/she wants apart from that of NES (Kramsch & Hua, 2016). After all, as the real purpose of ELT is to enable students to use English for effective global communication (Widodo et al., 2018) that certainly involves not only NESs but also multicultural English users in it, the ultimate goal of ELT should not be only linguistic competence but also intercultural competence (Widodo et al., 2018).

Regarding how English teachers should develop intercultural competence in their learners, Kirkpatrick (2012) provides an answer to this question with the context of English in Asia as an example. He suggests that since English in Asia is an Asian lingua franca, a language mostly used for interacting with fellow Asians rather than NESs, English teachers have to develop the intercultural competence of their English learners that has more to do with Asian culture than NES culture. In addition, Kirkpatrick (2012) also emphasises that the ideal model of English language for English learners in Asia is their 'local multilingual English teacher'. This is because only such teacher can properly represent both an appropriate linguistic and cultural model for the learners in relation to English use. Therefore, here, because such teacher is a cultural model for the learners, it makes sense if such teacher's culture itself, which is (although not always) the same as that of the learners, is also included in his or her teaching.

Nevertheless, along with the development of technology and social mobility that is so widespread nowadays, it seems that limiting English learners to only getting to know the cultures of the English users who come from the same continent as theirs is no longer appropriate. Besides, even though the norms of NS should not become the standard for English learners in using English since indeed they will never become NS (Kramsch, 2013) and "their English is not the same as that of native speakers" (Seidlhofer, 2011, p. 64), it does not mean that the culture of NS should be ignored at all in classroom. This is because learning a language will include learning the culture expressed by that language (Baker, 2003), which is usually seen through the actions of its native speakers. Even, for many English learners, learning NS culture has been their interest in learning English, as can be seen in a survey conducted by Baker (2003) that investigated cultural awareness among Thai students at the university where he taught, where the results showed that 51 out of 75 respondents expressed an interest in English culture as a significant part of learning English. After all, providing opportunities for learners to bring connections between their local culture and others' in order to have positive views on cultural similarities and differences can enhance their language learning experience (Lim & Keuk, 2018). Perhaps, it is merely focused on NS culture in all contexts of ELT that needs to be questioned (see Alptekin & Alptekin, 1984). In short, it is imperative that English teachers should involve multiple cultures in their teaching since most Eng

lish learners today will use English for global communications and in multicultural settings.

Yet, as mentioned earlier, since 'native speaker fallacy' (Phillipson, 1992) and 'native speakerism' (Holliday, 2006) are still widespread around the world (see Llorca, 2016), English in ELT is still considered an identification language of Anglo-Saxon culture. As a result, as other national languages, English is still associated with the national culture of English-speaking countries (see Kramsch & Hua, 2016). Even, many English textbooks used in non-English speaking countries are still idealised or simplified to Anglo-Saxon national culture (see Tomlinson, 2008; Gray, 2010). Whereas, as Baker (2012) argues, as English is now used as global lingua franca in a large number of different cultural contexts, correlating English to certain cultures and nations is obviously problematic. In addition, since English is also used for the sake of negotiated intelligibility and communication not only with NS (Seidlhofer, 2011), English in ELT should not be associated with NS culture only. However, usually, even if local English teachers formally use NS culture-oriented textbooks in their classroom, especially in a multicultural classroom, there is always a room for their teacher agency consciously or unwittingly to incorporate multicultural entities in their teaching, including their own culture or learners' own culture, for example. This is because the influence that own culture has on individuals cannot be denied (Buzzelli & Johnston, 2002). Consequently, there may be always cultural conflicts or negotiations taking place in ELT classroom, especially when individuals' own culture in it is different from that of the target language. In the following section, as this study also focuses on ELT in Indonesia, the description of ELT in Indonesia will be presented as well.

### **3.8 ELT in Indonesia**

ELT in Indonesia is generally similar to that in other Association of Southeast Asian Nations (ASEAN) Expanding Circle countries, in which its application is still not successful yet (see Dardjowidjojo, 2000; Kirkpatrick, 2010). The indication of this judgement can be seen from the fact that most of Indonesian school students still cannot use English for effective communication after graduating from high school even though English had been exposed to them since they were at secondary school. This ELT phenomenon occurs because the main role of English as an instrument for communication has been often neglected (Widiyanto, 2005). English so far has been taught so that students can pass the national exam only. As a result, such a long-term period of ineffective ELT practices in Indonesian formal schools has motivated private English courses to emerge, which advertise the better mastery of English (Dewi, 2014). Indeed, in Indonesia, students who can communicate with English well are usually those attending private English courses (Dardjowidjojo, 2000). However, this phenomenon has created another problem, that is, there is a social discrepancy between those who can and cannot afford to learn in the private English courses. As a



result, “the gap between the haves and the have-nots will increase” (Kirkpatrick, 2010, p. 171) in Indonesian formal schools. This situation can be conceived as two points: First, the increasing dominance of English has caused an increasing inequality in the country. Second, the mushrooming of private English courses in Indonesia shows Indonesians’ enthusiasm to learn English but at the same time indicates the inadequacy of ELT in formal educational institutions in Indonesia (Dewi, 2014).

In this section, two things become the focus of discussion regarding ELT in Indonesia, namely curriculum and English teachers. In many studies conducted by Indonesian researchers (e.g., Lengkanawati, 2005; Yulia, 2013; Hawanti, 2014; Putra, 2014; Kramadibrata, 2015), it is found that these two things among others primarily influence the success of ELT in Indonesia. In terms of curriculum, Indonesian government in fact has frequently revised its curricula since the Independence of the country in 1945 (Widodo, 2016). For example, the Ministry of National Education of the Republic of Indonesia (Kemendiknas) officially implemented 1997 Curriculum, as a revised version of 1994 Curriculum (see Putra, 2014). The implementation of this revised version took place just in three years, a short period. Then, after implementing Competence Based Curriculum (CBC) in 2004, Kemendiknas revised it into School-Based Curriculum (KTSP) in 2006, just in a two-year period of time (see Putra, 2014). Finally, from 2014 until now, Kemendiknas has been implementing 2013 Curriculum (K-13) (see Putra, 2014) along with its various revisions. Widodo (2016) argues that such dramatic changes are motivated by political and ideological agenda instead of the pedagogical importance of involved stakeholders such as teachers, students and parents. He supports this argument by saying that the current curriculum does not specify the main elements such as instruction, materials and assessments from related theories of language, teaching and learning. In relation to ELT, such dramatic changes imply that ELT in Indonesia, as Yuwono (2005) suggests, has not been easy throughout its history.

In addition, with regard to the 2013 Curriculum, the importance of infusing character education in all school subjects becomes a notable purpose of it (see Mambu, 2015), no exception to English subject (Widodo et al., 2018). This character education means that “to cultivate students’ character virtues and moral values” (Widodo et al., 2018, p. 134). Thus, for ELT context, it means that this curriculum requires students not only to be competent in English knowledge and skills but also in morality. This is in line with what Johnston (2003) states (3.6), language teaching and learning are “as fundamentally and primarily moral in nature” (p. 13) and what Widodo et al., (2018) argue (3.6), “language teaching is not value-free” (p. 2). Moreover, as mentioned in chapter one, the traits or values that the 2013 Curriculum requires teachers to incorporate into their subject are (1) religiosity, (2) honesty (3) tolerance, (4) discipline, (5) hard-work, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) patriotism, (11) nationalism, (12) reward achievements, (13)

### Chapter 3

friendliness, (14) peace-loving, (15) love to read, (16) environmental sensitivity, (17) social awareness and (18) responsibility (Puskurbuk, 2010). Besides, as stated in chapter one, despite the 18 values, teachers are free to include additional values, such as tidiness and cleanliness, according to their needs and contexts (Qoyyimah, 2016). The definition of these 18 values, which is set by Indonesian Ministry of Education and Culture, can be seen as follow.

Table 3.1 Definition of the 18 values in 2013 Curriculum

<b>Values</b>	<b>Definitions</b>
1. Religiosity	Attitudes and behaviours that are obedient in carrying out the teachings of their religion, tolerant of the implementation of the worship of other religions and live-in harmony with the adherents of other religions.
2. Honesty	Behaviours based on the efforts to make him/herself a person who can always be trusted in words, actions and works.
3. Tolerance	Attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes and actions of others who are different from themselves.
4. Discipline	Actions that show orderly behaviours and comply with various rules and regulations.
5. Hard-work	Behaviours that show a genuine effort to overcome various obstacles to learning and assignments and to complete tasks as well as possible.
6. Creativity	Thinking and doing something to produce a new way or result from something that is already owned.
7. Independence	Attitudes and behaviours that are not easily dependent on others in completing tasks.
8. Democracy	A way of thinking, behaving, and acting that values the rights and obligations of oneself and others.
9. Curiosity	Attitudes and actions that always seek to know more deeply and broadly about something they have learned, seen, and heard.

10. Patriotism	A way of thinking, acting and having an insight that places the interests of the nation and state above those of themselves and their groups.
11. Nationalism	A way of thinking, behaving, and acting that shows loyalty, concern, and high respect for language, the physical, social, cultural, economic and political environment of the nation.
12. Reward achievements	Attitudes and actions that encourage him/herself to produce something useful for society, and recognize and respect the success of others.
13. Friendliness	Actions that show enjoyment of talking, associating, and cooperating with others.
14. Peace-loving	Attitudes, words, and actions that cause other people to feel happy and secure in their presence.
15. Love to read	The habit of taking time to read various readings that are good for him/her.
16. Environmental sensitivity	Attitudes and actions that always seek to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred.
17. Social awareness	Attitudes and actions that always want to provide assistance to others and society in need.
18. Responsibility	Attitudes and behaviours of a person to carry out his/her duties and obligations, which he/she should do, towards him/herself, society, the environment (natural, social and cultural), the country and God Almighty.

(Adapted from Puskurbuk, 2010)

As mentioned in chapter one, the 18 values above come from religions and local cultures within Indonesia, Pancasila (the official philosophical foundation of Indonesia) and the national education goals of Indonesia (Puskurbuk, 2010). The values are also defined as the national character of Indonesia, which is aimed to improve the character of Indonesians nowadays, especially the younger ones (Amalia, 2019). Actually, the values characterise the national because they derive largely from the national principle of Indonesia, Pancasila. However, interestingly, even though they characterise the national, they are not different from the local. This is because their sources depart

from the local values of Indonesia themselves (Sudartini, 2019). As one example, the value of *love to read* in the national curriculum is also taught in one of the local values in the country, Islam. Here, there is one verse in Quran that says “Read: In the name of your Lord Who created” (Koran 96: 1). This verse is generally interpreted by Muslims as an instruction for them to read (learn) the signs of God's greatness through His creation, such as the universe along with its contents. Besides, more importantly, the main source of the 18 values itself, i.e., the national principle of Indonesia, Pancasila, was formed on the basis of the local values of Indonesia. For example, the first pillar of Pancasila, namely *Ketuhanan yang Maha Esa* (which means belief in one God), was created due to a consideration that before Indonesia was founded, the people who lived in the lands within the country's territories indeed had practiced religion, such as Hinduism, Buddhism, Islam, Christianity and Confucianism. Hence, because religion is the main characteristic of the Indonesian nation, no wonder then if some of the 18 values also derive from religious teachings (Puskurbuk, 2010).

Nevertheless, integrating character education into ELT receives critiques from some scholars, especially with regard to correlating ELT to religious character building. Kadarisman (2013), for example, argues that it is uncommon in ELT worldwide to relate language teaching to religious character building and the success of ELT in Indonesia is not because of the inclusion of character education but the attention to the principles of good foreign language teaching. Shaaban (2005) also takes the same position by excluding religious values in the character education framework for English as a foreign language (EFL)/English as a second language (ESL) classroom that he proposes in order to avoid the trap of politicising religious issues. Yet, Munir and Hartono (2016) maintain that bringing religious issues into ELT can be applicable, such as through teaching materials covering religious topics. They suggest that this way does not only enhance students' English skills but also at the same time instil good character in them. For example, in their study, they found that using Islamic magazine articles enhanced students' reading comprehension and motivation and inspired them to build good character by taking the moral lessons from the articles. This finding confirms that of similar research done by Kurniawan and Bastomi (2017) on moral values in ELT. Here, it was found that when a teacher in the research covered a topic about telling time in English, she not only led students to learn how to tell time in English but also reminded them to use time wisely. She says that time is worship, so every single activity that human does in every single minute should be based on religious meaning. In short, the two studies above demonstrate that religiosity can go hand in hand with ELT.

Furthermore, as Celce-Murcia (2007) points out, language teaching should not only focus on linguistic competence, but also involve socio-cultural (pragmatic) competence where good values are usually placed and studied. Indeed, in particular contexts, these good values are religious values. Kurniawan and Bastomi (2017) exemplify this with one of their participants who told his

students to be careful to 'have eye contact' with those who were not their *mahram*, the one with whom marriage is forbidden in Islam. Here, for some people, such action is a cultural aspect of a communication which they have to have as their socio-cultural (pragmatic) competence as it has the consequences of rewards and sins (Kurniawan & Bastomi, 2017). However, for other people, this might be problematic especially in intercultural communication where others might expect eye contact and regard the lack of it as a negative thing. In sum, only providing language learners with linguistic competence makes language teaching becomes a narrow place of learning. Instead, as Baker (2008) suggests, teachers should provide students the English lessons that can provide them opportunities to be involved in and have reflections on intercultural encounters. This is because, in reality, language learners will also communicate and interact with people outside their language classroom where socio-cultural (pragmatic) competence is essential to have, such as either with their local communities who may share their values with them or global communities who may or may not do so.

Regarding English teachers in Indonesia, most of them are deemed unqualified to teach English because of their poor English proficiency (see Hawanti, 2014; Lengkanawati, 2005; Jayanti & Norahmi, 2014; Putra, 2014). Consequently, this condition perpetuates the inadequacy of ELT in Indonesia. Besides, in Indonesia, teachers often do not have right qualifications for teaching English (Hawanti, 2014). In the case of teaching English at primary schools for example, most teachers in the country are educated to teach secondary school students rather than primary school students (Hawanti, 2014). Another criticism in relation to English teachers in Indonesia is the question of why they teach receptive skills more than productive skills, so that it causes students to be less able to communicate with English (Putra, 2014). The answer of this question is referred by Setiyadi (2009) and Putra (2012) to the implementation of the national examination which only tests receptive skills (listening and reading) rather than productive skills (speaking and writing), so that it has misled the direction of English teaching and learning in Indonesia. According to Putra (2014), instead of teaching communication skills to students, most teachers give more portions on how students can answer the questions in the listening and reading test. Consequently, students often lose opportunities to practice English in communication in their classroom. In short, ELT in Indonesia is still oriented to test rather than communication (Putra, 2014).

Nevertheless, regarding the issue of poor English proficiency attributed to Indonesian English teachers previously mentioned, some authors (e.g., Jayanti & Norahmi, 2014) argue that it is due to the 'NS standard' orientation widely accepted in the country. Even, most of the Indonesian teachers themselves are so ambitious to follow the norms of NS in terms of pronunciation and grammar (Jayanti & Norahmi, 2014). Consequently, as mentioned earlier, NNESTs will feel a sense of inadequacy and a lack of confidence if the proficiency level of their final goal is the competence

of NS (Llurda, 2018). This is aligned with what Kirkpatrick (2007) maintains that almost all of EFL countries use NS as the model in teaching English.

Apart from following the norms of NS, using 'English only' has been also the main concern of ELT teachers in Indonesia (see Marcellino, 2008). Zacharias (2003), for example, found in her survey that a number of her respondents themselves, i.e., Indonesian English teachers, held that they were less proficient English teachers if they used L1 during their teaching. Whereas, making students understand when they learn English is better even though both teachers and students have to use their own language. In addition, for a multilingual country such as Indonesia, such 'English only' ideology may result in the ignorance of own languages as the advantage in teaching and learning English. In short, ELT in Indonesia still strongly adopts 'English only' ideology in addition to 'NS standard' orientation. Consequently, ELT in Indonesia becomes frustrating and ultimately disappointing for English only ideology often makes teachers and students feel poor in English proficiency, and NS standard itself, as Kirkpatrick (2007) suggests, cannot be something that both teachers and students can ever achieve. Next, how ELT in Aceh in particular will be described as well.

### **3.9 ELT in Aceh**

ELT in Aceh is officially run based on the guidelines of the current national curriculum, namely the 2013 Curriculum or K-13. The English textbooks used in ELT in Aceh are also those designed by the Indonesian government based on the national curriculum. This is because the educational system in all regions of Indonesia including Aceh is managed and controlled by the central government. In other words, the schools in Aceh do not have a formal English curriculum (a local English curriculum) designed by themselves or the local government. However, how the national ELT curriculum is implemented in Aceh of course has its own features, especially in Islamic boarding schools since these schools also have Islamic curriculum designed by themselves for their Islamic subjects. Actually, even though the K-13 curriculum sounds good since it is designed to integrate knowledge, skills and values, its implementation in Aceh is still ineffective (Erizar, Hidayati & Diana, 2020). In a study conducted by Erizar et al., (2020) investigating the perspectives of senior high school English teachers in south west region of Aceh about this curriculum, for example, it is found that there are three main problems about the implementation of the curriculum in the region. First, the majority of senior high school English teachers in this region still do not know how to implement the curriculum appropriately since many of them have not received adequate training about it. Second, the allocation of time is inadequate for the teachers to make all the competencies in the curriculum available to students so they only rush to do it. Third, the curriculum requires teachers to carry out

many assessments of their students such as peer assessments, affective assessments and psychomotor assessments, whereas here the teachers generally have 35-40 students in one class.

Furthermore, the learner-centredness approach or active learning pedagogy required by the curriculum to be applied at schools in Aceh in fact does not always work as expected. Based on the findings of several studies investigating the implementation of learner-centeredness approach in ELT in Aceh (e.g., Bahri Ys, Mara, Yamin, B & Dhin, 2011; Sulastri, Fitri, Yani, Adlim, Qurnati, Nursalmi, Idris & Sabarni, 2011; Devira, 2020), it is argued that the teaching practices adopted by most English teachers in Aceh still cannot be interpreted as active learning pedagogy yet but are still teacher-centeredness pedagogy (Devira, 2020). Here means that the teachers still control the class fully and fail to give students opportunities to think critically, which is one of the features in learner centeredness pedagogy (Devira, 2020). Devira (2020), after reviewing previous studies and her own study regarding the application of learner centeredness pedagogy in Aceh, concludes that most factors that hinder the application of such pedagogy in classroom include: (1) teachers' understanding of the holistic principle of active learning pedagogy is still less, (2) the active learning pedagogy training provided for teachers is still rare and (3) learning media in the classroom are not provided at all. Thus, this fact shows that the implementation of the K-13 curriculum in Aceh along with its concepts and principles is not easy.

Regarding ELT in Islamic boarding schools in Aceh, it is a bit different from that in public schools in Aceh. In the latter, ELT is run based on the guidelines of the national curriculum only. While in the former, ELT is run in two ways, that is, (1) formal class activities in the morning that follow the national curriculum and (2) extracurricular activities done beyond formal school hours (Zainun, Muslem, Usman & Syamaun, 2017). Regarding the second way, it is aimed to emphasise the use of English for communication with friends and teachers in the school setting (Zainun et al., 2017). In practice, for example, most Islamic boarding schools in Aceh officially hold a special week for speaking English and Arabic each month. If there are students who speak languages other than English to their friends or teachers during the English week, they will get a punishment according to the regulation (Rahmatullah, Gani & Usman, 2019; Zainun et al., 2017). Such English week programme is held because it is believed that it has the potential to successfully shape the speaking skills of students as it constructs an English atmosphere for students (Mudyanita, 2011). However, apart from that, through such extracurricular activity, it can be concluded that in Islamic boarding schools in Aceh English is considered as important as Arabic, the main language to learn about Islam in the schools.

In addition, ELT in Aceh seems to promote Islamic values. This is because Aceh itself is an Islamic conservative region and the national curriculum itself requires teachers to include religiosity in their

subjects. Even, although public schools in Aceh are not Islamic schools, their vision and mission are generally aimed at implementing Islamic values (see school 3 in 4.6 as the example) However, unfortunately, there is still no research focusing on Islamic values and ELT in Acehese context except this present study. Indeed, there are several ELT studies had been conducted in Islamic boarding schools in Aceh (e.g., Rahmatullah et al., 2017; Zainun et al., 2017; Silviyanti, Fitriani & Wahdini, 2020), however, they were more concerned with the English teaching and learning methods rather than the relationship between Islamic values and ELT itself. Thus, the presence of this present study in exploring how Islamic values are applied in ELT can contribute to filling this gap. The next section will provide the conclusion and summary of this chapter.

### **3.10 Conclusion and summary**

ELT is usually characterised by two features, namely the nature of English itself (Hall et al., 2013) and the methods of teaching the language (Kumaravadivelu, 2003, 2006). For example, as the nature of English currently is viewed as 'plurilithic' (Hall et al., 2013; 2015), i.e., having many varieties and variations, to characterise ELT based on the idea of a single standard of English seems no longer to describe the sociolinguistic reality of the language (Kachru, 1992) and the 'real' ELT right now (see Hall, 2016b; Seargeant, 2016). Then, as the methods of teaching English in BANA contexts have been perceived fail to capture what really happens in language teaching and classroom in non-BANA contexts (see Pennycook, 2004), ELT today has been echoed to adjust to the local contexts where it operates (see Kumaravadivelu, 2006; Richards & Rodgers, 2014; Holliday, 2016).

Even though many scholars have proposed the ideas of contextualisation in ELT in order to decolonise traditional ELT (e.g., Kumaravadivelu, 2006; Hall, 2016b; Seargeant, 2016; Holliday, 2005, 2016), the perpetuation of colonialization in ELT still widely exists through the dichotomy of NS/NNS in ELT. Here, the competence of English teachers is often valued based on their connection to the dichotomy, e.g., their inherited L1 (whether English or not), place of birth (such as UK or USA) and race (i.e., white) (see Kubota & Lin, 2009), not their education and professionalism in ELT. Such judgement in turn disempowers many NNESTs, in which they often feel a lack of confidence and low professional self-esteem with regard to their language and teaching competence in ELT (Llurda, 2016, 2018).

Apart from being under the influence of the values implied in the NS/NNS dichotomy, ELT can be also under that of the values of faith, morality and culture of the individuals involved in it. Thus, faith, morality and culture in ELT are important to explore. Regarding faith in ELT, as Baurain (2013) suggests, it can influence the entire pedagogy in classroom, including teacher-student relationship



and identity formation. In terms of morality in ELT, in some contexts such as Indonesia (see Kurniawan & Bastomi, 2017) and Vietnam (see Le Ha, 2008), morality cannot be ignored in ELT since ELT itself functions not only to transfer English knowledge to students but also instil good morality in them. Then, about culture in ELT, it is important to include multiple cultures in ELT – not limiting to the culture of NS only. This is because providing opportunities for students to bring connections between their own culture and the culture of others can enhance their experience in language learning (Lim & Keuk, 2018).

Finally, incorporating values into teaching has been the main purpose of the recent national curriculum of Indonesia, the country where the present study was conducted. Here, the curriculum requires students not only to have good English knowledge and skills but also a noble character. However, in Aceh, the setting of this study, the implementation of the curriculum is still difficult to do. One of the indications is the learner-centeredness approach or active learning pedagogy required by the curriculum to be practiced in schools in Aceh often does not work effectively. It is found that the teaching practices of many English teachers in Aceh have not been categorised as active learning pedagogy yet but are still teacher-centeredness pedagogy (Devira, 2020). In the next chapter, the methodology of this study will be outlined.



## Chapter 4 Methodology

### 4.1 Introduction

This chapter sets out to describe the research design of this study. First, the description of qualitative research is provided, followed by the explanation of its appropriateness for this study. Afterwards, two research forms of qualitative research that inform this study are examined, i.e., case study and narrative inquiry, together with how their techniques/approaches are used in this study. Furthermore, the research questions and research setting of this study together with the selection of its participants are briefly outlined, respectively. The next sections then describe the biography of the participants as well as the data collection tools employed in this study, namely interview, observation and teacher journal. Also, overview of data collection that highlights the duration of the fieldwork and which research question that the data collection tools seek to address is provided. In terms of the translation in this study, the full account of its process is provided. It includes the discussion of the translation theories, procedures and judgments used in this study. Then, regarding the data analysis in this study, five analytical steps employed in this study are described, namely prepare and organise the data, read and reread the data, start coding the data, generate themes as the findings and report the findings. Finally, the trustworthiness established in this study is discussed as well, including the concept of credibility, transferability, dependability and confirmability, followed by the elaboration of the ethical considerations adopted in this study.

### 4.2 Qualitative research

Basically, qualitative research is a method of study that is concerned with every real-world happening in a real world setting and how people cope and thrive in that setting (Richard, 2003; Yin, 2011). In other words, qualitative research seeks to explore and depict narratively what particular individuals do in their daily lives and how they understand such actions (Erickson, 2018). From such purpose, two main strengths of qualitative research can be identified. First, qualitative research can use naturally occurring data to find how and what happens from participant's own perspectives and meanings (Richard, 2003; Silverman, 2011). Indeed, as Silverman (2017) implies, qualitative research can really include the depth 'voice' of participants so that it is always 'subjective' but truly "the humanity of social science" (p. 8). Second, qualitative research is able to represent the particular and this differentiates it from those kinds of research that rely on generalisability (Richard, 2003). These two main strengths make qualitative research become an accepted type of research in many different academic disciplines dealing with human life (e.g.,

applied linguistics, sociology, anthropology and psychology) and professional fields (e.g., education, management, nursing, military and program evaluation) (see Duff, 2008; Denzin & Lincoln, 2018).

In relation to this study, there are several reasons why qualitative research is appropriate for this study. Firstly, since this study is concerned with identities and some identities themselves are emergent/not static, qualitative research is the right choice for this study because the nature of qualitative research itself is emergent (Guba, 1981). It means that qualitative research is an open and fluid study so that it can respond in a flexible way to new details or openings that may arise during the investigation process (see Sparkes, 2001) of identities. Secondly, this study aims to explore participants' identities in the real context where they teach. Thus, qualitative research is useful for this purpose because the objective of qualitative research is to describe social phenomena that occur naturally in natural situations without any efforts to manipulate the situations under study (Dörnyei, 2007). Lastly, this study is concerned with the cultural and religious identity of English teachers in Aceh but there are still no previous literature and prior empirical studies about them in the region. So, here, qualitative research is suitable to this study since it is used to "develop theories when partial or inadequate theories exist for certain populations or samples" (Creswell & Poth, 2018, p. 46). Generally, this can be done based on the findings generated from interview and observation data, for example.

Furthermore, in qualitative research, several research forms are available for researchers to select in order to fit their study and needs. However, certainly, each of them has strengths and limitations. That is why a combination of them is useful so that research design can be more rigorous and sophisticated (see Creswell & Poth, 2018). In relation to this study, two qualitative research forms, i.e., case study and narrative inquiry, inform this study. While this study does not align directly with either form, it means that some of their approaches/techniques are adopted in this study. Further explanations about how the two research forms inform this study and how some of their approaches/techniques are adopted in this study will be highlighted in the sections below, respectively.

### **4.3 Case study**

According to Duff (2008), "a case is a bounded entity (or instance)" (p, 32). This bounded entity consists of an individual (or institution) and site, without excluding the contextual features that describe the connections between the two (Hood, 2009). The 'case' or bounded entity can be teachers, students or administrators, or it can constitute other types of bounded social entities, such as cities, social groups, communities, institutions or organisations (Duff, 2008). The 'site' is where a social action takes place, such as in classroom for example (see Hood, 2009), whereas

contextual features are those that intersect with the individuals in the site (e.g., classroom), such as professors, classmates, course content, assignment (see Hood, 2009), teaching materials and language policy. So, it can be concluded that case study is about the investigation of individuals or social bounded entities by including the site where their social action occurs and the contextual features that intersect with them. Besides, another important thing about case study is as case study researchers see a phenomenon or case in its real-life context (Cohen, Manion, Morrison, 2018), they can expect to attain an in-depth understanding about the situation and meaning of those involved in such context (Hancock & Algozzine, 2006).

Stake (2005), one of the prominent case study researchers, classifies case study into three categories with regard to the intent of the researchers. First, he mentions the intrinsic case study. With this study, researchers' interest only lies in a unique case, "a case that has unusual interest in and of itself and needs to be described and detailed" (Creswell & Poth, 2018, p. 98) without claiming to illustrate a problem common to other, similar cases (Hood, 2009). Usually, the researchers of this study simply wish to understand the lived experiences of their participants rather than to support or improve something (such as instruction or curriculum), for example. The second category described by Stake is the instrumental case study. The researchers of this study aim to describe a specific theory, issue, or problem in order to improve support and instruction, which in turn provides intensive evaluations and deep interpretations in addition to the simply description of the case (see Hood, 2009). Third, collective or multiple case study (Stake, 2005). The researchers of this study choose one issue or concern but with more than one case to describe the issue (Creswell & Poth, 2018) in order to increase variation among cases (see Duff, 2006). As Chapelle and Duff (2003) note, case study possibly involves more than one participant or subject, often two to four or four to six focal participants (Duff, 2008).

In terms of data collection in case study, case study researchers usually bring together multiple perspectives (from participants) and sources of information (e.g., interviews, observations and documents) in order to enhance the validity and credibility of the case study results (Chapelle & Duff, 2003). Then, in respect to data analysis in case study, it generally involves an iterative or cyclical process (Silverman, 2000). It is carried out not only during interviews or observations, but also during transcriptions when themes, patterns and categories are evident (Chapelle & Duff, 2003), for example. In addition, identifying themes is the key to generate the description of case(s) and the themes then will be included in a finding section of a case study (Creswell & Poth, 2018). Finally, when it comes to interpretation, data in case study research might be interpreted by using a variety of ideological lenses (e.g., poststructuralist, feminist or critical) (Duff, 2002; Merriam, 1998) because providing sufficient information for interpretation will make findings become clear, credible and convincing (see Chapelle & Duff, 2003).

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In relation to this study, several features of case study mentioned above inform this study, such as its purpose, data collection, data analysis and interpretation procedures. For example, this study aims to focus on identity as the issue by involving more than one English teacher as the case in order to see the variation of identity among English teachers from the same context. Clearly, the focus of this study here is not the case (English teacher) but the issue (identity). Thus, this purpose is similar to that of a multiple case study mentioned earlier, namely to choose one issue or concern but with more than one case to describe the issue (Creswell & Poth, 2018) in order to increase variation among cases (see Duff, 2006). Consequently, the analysis of data in this study is not presented as teacher cases but as identity issues (themes). If the analysis of data in this study is presented as teacher cases, it means that this study needs to explore the interesting or unique things of the participants (intrinsic case study) so that it will focus more on their biography, which is not the actual purpose of this study. Nevertheless, as the development of understanding of each participant is an important part of this study, a biography section describing the personalities of each participant is still included (see 4.8).

Furthermore, in this study, the in-depth descriptions of cases using multiple sources (i.e., interview, observation and teacher journal) are provided. Clearly, this approach is part of the data collection procedures in case study mentioned before. Moreover, regarding data analysis, this study generates themes as the key findings of it. Here, it is in line with the data analysis procedure of case study, namely generating themes to illustrate case(s). Finally, about interpretation, this study also uses the principle of case study data interpretation, namely using more than one theory in interpreting the findings. Here, in interpreting the findings about teacher identity, this study uses both essentialist and non-essentialist theory to identity, which is called here as an 'integrative view of identity'. The next section will describe how another form of qualitative research, i.e., narrative inquiry, also informs this study.

### **4.4 Narrative inquiry**

Narrative Inquiry is a way of conducting research that focuses on stories (Barkhuizen, Benson & Chik, 2014). Focusing on stories here means that this research involves eliciting, documenting and analysing the stories of individuals' experience (see Murray, 2009). Experience for narrative researchers is important knowledge and a source of information that has to be honoured (see Clandinin, 2016) because narrative inquiry itself is "a way of understanding experience" (Clandinin, 2016, p. 17). What then narrative researchers do with the experience told by their participants in stories is to learn the experience from the participants' own perspectives (Barkhuizen et al., 2014). Simply put, it is not only about people telling their experience but also how they perceive the experience so that they ascribe meanings to it (Clandinin & Connelly, 2000). As a result, individual

voices in narrative inquiry are heard. However, actually, narrative inquiry goes beyond merely individuals' personal experience. It highlights the social, cultural and historical context of the stories in which individual's experience is formed, including how sense of selves (identities) is constructed, shaped and expressed within those contexts (Clandinin & Connelly, 2000). In other words, narratives not only imply individual production, but also include social dimension in which the narratives take place (see Clandinin & Connelly, 2000).

Kim (2016) identifies narrative forms or genre in narrative inquiry, that is, autobiographical, biographical and arts-based narrative inquiry. She notes that autobiographical narrative inquiry, including autobiography and autoethnography, constitutes a study that takes researcher itself as the research subject, by using the story of the researcher's self (Kim, 2016). As it is not easy to tell self-story, which may cause being solipsistic, narcissistic or self-serving, this kind of inquiry requires considerable intellectual judgement on self-part (Kim, 2016). Biographical narrative inquiry, which includes life-story/life-history and oral history, is an inquiry that tells and records about others' stories (Kim, 2016). This study seeks to understand the experiences and perspectives of others, especially about their daily life in the past, present and future time. More importantly, "it is also in studies of this kind that we are most likely to find co-construction of narratives and co-authorship with participants" (Barkhuizen et al., 2014, p. 9). Finally, arts-based narrative inquiry is an inquiry that uses the arts, mainly literary and visual based data such as photograph, novel, poem and video (Kim, 2016). In this kind of inquiry, researchers look for more evocative and aesthetic qualities in narrative (see Kim, 2016).

The process of narrative inquiry is similar to that of other qualitative studies in general, namely a cyclical process. Here, narrative inquiry researchers also need to evaluate their research design continually before, during and after inquiry. The particular methods employed to generate field texts (data) in narrative inquiry include interview (Clandinin & Caine, 2008), observation and document (Barkhuizen et al., 2014; Creswell & Poth, 2018). In terms of the data analysis procedures in narrative inquiry, Block (2010) notes three types, thematic analysis (focuses on what content is said), structural analysis (focuses on how narratives are produced) and dialogic/performative analysis (focuses on whom the utterance is referred to and the purpose of the utterance). Regarding the report of the findings, narrative inquiry focuses on participants and the nature of their stories (Creswell & Poth, 2018). Lastly, in respect to interpretation in narrative inquiry, it is carried out based on the theoretical framework adopted by narrative researchers themselves in their inquiry, such as critical theory, critical race theory, poststructuralism or feminism (see Creswell & Poth, 2018).

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In relation to this study, some particular theories, features and techniques of narrative inquiry mentioned above are there in this study. For example, as this study focuses on identity and there is a strong connection between narrative and identity (see Clandinin & Connelly, 2000), its participants' identities are then perceived through their stories. Indeed, as Bastos and Oliveria (2006) argue, telling our stories means that conveying a sense of who we are or as Clandinin and Connelly (2000) point out, when narrators are telling their experience, actually, they are creating a self – how they want to be known by others. After that, as this study explores others' stories, i.e., the stories of its participants' teaching experience, this study is categorised as a biographical narrative inquiry, one of the narrative forms mentioned before. Besides, the participants in this study also recorded in a reflective journal the stories of their teaching in the past, present and future time, as requested by the researcher of this study. Here, using a journal to generate stories like this constitutes one of the techniques for eliciting narratives from participants in narrative inquiry (see Creswell & Poth, 2018). Finally, about the stories or narratives analysis in this study, it is carried out based on what is said by the narrators (thematically), which is one of the narrative analysis strategies suggested by Block (2010) mentioned before. In the next section, the research questions of this study will be reviewed.

### 4.5 Overview of research questions

This study aims to provide answers to one overarching research question and three sub-research questions below:

1. How do Acehnese English teachers construct their identities in relation to their teaching practices?
  - a. What role(s) do these teachers construct in relation to their religious identity?
  - b. What role(s) do these teachers construct in relation to their professional identity?
  - c. How do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?

As Silverman (2017) argues that answering the questions of 'what' and 'how' is best through qualitative research, the 'what' and 'how' question in the above research questions indicate that this study is a qualitative study that seeks to learn what or how of a research topic. Besides, the type of the questions above is descriptive, which means it provides a description of a state (Flick, 2018), which is in this case is the teachers' identities construction during teaching. This teachers' identities construction, however, is actually what is perceived by the teachers. Thus, ideally, such identities construction should be mainly explored by directly interviewing the teachers themselves



in order to understand or gain information on how they themselves view the identities construction. Yet, as triangulation is important to enhance the credibility of a qualitative study (see Shenton, 2004), this study also involves other data collection methods in addition to interview, namely classroom observation and teacher journal, in order to see and confirm the perceived identities construction that they report in interview.

Moreover, in terms of the one overarching research question, its expected answer is the summary of the answers of the three sub-research questions as a whole. That is, in their teaching practices, the teachers involve the perspectives and values of their ideologies that are suitable to their teaching contexts or needs through the construction of their multiple roles or identities. With regard to the first and second sub-research question, they are generated from the findings of this study (inductive process of data analysis). They are concerned with what influence the teachers' religious and professional identity have on their teaching performance. The answers to these two questions are the specific roles that the teachers try to perform or always perform as their teacher identity in teaching which are motivated by their religious and professional identity, respectively. The third sub-research question derives from cultural identity literature (i.e., Baker, 2015) (deductive process of data analysis). It seeks to uncover the ways the participants bring their cultural identities into their teaching, such as their regional, national and global identity. The expected answers to this question are some specific cultural practices that the participants carry out in their teaching.

## **4.6 Research setting**

One of the important things to highlight in relation to the research setting is regarding the schools where this study was conducted. There are four senior high schools selected in this study. All of them are located in the area of Banda Aceh, the capital city of Aceh. Here, to identify them easily, they are best referred to as school 1, school 2, school 3 and school 4 replacing the original name of the schools (pseudonym). While this set of schools is diverse, they were also selected based on convenience sampling because the participants of this study taught there. They can be further described as follow.

### **School 1**

School 1 is a private Islamic boarding school. This school aims to integrate general knowledge with Islamic knowledge within the framework of Islamic education. Located in an urban area of Banda Aceh city, this school was founded by some Acehnese Islamic scholars in 1976 because many Acehnese people who at that time did not want to enter traditional Islamic schools but wanted to study at high schools eventually entered the high schools run by Christian communities. At that

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time, the number of public high schools were still limited in the city and the high schools run by Islamic communities themselves still did not exist. As this school is an Islamic school, its vision is of course referred to Islamic values. The school states, "the realization of superior human beings in science based on faith and piety". As a result, there are two curricula used in this school, namely the Islamic curriculum designed by the school team itself and the national curriculum designed by the Indonesian government. In its application, Islamic lessons are taught based on the Islamic curriculum while general lessons such as math, English and science are taught under the guidelines of the national curriculum.

Even though the school is located in an urban area, the number of its students is still below the average number of students at other schools in general. It is likely because this school is not a prestigious school in the city. More unfortunately, the school is still poorly funded even though it has been established long enough. Furthermore, some teachers in this school are the graduates of domestic and foreign universities. Some of them are civil servant teachers and some are not. In addition, this school also has relations with foreign Islamic institutions such as those in Malaysia and Thailand. Even, six of its students now are from Thailand. However, the majority of its students are from outside Banda Aceh. Finally, male and female students in this school learn in separate classes. They learn general lessons in the morning and afternoon and Islamic lessons at night.

### **School 2**

School 2 is also an Islamic boarding school. This private school was built in 1997 based on the proposal of the Aceh's governor at the time to educational leaders in Aceh. It is built to reawaken the Islamic soul of Acehnese people besides they become superior human beings in science. The school states, "to realize prospective Islamic leaders and scholars who are capable of faith and piety as well as science and technology". Simply put, this school aims to have graduates who are not only good in science but also religion. Hence, in addition to focus on national curriculum lessons such as math, English and science, the students at this school are also required to learn Islamic lessons managed through an Islamic curriculum designed by the school team itself. Finally, the school has graduates who have been accepted into prestigious universities both at home and abroad.

Even though school 2 is located in a rural area, it is a prestigious school. It is also known as a modern *dayah* (a term for an Islamic boarding school in Aceh) because it provides both secular and Islamic lessons. Furthermore, because this school has been successful in making achievements both at the local and national levels, it attracts many people to study and work there. So that, this school is quite diverse as the students and teachers there mostly come from different places of Aceh and outside Aceh as well. Then, at this school, the students are likely prepared to be multilinguals. This can be seen from the fact that there are several foreign languages taught at the school, namely

Arabic, English, German and Chinese. Finally, like other Islamic boarding schools in general, male and female students at this school learn separately as well. They learn general lessons from morning to afternoon and Islamic lessons at night. However, here, the general lessons are their formal lessons while the Islamic lessons are their informal lessons.

### **School 3**

School 3 is a well-funded boarding school located in a rural area. It is one of the prestigious public schools in Banda Aceh that attracts outstanding junior high school students from all over the province who want to be accepted at popular universities after their school graduation. Founded in 2002 by the mayor of Banda Aceh at the time, this school promotes 'achievements along with Islamic values' even though it is not an Islamic school. This can be seen from its vision, namely "excellent in achievements based on Islamic values". That is why the students of this school also actively participate in various Islamic competitions apart from general school competitions. The school then becomes a popular school in Aceh because many of its students have won various educational competitions both at the national and international levels.

School 3 is also diverse. The students and teachers in this school are not all Acehnese. Also, in this school, teachers and students are set in such a way to have familiarity among them. For example, teachers also should supervise students during dormitory hours or run teaching and learning activities outside classroom. School 3 is also active in holding educational competitions related to art, science and religion. Usually, many high school students from Aceh and outside Aceh participate in the competitions. This is a form of the school's commitment to advance the world of education in Aceh. Finally, character education is something promoted by the school as one of its characteristics. Building discipline and integrity character in students is an example of the character education that the teachers there carry out. Fortunately, this is in line with the national curriculum which emphasises character education as the main concern for all schools throughout Indonesia.

### **School 4**

School 4 is located in an urban area. This public school was founded with the aim of providing students life skills. This intention initially stemmed from the fact that Indonesia would face global competitions but was still weak in terms of economy and human resources. In addition, as most of its students come from a working-class family, this school has designed a learning system that can help such students deal with life difficulties. Even, for those who have a possibility of dropping out of school, the school provides them vocational trainings covering English language skills and computerization. In terms of its vision, the school states "to have graduates who master science, are capable, have noble and cultured character". Yet, the school also has an interest in

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implementing a learning system that includes Islamic values. Finally, even though this school is a well-funded school as it is a public school, it still has a low prestige.

Most of the students in school 4 live in suburbs within Aceh Besar, another district of Aceh. Incidentally, this school is located in the area of Banda Aceh directly adjacent to Aceh Besar. Aceh Besar is not yet developed much so that there are not many outsiders live there. As a result, the Acehnese customs of Aceh Besar are still clearly visible in the life of the people there. However, there are also students at the school who come from other districts of Aceh whose culture and language are different from those of the students from Aceh Besar. In addition, the villages where the students from Aceh Besar live were, on average, the places where the armed conflict between the Freedom Aceh Movement and Indonesian government occurred. Even, the conflict itself had an impact on school 4, namely in 2001 its two official rooms were burnt down by the unknown, which caused trauma for the students and teachers at that time. Next, the table below shows the profiles of the four schools above and the next section will describe how the participants of this study were selected.

Table 4.1 Profiles of the schools

School	Participant Teacher	Status	Location	Type	Reputation	Size*	Funding
School 1	Hanum	Private	Urban	(Islamic) boarding	Low prestige	255 students, 25 teachers	Poorly funded
School 2	Mahdi	Private	Rural	(Islamic) boarding	High prestige	671 students, 66 teachers	Well-funded
School 3	Nisa	Public	Rural	Boarding	High prestige	438 students, 32 teachers	Well-funded
School 4	Edi	Public	Urban	Non-boarding	Low prestige	641 students, 54 teachers	Well-funded

\* Data from the website of the Ministry of Education and Culture of the Republic of Indonesia (<http://kemdikbud.go.id/>), except for school 2 where the data is obtained from the school's administration staff itself because it is not available on that website.

## 4.7 Selection of the participants

In qualitative research, mostly, participants are selected because of the researchers' judgment of the participants' typicality and possession being sought for the topic of study (Cohen et al., 2018). This kind of selection is termed as purposive sampling. In purposive sampling, although the participants may not be the representative or generalizable of a wider population, this is not the main concern in purposive sampling (Cohen et al., 2018). Rather, according to Flick (2018), the concern is to obtain 'relevant and deep information'. In other words, qualitative researchers just find out the participant(s) satisfactory to their specific needs, regardless the issues of representativeness and generalizability.

Regarding this study, the purposive sampling was adopted as it aims to obtain the 'relevant and deep information' from the participants. Besides, four Acehnese senior high school English teachers were recruited for three main reasons. First, their characteristics are suitable for answering the research questions. For example, as the research questions highlight the relationship between *teacher identity* and *teaching practices*, these participants' years of teaching, more than 10 years, are compatible with these two components. For teacher identity, it is more convincing to study the identity of teachers who have been teaching for a long time because the more time they spend teaching, the stronger their identity as teachers. When compared to pre-service teachers or new in-service teachers who have just recently taught, for example, their identity as teachers tends to be inconsistent because they may become teachers now due to an experiment, not as a goal. They might suddenly change their mind not to be teachers anymore when they find major problems in their teaching world. In addition, since one of the research questions seeks to understand the cultural identity of the participants, which includes their regional, national and global identity, these participants might identify themselves as having these three identities so that they can be involved in this study. For instance, they were born in Aceh as well as are Acehnese descendants. Thus, their regional identity is obvious here, i.e., Acehnese. Then, their nationality is Indonesian, which does demonstrate their national identity. Lastly, their profession is English teacher, which may be a global identity for them given the status of English as a global language.

Second, they were selected as participants because there are some similarities between them and the researcher of this study. For example, the researcher also comes from their region and used to be a senior high school English teacher in the region. This follows a held belief that qualitative researchers should involve the participants who share common backgrounds with them so that

they better understand some particular aspects between them and the participants in the course of study, such as linguistic, historical, professional, cultural and political aspects. Third, the participants are purposively chosen because they have two common main features as follow: year of teaching experience (i.e., teaching English for more than 10 years) and ethnicity (original Acehnese descendants). However, there are also differences among them in terms of gender and age so that diversity can be seen. The general illustration of these participants can be summarised in the following table. However, about how these teachers became participants in this research can be seen in 4.14 in the section of ethical considerations. In the next section, the biography of the participants will be presented in order to contextualise the analysis of the construction of their identities in their professional practice.

Table 4.2 Profiles of the participants

Name*	Gender	Age	Educational background	Years of teaching	Languages spoken
Hanum	Female	35	B. Ed	10+	Acehnese, Indonesian, English
Nisa	Female	35	B. Ed	10+	Acehnese, Indonesian, English
Edi	Male	38	M. Ed	10+	Acehnese, Indonesian, English
Mahdi	Male	44	B. Ed	10+	Acehnese, Indonesian, English

\*All names are pseudonym

## 4.8 Biography of the participants

This section provides the biography of the four participants in this study that can be used as references throughout the analysis chapter of this paper.

### Hanum

Hanum, the second of five siblings, was born and grew up in Sigli, the district where both of her parents were from. Her father was an entrepreneur while her mother was a primary school teacher. Regarding language, Hanum's L1 is Acehnese language. However, she can also speak Indonesian language well. In her family, Islamic teaching is so important. That is why during her childhood she got informal Islamic education beyond her school hours. For example, from morning to afternoon she went to school, but at night she studied Islam in Islamic education hall. Besides, her family still carries out Acehnese traditions, one of which is *turun tanah*, for example, or in English means down to the ground. This tradition is usually done when a baby has been seven days old, then his or her

feet will be put down on the ground. Hanum also comes from an educated family. In fact, Hanum's family was highly respected in the village where she used to live because his grandparents were rich and liked to open jobs for the villagers.

In 1999, Hanum went to a private university in Banda Aceh to study in English education department. She chose English education because this was the most favourite major at the university at that time. Here, Hanum had experiences of interacting with Acehnese people who came from the districts other than hers. Then, after graduation in 2004, Hanum started her career as an English teacher in her home town, Sigli, as an honorary teacher. In 2005, she passed a test to be a contracted teacher. Finally, in 2008, she became a civil servant teacher and a few years later she moved to teach in Banda Aceh at the school where she works now.

Hanum is also a soldier's wife. As a soldier, his husband used to move here and there and Hanum often followed him before she became a permanent teacher at the current school. The place where Hanum and her husband lived at that time was diverse both in Aceh and outside Aceh because that was where the Indonesian soldiers and their families from all over Indonesia lived together, namely the military complex. It was in such place that Hanum mostly experienced of having intercultural communications. Besides, Hanum is also an active member of a community run by soldiers' wives. This community is where Hanum and other soldiers' wives are engaged and learn new things in seminars.

### **Nisa**

Nisa, the oldest of six siblings, is originally from Aceh Besar. Her father was a public officer and her mother was a primary school teacher. Her family still maintains Acehnese traditions. As one example, her family celebrates the birthday of prophet Mohammed every year, an Islamic tradition that Acehnese people generally hold. In addition, when Nisa was a child, she lived in an Acehnese neighbourhood. That is why Acehnese language is her main language and Acehnese identity is so important for her. "I am very proud to be an Acehnese", she said. In addition, Nisa learned Islamic teachings from her parents at home and from Islamic religion teachers outside the home. Praying and seeking Islamic knowledge were the examples of Islamic teachings that were most emphasised for Nisa at that time.

Furthermore, Nisa used to go to an Islamic boarding school for her junior high and high school education. Here, during her life time in the Islamic boarding school, she often interacted with Acehnese people who came from various districts in Aceh, such as those from North and South Aceh whose cultures are slightly different from hers. In addition, the Islamic boarding school was located in the city area. The reason her parents sent her to a school located in the city area was

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because education in the city was better than that in the village and in order Nisa could easily get along with other people. Then, Nisa graduated from an Islamic university in Banda Aceh in 2005. During her study, she already taught English at a Quranic school in 2001. She also then taught the language at an Islamic boarding school in 2002 until she completed her undergraduate study. After the graduation, she ever became a lecturer assistant at her university. Finally, she became a permanent teacher at the school where she works now with her status as a civil servant teacher.

From her young age, Nisa has been active in communities. For example, she was a scout when she was at junior high school and a secretary of a student council when she was at junior high school. Now, she is active in an ELT community as well. She used to be the head of the public relation division of the community. She is also frequently offered to give presentations in local ELT seminars. Finally, apart from the professional community, she is also engaged in online global writing communities. She actively shares her written stories on her blog and Facebook.

### **Edi**

Like Nisa, Edi was born and grew up in Aceh Besar as well. His father was a lecturer but died when Edi was one year and eight months old. His mother is a senior high school teacher in Banda Aceh. Both of the parents are from North Aceh. Edi then had a stepfather who was from Aceh Besar. His stepfather was an entrepreneur. With his stepfather, Edi was educated very hard and completely under the rules. Sometimes if Edi made mistakes, he got physical punishments from the stepfather. However, due to such education, Edi believed that he could succeed in his career right now. In addition, Edi's family is a religious family. Both of his mother and stepfather did pass Islamic values on him. They even sent him to a traditional Islamic school beyond his formal school hours.

Apart from a religious family, Edi's family is also a traditional Acehnese family, which means that Acehnese traditions are still performed, one of which is *Kenduring Blang* (Thanksgiving) for example. Even, Acehnese language itself is still the main language of the family at home. Furthermore, the place where Edi grew up was a multicultural environment because it was near a traditional market area where Acehnese people from different districts lived. Edi also had experience of working for international NGOs that came to Aceh to do reconstruction and rehabilitation as a result of the Tsunami that happened there in 2004. Here, Edi also had experience of interacting with people from different nations.

Edi had been also active in many communities and organisations since he was at schools. For example, when he was at junior and senior high school, he joined a teen red cross and scout group. He also ever joined an organisation belonging to a political party when he was at senior high school. Right now, Edi is also a Milanisti, a member of a global club supporting AC Milan, an Italian football



club. With other members of this club, Edi often uses English for communication. In addition, he also actively participates in an ELT community. His role in this community is as a vice chairperson.

Edi got a bachelor degree from an Islamic university in Banda Aceh in 2003. After the graduation, he then taught English at the school where he did his teaching practicum, which is where he now teaches permanently. At the school, Edi is the youngest teacher but has other several occupations as well, such as a member of the school driving team, the chairman of a scout group and a supervisor of a student council. "That means they recognise my integrity. With a young age, I am given a trust by older people", he said. Finally, Edi is also active in attending both local and national ELT seminars and trainings during his professional life.

### **Mahdi**

Born and grew up in Banda Aceh, Mahdi is the third of four siblings in an Acehese speaking family. His father, a trader, was from Aceh Besar and his mother, a kindergarten teacher, is from Sigli. He describes his family as a religious family because Islamic teachings are really applied in his family life. For example, in his family, men go to mosque for doing prayers and women wear a head cover when going out. Afterwards, Mahdi learned Islam from his parents first before learning it from local Islamic teachers. When he was a child, Mahdi did not find any challenges and difficulties when practicing Islamic teachings because he did not find any differences in terms of cultural and religious matters around him. This is because at that time Mahdi lived in an Acehese neighbourhood, a site where Islamic teachings were usually adopted. However, although Mahdi lived in an Acehese neighbourhood, when asked by the researcher what language he spoke to his friends in his locality at that time, he said that it was Indonesian language, not Acehese language. Perhaps, this is because the place where he lived at that time was located in an urban area. Indeed, in such area, many Acehese people speak Indonesian language in their daily life.

Mahdi is keen on English so much. He started to love the language when he was at junior high school. To continue this interest, after graduating from a senior high school, Mahdi enrolled in the English teaching program at an Islamic university in Banda Aceh. In addition, he mentioned in interview that he also sometimes spoke English at home with his young children. He taught them some English words and terms while interacting with them, for example. More interestingly, he also likes to read the translation of Quran and Hadith in English. In other words, he also learns Islam through English.

Being a teacher for Mahdi seems to be a soul calling. "It may be related to my mother who is a teacher. When I teach, I feel joy. So, it seems like I really enjoy being a teacher", he said. This calling appeared when he was at the university. After the graduation, he started his career as an English

teacher first time in his own English course for few years. Afterwards, since 2007, he has been teaching English at an Islamic boarding school where this research was done. At the school, Mahdi's status is an honorary teacher. However, in 2011, while teaching at this Islamic boarding school, he also ever taught English for six months at a bilingual school belonging to a Turkish community.

In terms of community, Mahdi is active in Tablighee Jamaat community in Banda Aceh. Tablighee Jamaat is an Islamic missionary movement which merely focuses on Muslim self-ratification through Islamic proselytising methods. This group is not a political and/or military group. As this community is a global community, its members often go proselytising around the world to convey the message of Islam to Muslims, no exception to those in Banda Aceh. Here, Mahdi often takes part as an English interpreter for many of their English Islamic speeches in the city. In short, it is with this community that Mahdi often uses English for global communication. Next, the data collection tools used in this study will be described.

#### 4.9 Data collection tools

Flick (2018) maintains that the works of qualitative research with regard to data are central to the following three categories: "talks as data", "data beyond talk" and "using existing data" (p. 61). To deal with each category, as Mertens (2015) points out, qualitative researchers need basic data collection methods, namely interview, observation and document, respectively. In this study, all these three methods are employed. Therefore, they will be described in the next sections, respectively. In terms of the data sets achieved through the research tools, it is summarised in the table below.

Table 4.3 Data sets of the study

Data Source	Participant			
	Edi	Hanum	Mahdi	Nisa
Interview	Four interviews (2.42 hours = 30,414 words)	Four interviews (2.15 hours = 23,474 words)	Four interviews (2 hours = 19,529 words)	Four interviews (approximately 3 hours = 28,529 words)
Classroom observation	Two classes (2.45 hours = 941 words)	Two classes (2 hours = 603 words)	Three classes (3 hours = 502 words)	Two classes (2.50 hours = 521 words)
Teacher journal	One journal entry (1,006 words)	One journal entry (1,446 words)	One journal entry (1,014 words)	One journal entry (1,222 words)

### 4.9.1 Interview

Most qualitative research relies on interview with participants (Saldana, 2011; Mertens, 2015; Merriam & Tisdell, 2016). Interview, according to Richards (2009), is not only a matter of using questions and answers to attain information, but also a data collection tool providing ways of investigating people's thoughts and experiences. Interview is necessary when the feelings, behaviours and world interpretations of people cannot be observed (Merriam & Tisdell, 2016). Thus, interview is a very special kind of conversation, if compared to an ordinary conversation (Richards, 2003). For example, in an ordinary conversation, as Richards (2003) suggests, we listen in order to take part, find the right things to say, either to encourage the interlocutor to continue or find ways of putting our own points in the conversation. In interview, however, he argues that we only focus on how to encourage the interlocutor without placing our own points, so the skills we need remain collaborative but are aimed to gain from the interlocutor the maximum account possible. In addition, interview also enables interviewees to discuss how they perceive the world they live and to express how they understand situations from their own perspectives (Cohen et al., 2018). Thus, based on the above explanations, it is clear that interview is a best-suited tool for qualitative researchers since their research is mostly to gain the richest and fullest data from people and from their lived world intensively.

Commonly, there are three main types of interview in qualitative research, namely structured interview, unstructured interview and semi-structured interview. In structured interview, the researcher follows the pre-prepared interview guide, which contains a list of questions to be discussed strictly with each interviewee and will try to adopt the same consistent behaviour when interviewing each interviewee (Saldana, 2011; Yin, 2011). This method does not allow the researcher to follow up on unexpected topics or individual differences that arise during the interview (Brenner, 2006). This type of interview is suitable for tighter controls such as opinion polls or some market research surveys (Dörnyei, 2007; Yin, 2011; Merriam & Tisdell, 2016). Unstructured interview allows interviewers to follow up on interviewees' responses flexibly (Merriam & Tisdell, 2016). However, there are no pre-prepared interview guides although the researcher generally has had some opening questions (1-6) to generate the interviewees' stories (Dörnyei, 2007). Such interview is best suited when the researcher is not aware of what he or she does not know, and thus relies on the participants to tell him or her (Lincoln & Guba, 1985). In semi-structured interview, although there are a series of pre-prepared guiding questions and guidelines, they are used flexibly (Merriam & Tisdell, 2016). It has the advantage of freedom to ask follow-up questions built on the responses received (Brenner, 2006). This kind of interview is appropriate for the case

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where the interviewer has adequate information about the phenomenon or domain in question but does not want to employ ready-made response categories, which can limit the breadth and depth of the interviewees' stories (Dörnyei, 2007). Usually, the interviewer here will give the same questions to all interviewees although not necessarily in the same words or orders, and then will complete the main questions with different probes (Dörnyei, 2007).

In relation to this study, the rationale for using interview as a research tool is because it primarily investigates people's thoughts and experiences. As mentioned earlier, investigating people's thoughts and experiences is the function of interview itself (Richards, 2009). About the thoughts, interview here enables the teachers in this study to discuss how they perceive their identity construction in their teaching. In terms of the experiences, through interview, the narratives of the teachers' teaching experiences related to their perceived identity construction in classroom can be gained. Additionally, as their identity cannot be understood without knowing their backgrounds, interview provides the researcher of this study crucial data on their backgrounds. Then, because the investigation of the people's thoughts and experiences here is highly facilitated by interview, interview thus becomes the main research tool in this study. As such, the interview data in this study provides a thick description of the perspectives and narratives of the participants regarding their identity construction in their teaching, which is sufficient for supporting the analysis of both pre-existing and emergent themes in this study.

In terms of the interview type, this study employs the semi-structure interview. There are two reasons why it is chosen, namely because of initial knowledge and flexibility, the main features of this interview mentioned before. About the initial knowledge, this means that the researcher of this study has had some topics and a list of areas in advance that need to be explored during the interview. So, this interview type allows him to divide the questions in the interview guides into the topics and areas that he has already known to cover. Then, about the flexibility, this means that as the researcher of this study intends to see individual differences in the participants' perspectives, this interview type allows him to flexibly follow up on any questions that arise from the participants' responses.

In practice, during the data collection stage, the semi-structured interview in this study was conducted four times with each participant. The first to third interview lasted about 30-75 minutes, while the fourth interview lasted 20 minutes (see Appendix B). The first and second interview are pre-observation interviews trying to capture the life-history and long-term teaching experience of the participants. The third interview is a post-observation interview following up on what they said in the pre-observation interviews, what they wrote in their teacher journal and what they did during the classroom observation. The fourth interview is just a final confirmation with the participants

where the researcher asked for clarification on some of their points. All these interviews were carried out by following the guided interview questions (see Appendix C). With Mahdi, the interviews were done in coffee shops due to his preference, while with the other participants, the interviews were done in open spaces at their school based on their preference as well. Furthermore, with the permission of the participants, all of the interviews were audio recorded. In terms of the language used in the interviews, the researcher relied on Indonesian language rather than Acehese language because Indonesian language, as mentioned earlier, is the researcher's L1. As a result, it was easier for him to understand in detail what the participants said during the interviews.

Regarding the transcription in this study, it is not for talk analysis. This is because this study is not concerned with the linguistic or textual features of the discourse produced by the participants or the participants' turn-taking behaviours; but with their own insights or perspectives. The purpose of including excerpts in this paper is only to provide the content of the participants' talk. So, the transcription in this study is for content analysis. As a result, the researcher did not pay attention to some non-verbal cues such as pause, laughter and stresses. In addition, such transcription was also carried out in Indonesian language but would be translated into English if the presentation of the findings was needed. This study also used an established transcription convention, which is proposed by Richards (2003) but with some new adjusted and developed features since the existing ones are inadequate for this study's transcribing purposes (see Appendix D). Finally, the transcription in this study was carried out manually. Here, the researcher listened to all the interview audios and transcribed them verbatim.

Lastly, regarding the content framework of the interview questions in this study, it can be seen as follow:

- I. Pre-observation interviews
  - a. First Interview:
    - The cultural backgrounds of their parents
    - The cultural values adopted in their family
    - Their childhood life
    - Their formal and informal communities
    - Their educational backgrounds
    - Their teaching experiences
  - b. Second Interview:
    - Their local, national and global identity construction in classroom
    - Their attitudes on Acehese, Indonesian and English language
    - Their views towards involving local, national and foreign cultures in ELT

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- Their intercultural communication experiences
- Their teaching methods in the past, present and future
- Cultural conflicts in their classroom
- Their teaching philosophy

### II. Post-observation interviews

#### a. Third interview:

- Contextual teaching and learning method
- Their multiple identities construction in classroom
- NS and NNS culture in teaching (cultural comparison)
- Cultural negotiations in classroom
- Their professional trainings
- Their use of local and national language in ELT
- Their views towards K-13 curriculum (national curriculum)

#### b. Fourth interview:

- The influence of their ethnicity, nationality and global community on their teaching
- Suitable teaching methods for their local context

### 4.9.2 Observation

In addition to interview, observation is also a main source of data in qualitative research (Flick, 2018). However, what differentiates observation from interview is that observation offers 'firsthand' naturally occurring data in situ rather than second hand narratives found in interview (Wellington, 2015). As Silverman (2011) points out, "... in order to understand the world 'firsthand', you must participate yourself rather than just observe at a distance" (p. 117). Yet, Merriam and Tisdell (2016) suggest that just as ordinary conversation is different from interview, so is observation of our everyday world is different from research observation. According to them, if our observation of everyday world is often unconsciously and unsystematically done, research observation is the opposite since it addresses particular research questions for the sake of trustworthiness.

Gold (1958) identifies four general types of researcher roles in observation. First, the complete participant: a group member who hides his/her role as observer (Cohen et al., 2018). He or she indeed has insider knowledge but may be seen as a spy or traitor when his or her activities of research are disclosed and is considered cheating other members (Merriam & Tisdell, 2016). Second, the participant-as-observer: a group member who tells his or her fellow group members about his or her role as an observer (Cohen et al., 2018). Here, he or she routinely maintains "an active participant role" (Merriam & Tisdell, 2016) during the study. Third, the observer-as-

participant: not the group member but his or her role as observer is obvious to the group (Cohen et al., 2018). He or she can even participate a little in the activities of the group (Cohen et al., 2018). However, the group members being observed restrict his or her access and information (Merriam & Tisdell, 2016). Fourth, the complete observer: a person who is independent from the group or outside observer, where his or her presence is overt but ignored by the group. This is, for example, in public places such as airport (Merriam & Tisdell, 2016) or bus station.

In relation to this study, observation is chosen as a research tool because it is aimed to triangulate and confirm the interview data. In this case, for example, the researcher of this study wants to see if the practices of identities construction perceived by the participants in interviews exist in their classroom practice. Such practices indeed can be only accessed through observation since interviews merely provide the access for the accounts of the practices rather than that for the practices themselves (Flick, 2018). Besides, through the classroom observation, the researcher of this study can see the interesting things happening in classroom that are not reported by the participants in interviews. For example, one of the teachers in this study, Edi, often made a joke in Acehnese language while teaching English during the classroom observations. This act was not mentioned by him in an interview when he was asked under what circumstances he used the local language when teaching English. In addition, sometimes the participants' accounts in interviews still need to be understood further by observing what they are doing in actual teaching. For example, what Hanum (another teacher) meant in interviews, that is, she considered her students as her own children, could be only understood more deeply by the researcher when it was in a classroom observation where she frequently called her students 'sons' and cared about what they did beyond the school hours (that is at night). Indeed, "observation makes it possible to record behaviour as it is happening" (Merriam & Tisdell, 2016, p. 139). Lastly, regarding the role of the researcher of this study in the observation, it was the observer-as-participant. Occasionally, the researcher was requested by the participants to stand in front of the class (after their teaching had ended) to answer the English questions given by their students just for helping them practiced their English conversation.

In practice, even though the researcher of this study made research questions and some theoretical frameworks as the references in his observations, new focuses were allowed to appear and even changed during the observations. Here, the researcher also scanned the interesting things that emerged, such as why the participants gave religious talks or how they gave moral advices and warnings to their students. Merriam & Tisdell (2016) call this approach as a 'less structured observation'. Here, this observation technique, however, was also used to document:

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- I. The routines and behaviour patterns during teaching - discussing cultural issues; using languages other than English; advising students.
- II. The interactional patterns with students - whether there were any interactions that were (not) typical of Acehnese or Indonesian culture.
- III. The teaching strategies - what the teachers did or said during teaching; what materials the teachers used; how the teachers dealt with cultural conflicts.

In addition, due to limited time, the classroom observation for each participant was only conducted two times during the fieldwork. Here, practical considerations indeed play a role for researchers to decide how to observe (see Merriam & Tisdell, 2016). Furthermore, as students under 16 were involved in the observations so that the researcher could not audio or video record what happened during the observations unless after getting approval from local authorities through a long process and time, the researcher only recorded the teachers' teaching practices in the form of field notes (see Appendix G). The field notes were then structured in the form of the concise accounts in words and sentences deriving from the participants' conversations (Spradley, 1980) and actions in classroom. This observational approach is generally accepted in qualitative research (see Merriam & Tisdell, 2016; Flick, 2018). Nevertheless, the researcher did not take any notes about the events associated with students, such as how the students behaved to each other, what they uttered and did in classroom and what their learning style was.

In terms of the duration of observation, it was based on the teaching hours that the participants allocated for each class they taught, i.e., around 60-90 minutes (see Appendix B). Yet, before all the first observations began, the participants had been informed about the purpose of the observations and were reminded that the observations would be made not to evaluate the teaching and learning in specific areas but only to develop a more nuanced picture of the participants by seeing them at work, doing their teaching practice. Besides, all the observations were started after the first and second interviews were completed so that the researcher had more starting points to observe based on what they said in the interviews. Then, after all the observations were made, the researcher also asked several points that referred to these observations in the third interview. About which classes to observe, it was the participants who decided since it depended on the participants' readiness and preference. For example, one participant taught English in grade 11 and 12 but this participant wanted the researcher to observe grade 11 only. Another participant let the researcher choose any grade that the researcher wanted to observe. Finally, regarding how to take notes, the researcher just sat back in the classroom following the flows of events while taking notes.



### 4.9.3 Teacher journal

Flick (2018) characterises documents in qualitative research with two distinctions: solicited documents (e.g., asking participants to write diaries that will be analysed and compared in the future) and unsolicited documents (e.g., the diaries that the participants have written as part of their daily routine). Both of them, as he adds, should be viewed as a means of “contextualising information” rather than just “validating interview statements” (p. 380). This argument is supported by Mertens (2015) by saying, “the researcher cannot be in all places in all times, therefore, documents ... give the researcher access to information that would otherwise be unavailable” (p. 387). However, in most qualitative research, documents or written texts are not a core part of the research, but only as an addition or complement (Peräkylä & Ruusuvuori, 2018). This is what applies in this study as well, where teacher journals or dairies written by the participants as solicited documents constitute an additional method for eliciting data and achieving a triangulation. In designing and discussing teacher journal frame here, however, the researcher of this study relies on a book called ‘Narrative inquiry in language teaching and learning research’ (Barkhuizen, Benson & Chik, 2014) that “explore issues in narrative inquiry for language teaching and learning” (Barkhuizen et al., 2014, p. xi).

Indeed, teacher journals or diaries are widely employed in research on language teaching (Barkhuizen et al., 2014). The main purpose of these journals or diaries is in order teachers can reflect on their own teaching experiences (Golombek & Johnson, 2004). As a result, these journals elicit teachers’ own descriptions and interpretations of events and behaviours that they experienced when they were teaching. Moreover, the journals or diaries offer a self-report format which reduces the inaccuracy resulting from not remembering things correctly (Dörnyei, 2007), which usually happens during interviews. So, if participants forget to say some important points during interviews, they can write them in their journals. More importantly, “even if there are gaps in the diaries entries, these can be filled in by following-up interviews” (Dörnyei, 2007, p. 159).

Nevertheless, published studies using journal data are not always explicit in terms of how data were collected (Barkhuizen et al., 2014). Some studies require participants to generate their journal entries based on the guiding questions given by the researchers while others provide participants with a narrative frame, the template of a written story that consists of many incomplete sentences and blank spaces of varying lengths (see Barkhuizen et al., 2014). Here, participants are asked to generate a coherent story by filling the spaces based on their own reflections and experiences (Barkhuizen et al., 2014). The researchers then will use this story to create questions for coming interviews and for the sake of data analysis as well.

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In relation to this study, the researcher uses teacher journal to elicit the narratives of the participants' teaching experiences based on their own reflections and how the reflected teaching experiences are related to their identities. So far, in interviews, the teaching experiences that the participants narrated are based on the researcher's instruction prompted through his interview questions. Consequently, their narratives in interviews might be influenced much by the researcher's ideas. While in journal, their narratives are based on their own reflections and consciousness because they are given sufficient time to think and write in their journal. After all, there are some issues in their teaching experiences that the researcher is not aware of and/or cannot be investigated through interviews and observations, such as their cognitive and affective processes (Krishnan & Hoon, 2002). As such, journal offers investigations into issues of which only the authors are aware (Krishnan & Hoon, 2002).

In practice, one journal entry of approximately 1,000-1,400 words (see Appendix B) which focuses on the purposes and research questions of this study was collected from all the participants after the second interviews with them were completed. Here, as this study is not a longitudinal study, the researcher only collected one piece of teacher journal from the participants throughout the fieldwork. Furthermore, the researcher probed the important points written in the teacher journal in the third interviews. Regarding the structure of the story in the journal, it was based on the participants' answers to the guided questions (see Appendix H), which were written by them in the form of story highlighting their reflections about the topics required by the researcher. However, even though the guided questions here were provided by the researcher, the teachers remained free and were encouraged to add the issues beyond the questions while writing the journal so that broader themes in their narratives could emerge. The structure of the story offered by the researcher for their written journal can be outlined as follow. In the next section, the data collection process in this study will be presented.

- I. Their sociocultural backgrounds
  - Their ethnicity
  - Their nationality
  - Their community
  - Their languages
  - Their career
- II. Stories starting in the past
  - Their previous teaching goals
  - Their teaching problems in the past
  - Their previous teaching approaches/styles
  - Their teaching materials in the past

- Their interactional patterns with students in the past
- III. Stories moving to the present
- Their current teaching approaches/styles
  - Their current limitations and strengths in teaching
  - Their current solutions for teaching problems
  - Their sources of ideas in current teaching
- IV. Stories looking to future
- Imagining changes in their future teaching practices
  - Past and current things still adopted for their future teaching practices
  - Their interactional patterns with students in the future

#### 4.10 Overview of data collection

The data collection of this study took place for three months between 20 January and 20 April 2017. Initially, there were six participants recruited in this study. Nevertheless, two of them, Masna and Zaki (pseudonym), were excluded from the study after the second interview with them because they could not continue to provide other important datasets derived from classroom observation and teacher journal. About Masna, for example, what happened at that time was a pre-service English teacher was suddenly assigned to teach in her classes for the whole semester. Masna also failed to submit a teacher journal that the researcher already requested because of her busyness. Regarding Zaki, he did not provide an opportunity for the researcher to observe his teaching practices even once. However, with the other four participants, the researcher successfully collected all datasets from them. Thus, this study finally involved four participants only. The overview of this data collection process with the four participants can be summarised in the following table, together with a description of which research questions the research tools will address. The next section will highlight the translation in this study.

Table 4.4 Data collection overview

Research tools	Duration/Number of words	Research and sub-research questions			
		1	a	b	c
<b>Interview</b>		✓ <sub>-</sub>	✓ <sub>-</sub>	✓ <sub>-</sub>	✓ <sub>-</sub>
First interview	32-57 minutes				
Second interview	42-49 minutes				

Research tools	Duration/Number of words	Research and sub-research questions			
Third interview	60-75 minutes				
Fourth interview	21-27 minutes				
<b>Observation</b>		✓ <sub>-</sub>	✓ <sub>-</sub>	✓ <sub>-</sub>	✓ <sub>-</sub>
First observation	60-85 minutes				
Second observation	60-90 minutes				
<b>Teacher journal</b>		✓ <sub>-</sub>	✓ <sub>-</sub>	✓ <sub>-</sub>	✓ <sub>-</sub>
One unit	1,006-1,446 words				

**Note:**

1 = How do Acehese English teachers construct their identities in relation to their teaching practices?

a = what role(s) do these teachers construct in relation to their religious identity?

b = what role(s) do these teachers construct in relation to their professional identity?

c = how do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?

## 4.11 Translation

Translation is a process in which “the meaning and expression in one language (source) is tuned with the meaning of another (target) whether the medium is spoken, written or signed” (Crystal, 1991, p. 346). In relation to cross-language qualitative research, translation influences the trustworthiness of it. As Sutrisno, Nguyen and Tangen (2014) emphasise, trustworthiness involves not only the research process and findings but also the translation procedures that form the basis of the final research findings. Therefore, in this section, a full account of the translation process in this research will be provided so that the trustworthiness of it can be enhanced. Another important point with regard to translation is about obtaining ‘equivalence’ in meanings and interpretations (see Clandinin and Connelly, 2000). In terms of equivalence, Sutrisno et al., (2014) clearly identify three kinds of equivalence in translation, lexical equivalence, conceptual equivalence and dynamic equivalence. All of these will be elaborated in the following paragraph.

Lexical equivalence means checking the equivalent words in the source language and the target language (Baker, 2018). However, sometimes a word in the source language can have more than one equivalent word in the target language (Sutrisno et al., 2014). Some even have no equivalent word at all (Larkin, de Casterlé & Schotsmans, 2007; Squires, 2008). Consequently, lexical equivalence has been left behind because the results of translation based on word equivalence are not in accordance with the complexity of language system (Liamputtong, 2010; Temple & Young, 2004). Instead, conceptual equivalence is more recommended (Larkin et al., 2007; Squires, 2008). Conceptual equivalence is the similarity of ideas or concepts that are both present in the source language and the target language (Neuman, 2011). Even, the nuances of meaning in the source language perhaps are changed when delivered in the target language (Baker, 2018). Finally, dynamic equivalence is restating the message from the source language into the target language in a way that the users of the target language can understand it easily (Constantinescu, 2010). The accuracy of the translation results is then assessed based on the ease of understanding and acceptance of the target language users regarding the translated message (Constantinescu, 2010). Sutrisno et al., (2014) suggest that ideally the target language users here should be NSs of the target language itself because in general they can more easily examine whether a translated message can be easily understood by its target language users.

In terms of translation procedures, there are three translation procedures commonly used in qualitative research, namely single translation, back-translation and parallel translation (Liamputtong, 2010; Neuman, 2011). Single translation merely depends on one translator's interpretation without a process of comparison and input from others, so that it is often the most uncomplicated procedure but the weakest in completing translation (McGorry, 2000). In back-translation procedure, two translators are involved (Brislin, 1970). One translates the data from the source language into the target language while the other translates it back from the target language into the source language without looking at the original version in that source language (Brislin, 1970). The two source language versions are then compared (Brislin, 1970). The comparability between these two versions is believed to represent the accuracy of the translation (Douglas & Craig, 2007). However, back-translation procedure is usually not used for the entire data set because the process is tiring and long (Chen & Boore, 2009; Lopez, Figueroa, Connor & Maliski, 2008). About parallel translation procedure, two or more translators are employed to translate from the source language into the target language separately (Sutrisno et al., 2014). The different translation results then will be compared to get the most appropriate version of the translation (Liamputtong, 2010; Lopez et al., 2008). This procedure is regarded as an effective translation procedure since it reduces translation errors through comprehensive examination and judgement with a small group of translators (Douglas & Craig, 2007). Nevertheless, this procedure perhaps is

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as time consuming and costly as back-translation procedure since it also involves more people and consultation in the translation process (Guest, Namey & Mitchell, 2013).

Indeed, as Temple and Young (2004) argue, even though a researcher can speak the language of his or her participants, he or she still should involve translators to translate his or her data in order to see possible differences. As a result, comparison can be made to check translation accuracy and equivalence (Douglas & Craig, 2007). Nevertheless, none of the translators are familiar with the concepts being investigated by the researcher, which might create weaknesses in the study, so emphasizing the exchange of ideas between the researcher and translators is very important (Temple & Young, 2004). To address this, Temple and Young (2004) suggest that the researcher should meet the translators, explain the purpose of his or her study and clarify some philosophical propositions and theoretical frameworks used in his or her study. This will make the translators familiar with the research field so that it enables them to choose the right words when translating. Indeed, if the translators are not familiar with the field they are dealing with although they understand the target language, they might choose inappropriate terminologies in their translation, which can lead to inaccurate meanings and interpretations.

Regarding the translation process in this study, it is according to the single translation and parallel translation procedure with an integration of the conceptual and dynamic equivalence. This can be further seen as follow. First of all, the interview, classroom observation and teacher journal questions were in English given the researcher needed to consult the questions with his supervisor who is NES and to have them examined by the ethics committee of University of Southampton for the approval prior to data collection. After the approval was gained, the questions were translated by the researcher into Indonesian (single translation) considering that it would be easier for both the participants and researcher to understand each other if the language they used was their own language. This translation was not based on lexical meaning notion since the grammar of Indonesian is totally different from that of English. As one example, Indonesian is a tense-free language (Sutrisno et al., 2014) so that translating word by word into English or vice versa is sometimes not possible. Even, many words in English have more than one equivalence in Indonesian. For instance, “the word rice in English is equivalent to the word *padi* in Indonesian ... However, rice can also be translated as *gabah*, *beras* and *nasi* ... in Indonesian ..., depending on the stage of its development as a plant and the degree of its preparation as a dish” (Sutrisno et al., 2014, p. 1339). Therefore, this translation was done according to the conceptual equivalence at the sentence level.

Next, the generated data from the interviews (transcripts), observation notes and teacher journals were coded in English by the researcher. This was done so that the researcher’s supervisor could

see the key themes of the data and give his feedback and guidance. Furthermore, certain data within the key themes which is also the findings of this study was translated into English by the researcher. At the same time, the data was also translated separately into English by a third-party translator. The two translation versions were also based on the conceptual equivalence at the sentence level. The two translation versions were then compared and after discussion, the researcher and the third-party translator chose the most appropriate parts of the two translation versions to make a final version, thus applying a parallel translation procedure. Finally, the final version was included in data analysis chapters to be proofread by the researcher's supervisor who is, as previously mentioned, a NS of English (the target language). Here, the supervisor provided his input and correction, thus in line with the dynamic equivalence notion. The whole translation process in this study lasted one month.

It is appropriate for the researcher to translate in this study since he has a linguistic competence in both Indonesian and English. For Indonesian, for example, he is a NS of the language. For English, he used to be an English teacher and lecturer in Aceh and lived in Australia and the UK for his master and PhD study, respectively. Moreover, the researcher is also a bilingual researcher, given his knowledge of the local culture and language. As Liamputtong (2010) suggests, bilingual researchers are "in the best position" to conduct cross-language research and the related translations (p. 138). After all, when the researcher himself translates the data, it will enable him to understand the data, which is considered the first step of analysis in the process of qualitative data analysis (Creswell, 2012).

Lastly, the third-party translator and native English proof-reader involved in this study are also credible individuals. The third-party translator is an independent translator, which means here a person who is often personally assigned by people to translate their documents from Indonesian into English or vice versa. The third-party translator was also an English teacher in Aceh so that she is already familiar with ELT in Aceh. More importantly, she lived in the UK for two years on her dependency visa, making her more accustomed to using English. Thus, this translator's life experience clearly enhances her ability to reflect on the context of her translation in this study so that the quality of her translation here is convincing. Indeed, as Temple (1997) argues, translator's life experience influences the quality and sense of the translation. However, as previously stated that no translator is familiar with the concept under study, which can lead to weaknesses in the study (Temple & Young, 2004), the researcher addressed this issue by explaining to the third-party translator about the theories, perspectives and research process in this study. As a result, the translator could see the entire picture of the study, which enabled her to understand the data she translated. About the native English proof-reader in this study, who is the supervisor of the researcher himself, is the person who advised and guided the researcher from the beginning until

the end of the study. The supervisor is also an expert in the research field. Simply speaking, the supervisor is familiar with all parts of the research done by the researcher. These factors enabled the supervisor to effectively proofread the data translation submitted by the researcher. In conclusion, the validation from third-parties can be useful to increase the trustworthy translation results (Squires, 2008) since it is open to suggestions and minimises personal bias (Berman & Tyyskä, 2011). The next section will focus on the data analysis in this research.

## 4.12 Data analysis

This section aims to describe the data analysis process in this study, from data management to report of findings. Basically, qualitative data analysis relates to the making-sense of data, which includes but is not limited to organising, describing and explaining data in order to obtain patterns, categories and regularities from it (Cohen et al., 2018). For this purpose, this study uses five analytical procedures adjusted from those of Cohen et al., (2018) and Creswell and Creswell (2018), such as (1) prepare and organise the data; (2) read and reread the data; (3) start coding the data; (4) generate themes as the findings; (5) report the findings. However, as qualitative data analysis is “recursive, non-linear, messy and reflexive, moving backwards and forwards between data, analysis and interpretation” (Cohen et al., 2018, p. 644), the five procedures above overlap and are not sequential in this study. Further detail about how these procedures is applied in this study will be explained as follow.

**Step 1.** Prepare and organise the data. This first step means placing the data into the formats suitable for management and analysis, such as word/text files (Cohen et al., 2018). This initial step is critical since it will enable researchers not only to store and re-access their whole collected data, but also ensure the systematic analysis of the data (see Lune & Berg, 2017). Thus, data management and data analysis are interrelated (Miles & Huberman, 1994). In this study, altogether nine hours of interviews were transcribed (see 4.9.1 for the detail of the transcription). Notes of altogether 10.35 hours of classroom observation and one of three journals were typed up (one of the participants submitted his journal in a handwriting form). Hence, the data in this study consists of interview transcripts, observation notes and teacher journals. Furthermore, all this data (text files) is imported into NVivo 11 software, a computer-assisted (or computer-aided) qualitative data analysis software (CAQDAS), for facilitating the next step, i.e., coding. Finally, as NVivo supports Indonesian fonts, the researcher did not need to translate all Indonesian data into English so that it could be accessed on the NVivo system. The researcher here could straightway read and reread the data on the NVivo.



**Step 2.** Read and reread the data. This step, as Creswell and Creswell (2018) point out, gives a general understanding of the information in the data and an opportunity to reflect on its meanings entirely. In addition, by reading and rereading the data, researchers come to understand and become familiar with their data, which Creswell (2012) considers to be the first step in the process of analysing qualitative data itself. In this study, during this process, the researcher read all the interview transcripts, observation notes and teacher journals twice. There are two reasons why the researcher did so, that is, for the first time, the researcher wanted to see the overall picture of the data, and for the second time, the researcher wanted to identify the key issues in the data. However, while reading and rereading the data, the researcher kept taking notes for the initial interesting points of the data that perhaps could be followed up or the themes later.

**Step 3.** Start coding the data. Here, by using NVivo, the researcher segmented the sentences or paragraphs within the interview, classroom observation and teacher journal data into codes (see Appendix K). The researcher also provided the codes with their own definition for ensuring the consistency of the coding (see Appendix J). The coding approach adopted here was the integration of 'inductive' (emergent codes) and 'deductive' (predetermined codes) strategy. With the inductive strategy, the research areas that were new but significant for the research could be covered. While with the deductive strategy, the researcher could focus on coding the data related to the initial objectives and research questions of the study.

The coding began with a focus on identity category with some predetermined codes under this category. As the coding proceeded, emergent codes in this category added the predetermined codes. As the researcher was a novice researcher who had no experience of analysing qualitative data before and had no idea about how the analysis would be later, the researcher coded all sentences or paragraphs in the data even though they were not related to the objectives and research questions of the study. The researcher thought that perhaps they would be useful for the data analysis later if the intended codes did not significantly answer the research questions. Consequently, there were hundreds of codes appeared initially. As the coding progressed, the codes were revised and re-organised. They were grouped on the basis of their relationships. Here, different codes were organised as sub-codes of overarching codes. Those irrelevant with the research questions were now dropped. Yet, multiple encodings of the same data or overlaps did happen. It would be recognised if they were included in the analysis later. Finally, 33 codes were managed into two categories, culture and identity (see Appendix J). However, after further analysis, one of these two, culture, was dropped as well since it did not address the research questions. At this stage, only one category, identity, together with its sub-categories was used (see Appendix L). In terms of the coding scheme in this study, it can be seen in Appendix J.

**Step 4.** Generate themes as the findings. In this study, this step turned out to work when the analysis and writing progressed. For example, when the researcher analysed all the data within the ‘identity’ category, the researcher gradually revised the emergent codes in the category and came up with new emergent codes as in the table 4.5. below. These new emergent codes are part of the major findings of this study now in addition to the predetermined ones. Nevertheless, due to time constraints and code changes that persisted until the end of the writing process, the new emergent codes were no longer generated through NVivo use but analysis after analysis that proceeded in analysis chapters. At this stage, the researcher just used NVivo to track which chunks of data were now relevant to the new emergent codes. For example, as the emergent code before ‘guiding students’ had been changed with ‘teacher as a moral guide’, the researcher remembered that there were still more chunks of data could be included to this new code. Thus, NVivo was used here only to re-access such chunks of data to be copied and analysed in analysis chapters. The current overarching theme and emergent sub-themes in the table 4.5 below even appeared and matched the research questions when the writing process came to the end. Indeed, as Dörnyei (2007) suggests, multiple changes in qualitative data analysis are a normal process and signal that qualitative research is an ‘emergent’ research method, where “a study is kept open and fluid so that it can respond in a flexible way to new details or openings” (p. 37).

Table 4.5 Acehese English teachers’ identities construction

Theme			
Teachers’ identities construction in relation to their teaching practices			
Emergent sub-themes	Emergent codes	Pre-determined sub-themes	Pre-determined codes
Roles in relation to religious identity	Teacher as a moral guide	Cultural identity construction	Regional identity construction
	Teacher as a parent of students		National identity construction
	Teacher as a moral role model		Global identity construction
Role in relation to professional identity	English teacher as an English speaker		

**Stage 5.** Report the findings. Here, the researcher presents the findings by research questions. In practice, the researcher presents the research questions together with their answers. These

answers, which are also the findings of the study, become the themes under which the related data from interviews, observations and journals are collected and analysed. The data analyses here are presented based on the participants' perspectives and the researcher's interpretations about their perspectives in the form of the most popular approach in qualitative research report, i.e., a narrative passage (Creswell & Creswell, 2018), together with the specific excerpts drawn from the data (see chapter 5 and 6). Also, the reason why the research questions are presented in line with their answers in the form of themes is in order the reader can easily locate the answers in the paper. For example, the reader can just go to the themes in the paper and read the content under them to find the answers of the research questions.

### 4.13 Trustworthiness

One of the important questions that emerges in relation to qualitative research is how to assess the quality of qualitative research (Creswell & Poth, 2018). Answers to this question have been given by many qualitative research proponents, one of which comes from Lincoln and Guba (1985) whose 'trustworthiness' principles in evaluating the quality of qualitative research have been accepted by many (Merriam & Tisdell, 2016). They suggest replacing four criteria of trustworthiness in quantitative research with those more relevant with qualitative research, namely internal validity with 'credibility', external validity with 'transferability', reliability with 'dependability' and objectivity with 'confirmability'. In relation to this study, Lincoln and Guba's (1985) trustworthiness principles above are also used in this study. However, in meeting the four principles, this study employs some provisions suggested by Shenton (2004), which will be further explained in the next paragraphs.

#### 1) Credibility

Credibility, as Merriam and Tisdell (2016) suggest, is concerned with the question, "how congruent are the findings with reality?" (p. 242). For Shenton (2004), in assuring credibility, the following provisions among others should be there in a study, namely (a) the adoption of research methods well established, (b) triangulation, (c) frequent debriefing sessions, and (d) member checks. Shenton (2004) asserts that 'the adoption of research methods well established' means the special procedures chosen, if possible, have been successfully used in previous similar projects. In this study, narrative approaches such as a life-history interview and teacher journal are used given their successful applicability in previous teacher identity studies (e.g., Le Ha, 2008; Menard-Warwick, 2014; De Costa, 2015). In terms of 'triangulation', the data of this study is obtained from multiple sources, namely interview, observation and journal, which can enhance credibility. As Guba (1981)

states, the use of different methods compensates for the limitations of each and uses the benefits of each.

'Frequent debriefing sessions', according to Shenton (2004), should be held between the researcher and his or her superiors or a project director in order the researchers' view can be expanded when others bring their perspectives and experiences. About the researcher of this study, he regularly consulted his project with his PhD supervisor since the beginning until the end of the project to develop his ideas and interpretations. In other words, his project was under a superior's scrutiny. 'Member checks', according to Mertens (2010), "involve the researcher seeking verification with the respondent groups about the constructions that are developing as a result of data collected and analyzed" (p. 257). Here, the researcher of this study, when interpreting field data, often asked verifications from his participants about it. Also, the participants were often requested by the researcher to provide reasons or confirmations for certain patterns observed by the researcher.

### 2) Transferability

In positivist research, the concern is often about how the findings can be generalised. In qualitative research, however, the concern is more with description rather than generality. So, instead of generalisability, qualitative researchers address it with transferability (Cohen et al., 2018; Duff, 2008). Shenton (2004) points out that transferability can be enhanced by providing a thick description of the phenomenon under investigation so that readers can have a proper understanding of it, allowing them to compare the examples of the phenomenon described in the research report with what they have seen appearing in their situation. In this study, a thick description of the background and context of the study is provided (see 1.4 and 1.7, respectively) so that readers can easily consider if they can relate the issues within or findings of this study to their own context and setting. Besides, detailed qualitative data is also provided adding to the thick description (see in Appendices).

### 3) Dependability

To deal with dependability, as Shenton (2004) notes, the processes in research should be reported in detail, thus allowing future researchers to repeat the work. However, as Merriam and Tisdell (2016) assert, replication of qualitative research will not result in the same findings, but this does not mean that the findings of any certain study is dubious since there might be many interpretations of the same data. The more important thing for qualitative research here is such dependability audit is useful for readers to assess how qualified and appropriate the research practices and processes that have been followed by the researcher (Shenton, 2004; Mertens, 2015). In this study, the researcher obviously described in detail each step taken from the beginning until the end of his

research process. This can be seen in section 4.7 (selection of participants), 4.9 (data collection tools), 4.10 (overview of data collection), 4.12 (data analysis) and 4.14 (ethical considerations) as examples.

#### 4) Confirmability

Regarding confirmability, Shenton (2004) states that there should be some steps to ensure that the research findings are based on participants' point of views and experiences, not the researcher's own imagination (Guba & Lincoln, 1989). As Creswell and Creswell (2018) add, "good qualitative research contains comments by the researchers about how their interpretation of findings is shaped ..." (p. 200). Here, such confirmability audit functions to track the data to the actual sources and confirm the data synthesis process in making a conclusion using a series of evidence (Mertens, 2015). To achieve this, how the researcher of this study analysed and interpreted the data is revealed (e.g., in chapter 5, 6 and data analysis section). Besides, transcriptions and other sources of data are also provided (see in Appendices). However, it is important to bear in mind that there is no one-size-fits-all criterion to judge the process and product of qualitative inquiry since each approach requires each criterion for a judgement, so that what is needed here is "openness rather than stability" (Sparkes, 2001, p. 550). The next section will address the ethical considerations of this study.

### 4.14 Ethical considerations

Silverman (2011) argues that when researchers are studying people's behaviours and asking them questions, it is not only the researchers' values but also their responsibilities to those studied have to be considered. This implies that how complex these responsibilities are. In addition, Ryen (2004) suggests that the ethics of social research are closely linked to the responsibilities of the researchers such as by not doing anything that may harm them. Thus, for the sake of responsibilities, the researcher of this study always tries to ensure that this study is conducted in accordance with the responsibilities that have been standardised in the ethical codes guided in research literature and those that have been stipulated by the ethics committee of University of Southampton. In addition, as doing qualitative research also means building a relationship with participants (Silverman, 2011), the researcher of this study is aware of the obligation to respect the rights, needs and values of the participants, which is an effort to maintain a good relationship with them.

After getting the approval from the ethics committee of University of Southampton through Ethics and Research Governance Online (ERGO) system, the researcher started to recruit research participants. By delivering a recruitment announcement together with its person specifications to the researcher's friends through mobile phone messages, social media and personal talks, four of

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around 15 people were successfully recruited as the participants of this study. However, as mentioned earlier, two of them were excluded in the middle of the study. Initially, they contacted the researcher through WhatsApp expressing their willingness to become participants in this study. Because their backgrounds matched the person specifications, the researcher orally accepted them as participants. This occurred before the researcher departed to Aceh, the setting of this study. However, as the researcher initially needed six participants, he later recruited two more teachers as participants when he had arrived in Aceh. One of these two teachers is the researcher's old friend, while the other was recommended by a friend of the researcher. Certainly, the backgrounds of these two teachers also matched the person specifications.

After arriving in Aceh, the researcher started to build a closer relationship with the participants through WhatsApp and mobile phone messages. Here, the researcher introduced himself to them and told them at glance about the research and how they would be involved in the research. Towards the participant who was the old friend of the researcher, all the acts above were also done by the researcher except the introductory one. Furthermore, after arriving at the research site (the school of each participant) for the first visit, the researcher explained things more deeply. He started by overtly explaining to them the purpose and motivation of doing this research and the areas of the research. They were also informed why they were selected in this study, what research approaches the researcher would use and how long the data collection would take place. Finally, the researcher asked about suitable places, days and times for them to participate in this data collection. Most of them chose to be interviewed in their school during their spare time but one of them chose to be interviewed outside of school.

On the second visit for the first interview, these participants were given the Participant Information Sheet (see Appendix M) in English to read and the opportunity to pose questions about any points which were not fully understood yet before they signed the Consent Form (see Appendix N). They were also informed that their identity would be maintained and secured through the form of anonymity and confidentiality. Also, for the sake of data analysis and data discussion in the later stages that might involve other parties such as the researcher's supervisors, they were also informed that their anonymity would be maintained through pseudonyms in which only the researcher knew who they were. Lastly, the researcher ensured them that the data that the researcher gained from them such as the recorded audio of interviews, transcriptions or analysed data could be also requested by them since all this data also belongs to them. In the next section, the conclusion and summary of this chapter will be provided.

#### 4.15 Conclusion and summary

This study is indeed a qualitative study since it is concerned with people and their real world. In doing so, this study used some of the approaches/techniques of two qualitative research forms, namely case study and narrative inquiry. With regard to those of case study, for example, firstly, in terms of research purpose: the aim of this study is to present various realities about the identities of several English teachers, which is similar to that of a multiple case study, namely to increase variation among cases (see Duff, 2006). Secondly, data collection: this study uses multiple sources of information (i.e., interview, observation and teacher journal), which is the procedure of case study in order to enhance the validity and credibility of the findings (Chapelle & Duff, 2003). Thirdly, data analysis: this study generates themes as the findings, which is the key feature of data analysis procedure in a case study (Creswell & Poth, 2018). Fourthly, interpretation: this study used more than one theory, as in the interpretation procedure of a case study (Duff, 2002; Merriam, 1998).

In terms of those of narrative inquiry, for example, firstly, about research focus: this study focuses on the stories of the participants in exploring their identities. This is the concept of identity in narrative inquiry, namely identity can be seen through stories (Clandinin & Connelly, 2000). Secondly, data collection method: this study used life-history interview and journal, which are the methods of narrative inquiry (see Barkhuizen et al., 2014). Thirdly, data analysis: this study identified themes in the stories, which is a thematic analysis approach in narrative inquiry (see Block, 2010).

The appropriate selection of participants also greatly contributes to the quality of this study. For example, as this study seeks to investigate teacher identity in relation to teaching practices, the participants recruited in this study can enable such investigation to be done since they have been working for more than 10 years. This long teaching period implies that their identity as a teacher has been robust so that the investigation of teacher identity in this study is right on target. Lastly, another example, since this study also aims to investigate the construction of multiple cultural identities, the participants of this study so far demonstrate that they might own multiple cultural identities, such as regional, national and perhaps global identity.

With regard to the data analysis in this study, the analytical approaches suggested by Cohen et al., (2018) and Creswell and Creswell (2018) were used in this study. For example, (1) prepare and organise the data. Here, the researcher put the data into a format that can be analysed. Then, (2) read and reread the data, so that the researcher can get to know the entire topics of the data. Next, (3) start coding the data. Here, the patterns, categories and regularities in the data can be identified. Furthermore, (4) generate themes as the findings in order to answer the research questions. Finally, (5) report the findings by presenting them based on the research questions, the

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perspectives of the participants and the interpretations of the researcher in the form of narrative passages.

Finally, the other two issues that are worth to highlight are trustworthiness and ethical considerations in this study. Regarding trustworthiness, this study relies on Lincoln and Guba's (1985) four trustworthiness criteria in assessing the quality of qualitative research, namely 'credibility', 'transferability', 'dependability' and 'confirmability'. About ethical considerations, in addition to always build good relationships with the participants during and after the fieldwork (see Silverman, 2011), the researcher of this study also ensures to use the standardised responsibilities of ethics commonly provided in research literature and those set by the University of Southampton ethics committee. In the next two chapters, the findings of this study will be presented.



## Chapter 5 Teacher identity construction of Acehese English teachers

### 5.1 Introduction

As stated in chapter 2, in language teaching, how language teachers view themselves as a teacher is very important to take into account since it will influence the way they teach their students (Goh, 2015). Thus, for this reason, in this chapter, how the participants of this study, namely Acehese teachers of English, view themselves as a teacher or what kind of teachers they are will be explored based on the analysed data gained from semi-structured interviews, classroom observations and teacher journals. It is found here that these participants in fact perform some roles as their teacher identity in their professional practice motivated by their religious identity as a Muslim and professional identity as an English teacher, namely *teacher as a moral guide*, *teacher as a parent of students*, *teacher as a moral role model* as well as *English teacher as an English speaker*, respectively. How they perform all these roles will be examined deeply in the next sections.

In addition, this chapter is divided into three sections. In section one, the data analyses from semi-structured interviews are presented. Then, the data analyses from classroom observations and teacher journals are described in section two and three, respectively. After that, the organisation of this chapter is presented based on the emergent theme, sub-themes, codes and sub-codes found in interview data, which then also exist in classroom observation and teacher journal data for the sake of achieving a triangulation. All of these things emerge because of the frequency as well as the extent to which they were discussed by the participants. In addition, in this chapter, all of these emergent things are presented to address one overarching research question by specifically answering the first and second sub-research question provided below. In terms of the third sub-research question below, however, it will be answered in the next chapter. Finally, the conclusion and summary of this chapter will be presented in the last section of this chapter.

#### Research questions:

1. How do Acehese English teachers construct their identities in relation to their teaching practices?
  - a. What role(s) do these teachers construct in relation to their religious identity?
  - b. What role(s) do these teachers construct in relation to their professional identity?

- c. How do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?

## Section 1: Data analyses from semi-structured interviews

In this section, the data analyses generated from semi-structured interviews are provided. Moreover, the emergent theme, sub-themes, codes and sub-codes mentioned above are presented, as listed in the Table 5.1 below, which then outline the organisation of this section.

Table 5.1 Theme, sub-themes, codes and sub-codes from teachers' interviews

Research questions	Theme, sub-themes, codes and sub-codes (semi-structured interviews)	
1. How do Acehnese English teachers construct their identities in relation to their teaching practices?	5.2 Teachers' identities construction in relation to their teaching practices	Theme
a. What role(s) do these teachers construct in relation to their religious identity?	5.3 Roles in relation to religious identity 5.3.1 Teacher as a moral guide 5.3.1.1 Advising students 5.3.1.2 Building character in students 5.3.1.3 Dealing with contradictory issues 5.3.2 Teacher as a parent of students 5.3.3 Teacher as a moral role model	Sub-theme Code Sub-code Sub-code Sub-code Code Code
b. What role(s) do these teachers construct in relation to their professional identity?	5.4 Role in relation to professional identity 5.4.1 English teacher as an English speaker	Sub-theme Code

## 5.2 Teachers' identities construction in relation to their teaching practices

This theme presents how the participants in this study construct their multiple identities in relation to their teaching practices. In this chapter, their multiple identities construction in relation to their teaching practices is grouped into two sub-themes as follow: roles in relation to religious identity and role in relation to professional identity. In addition, some codes emerge under each sub-theme

and some of the codes consist of sub-codes. All of these sub-themes, codes and sub-codes, together with the excerpts retrieved from interview data, will be presented in the following sections.

### 5.3 Roles in relation to religious identity

As mentioned earlier, the teachers in this study construct several roles motivated by their religious identity as a Muslim in their teaching. These roles are teacher as a moral guide: teacher who cares about his or her students' morality, teacher as a parent of students: teacher who regards his or her students as his or her own children and teacher as a moral role model: teacher who becomes a model for his or her students in terms of morality. These roles will be elaborated in the following sections, respectively.

#### 5.3.1 Teacher as a moral guide

This section explores how Acehnese English teachers in this study construct their teacher identity as a moral guide. Actually, although they either directly or indirectly say the word 'moral guide', they all often make their statements based on this concept when they define themselves. In other words, being a teacher for them also accompanies showing the moral guide role (Le Ha, 2008). The morality they guide here derives from Islamic teachings. Nisa, one of the teachers, for example, clearly stated that her goal of becoming a teacher was to be a moral guide based on Islamic values. This goal was derived from her concern with regard to the morality of people she saw when she attended several societal programs held by her university during her academic study. This can be further clarified as follow.

#### Excerpt 1

1. N: And [[after]] I observe different characters of people and the friends, it seems that
2. there is something wrong with our education especially in Aceh we can say, in terms of
3. friends' styles. When I joined teaching practicum, community service program and
4. social service located in Tamiang, I saw it was so bad that girls and moms wore shorts. So
5. there is something wrong with this education. Then when I joined the community
6. service program, I saw kids could not recite Quran and people were mixed up. I think it is
7. easy for us to invite people when we have a power. The power of teacher in our culture
8. is strong. In Acehnese culture the power of teacher is in the third rank after that of
9. parents. Indeed it is strong so that teacher's voice will be heard. That is why finally I
10. choose to become a teacher.

(Nisa, English translation, interview 1)

Interestingly, for Nisa, teachers in Aceh can tell students to do good easily since in Acehese culture the power of a teacher is after that of father and mother. Students will hear what teachers say as they hear what their own parents say to them. Besides, she explicitly related wrong education to wrong doings. For her, how people behave in a society becomes a benchmark of whether the education in the society is good or not. However, the good behaviours meant by her here are those in line with Islamic values, and those who behave against Islamic values are considered wrong by her. For example, as in Islam Muslims have to recite Quran and learn it since they were a child, so when Nisa saw kids could not recite Quran, she then considered it a weakness. Then, as women in Islam are not allowed to wear shorts in public places and men and women are not allowed to be mixed-up together except with their own *mahram*, a person with whom marriage is forbidden in Islam, those who commit these actions are also guilty for her. In short, the morality that she wants her students to have is that based on Islamic values.

However, in the teaching practices of those Acehese English teachers, obviously there are three overlapping activities that all of them do in constructing their teacher identity as a moral guide, namely advising students, building character in students and dealing with contradictory issues. How they expressed their ways in performing the moral guide role in these three activities can be found in the next sections.

### 5.3.1.1 Advising students

Advising students is a common activity that all of the Acehese English teachers do in their teaching. However, they advise students not only about learning strategies and achievements, but also morality and behaviour. Hanum, for example, advised her students about appropriate behaviour based largely on the current situation which she thought was appropriate to advise. When students made a mistake in front of her, she directly advised them with regard to the mistake. This can be seen in the following excerpt.

#### Excerpt 2

11. H: ... When I was teaching there was [[a student]] from another classroom looking for a  
12. broom. In fact, the broom was behind the cupboard [[and]] they did not know. He had  
13. come one time before. When I was entering the classroom, he asked for the broom. "There  
14. is no broom here" [[they said]]. It was indeed not there. After 15 minutes I taught, (he)  
15. came back to ask for the broom again. "There is no broom" [[they said]]. "It is there" [[he  
16. said]]. "No" [[they said]]. "Okay come in son! If there is, take it" [[I said]]. He entered. Here  
17. I started. "Sons, you told a lie, don't you? You don't want to give the broom to the next  
18. class". "No miss, we did not really know" [[they said]]. "How didn't you know while he

19. knew the broom was there?" [[I asked]]. "He had entered this classroom earlier" [[they  
 20. said]]. "When did he enter here earlier?" [[I asked]]. [[They said]] "It is true miss we didn't  
 21. know there was a broom". [[I said]] "Oh I see. All right. This is actually not about the broom.  
 22. I forget if it is the words of prophet or those of Allah in Quran but there is a saying that  
 23. whosoever facilitates the affairs of others then Allah will facilitate his or her affairs in the  
 24. hereafter. However, whosoever complicates the affairs of others in the world then Allah  
 25. will complicate his affairs". Here I started.

(Hanum, English translation, interview 3)

The excerpt 2 illustrates that Hanum viewed herself as a moral guide by advising students towards the development of good behaviour and personality. She advised her students directly when they, as she believed, lied before her by saying that they did not know the broom that a student from another class was looking for was in their classroom, behind a cupboard. As students in Aceh are generally required to clean their own classroom in group every morning before teaching and learning process begin, they need brooms to do it because the cleaning is still done traditionally. Therefore, the student was looking for a broom since it was not found in his own classroom. He came to the classroom where Hanum was teaching because perhaps he did know that there was a broom in it and in fact it was there. Hanum advised them directly perhaps because she considered them to be her own children. This assumption can be seen through the way she addressed the student as "son" and the others as "sons". Indeed, parents are certainly concerned with the bad behaviour of their children all the time, so does Hanum with her students. Furthermore, the morality that she sought to teach was that based on the teachings of her and the students' religion, i.e., Islam. As Muslims believe that God will help them in the hereafter as long as they help others in this world and will complicate them in the hereafter if they complicate others in the world, Hanum tried to remind the students about this belief in order they were aware about this warning and would not complicate the affairs of others anymore. Advising students with Islamic values like this was also performed by Mahdi, another teacher in this study. He stated this in the following excerpt.

### Excerpt 3

26. R: What kind of morality first?

27. M: First, it is indeed the Islamic values. Sometimes I saw these through association. Indeed,  
 28. when you [[researcher]] entered the class you did not see all because you only entered the  
 29. class one or two times. Of course not all. Sometimes I saw from the association that they  
 30. had to take care. Then I also saw from the way they made up for example.

31. R: That of the female ones?

32. M: Yes. Regarding the male ones, they stayed up late. How good they did not sleep late at  
33. night. They got up late. As a result they could not offer prayer in congregation, could they?  
34. So why did they sleep in classroom? They did not sleep at night so that they did not come  
35. to mosque as well. Besides, I also gave my view “after you graduate from this school if  
36. you do not seriously study your parents’ money just runs out and you can be sometimes  
37. desperate and make something wrong. You will be angry at home. For three years here  
38. the parents do not know what you did here. The parents have run out a lot of money to  
39. finance you”. I also said to them “do not be angry with your parents at home. You say this  
40. is not right that is not right. What your parents think is they had educated you. Your  
41. parents will say that they have given money to you, run out a lot of money and sent you  
42. to dormitory”. Then I also said “If you don’t have a good character and your prayer is not  
43. good they will ask questions too. Your parents will ask “why should I send you to a good  
44. school if in fact the result is like this?””. Parents do not know. So I do emphasise about the  
45. things that they should do after graduating from this school.

(Mahdi, English translation, interview 3)

In excerpt 3, it is clear that Mahdi observed his students’ daily performances and acts, including the small things such as how they mingled with each other and the way female students made up. Perhaps, Mahdi was concerned with these two acts because in Islam there are also guidelines on how Muslims should associate and make up. So, because Islamic values are his guiding reference, he wanted his students’ association and making up are in line with the guidelines. Another important point that should be noted is Mahdi was not only concerned with his students’ learning progress, but also their prayers. For example, he was concerned with the male students staying up so late at night that they would not be able to get up at dawn to perform their dawn prayer in mosque. As in Islam male Muslims are strongly encouraged to offer their five-time obligatory prayers in mosque, Mahdi preferred his male students to do this worship well.

Finally, as in Islam parents must be highly respected by children, Mahdi also considered this issue. He reminded his students to study seriously and perform prayers well in order their parents were not disappointed with them. They were also strongly advised by him to have a good character and respect their parents at home, especially since their parents had sacrificed a lot of money for them and their study. In other words, Mahdi reminded them about the kindness of their parents to them. Also, Mahdi advised his students because he likely realised that in Acehese culture teacher power is so strong, as mentioned by Nisa in excerpt 1. Thus, here, Mahdi did use this power in his classroom by advising his students towards good character based on Islamic values. In short, for Mahdi, good morals are morals that are in accordance with Islamic values.

However, for Edi, advising students is done differently. If the other teachers used Islamic values as the moral standard in advising students, Edi used foreign people's behaviours that were in line with Islamic teachings as that in doing so and hoped that such behaviours could be followed by his students. This is shown in the next two excerpts.

#### Excerpt 4

46. E: Well, then when a toilet should be clean, their [[toilet]] is clean but why our [[toilet]] is  
47. not clean. Here we try sometimes to tease them a bit.

(Edi, English translation, interview 3)

#### Excerpt 5

48. E: So in general foreign cultures are actually better. Keep Clean! This is so remarkable in  
49. foreign country but what about here? Keep Clean is just a slogan. So this Islamic culture is  
50. more practiced in foreign country so that it is easier for us to tell them. Because if we want  
51. to find it here, the example of it is not there. Mosques are even dirty.

(Edi, English translation, interview 2)

Edi believed that most Islamic values were more visible in non-Muslim countries than in the places of Muslims themselves such as in Aceh, one of which is cleanliness. Edi often talked about Islam and cleanliness in interviews because, for him, Islam itself is a religion demanding cleanliness. Indeed, in Islam, cleanliness is part of faith. As a result, Edi was so interested in comparing between the cleanliness in overseas and that in Aceh. As he thought that cleanliness in overseas was better than that in Aceh, he used the comparison to tease his students with regard to the unclean conditions in Aceh.

Thus, in fact it has been a habit for the teachers to advise their students anytime they find it is right to advise during their teaching. Although the issues they raised when advising their students were different among them, there is still the same point among them, namely the moral advices given are in accordance with the teachings of Islam. Indeed, the purpose of advising students is certainly in order the students can introspect themselves about their shortcomings so that they can make improvements in their life, especially with regard to their character. So, building character in students is also important for the Acehnese English teachers to do as part of their moral guide role. Therefore, in the next section, how these teachers build character in students will be deeply explored.

### 5.3.1.2 Building character in students

Of all the participants, Hanum, Mahdi and Nisa are the three participants who explicitly declared that building character in students became part of their teaching, while Edi indirectly spelt out the word 'building character in students' but kept making some of his statements based on this aim. The expression of Hanum, Mahdi and Nisa about building character in students as part of their teaching is illustrated as follows.

#### Excerpt 6

52. H: And I teach more to character. More to character because it has proven that character  
53. is extraordinarily important than being able to master Grammar, this and that. I focus  
54. more on the character of the students and their moral must be good. Their morality and  
55. creed must be strong.

(Hanum, English translation, interview 2)

#### Excerpt 7

56. M: [[I included]] many religious matters in my teaching. This has been also a part of  
57. character because we relate [[teaching]] to religion. We relate [[teaching]] to morals.  
58. Practically, we have implemented K-13 even though they [[the school]] have not [[used]]  
59. that way, yet right.

(Mahdi, English translation, interview 3)

#### Excerpt 8

60. N: ... [[on the top of question sheet]] I wrote "be aware Allah is watching" and at the  
61. bottom [[of it]] "honour yourself with honesty" for example. So we indeed build honest  
62. and independent character [[in them]]. Actually when they are honest they become  
63. independent so that they believe that they can [[do it]] so they do not rely on others.

(Nisa, English translation, interview 3)

It is important to take note that these three teachers' views on their efforts in building character in students reflect their perspectives on how character actually should be based on. It can be seen clearly that, for them, the character that they want their students to have is that based on religious and moral values. Even Hanum, for example, found it more necessary to teach her students the knowledge of morality and religion rather than that of English grammar. Apparently, the important thing for her was her students could have a good moral and strong religious creed through her



teaching practice. Besides, building character in students is also in line with current Indonesian educational curriculum (K-13) which emphasises on building good character in students apart from helping them gain knowledge. That was why Mahdi said that by teaching religious and moral matters to students, he actually had also implemented K-13, which his school had planned to implement it for all grades later. During this time, this curriculum was still used for teaching grade 10 and 11 only, not grade 12 where Mahdi was teaching. For Nisa, the effort of building honest character in students was very important in order they became independent individuals. However, this kind of character was built by her through a faithful way. For example, so that students could be honest when answering questions in exam, she reminded them by writing a warning, “be aware Allah is watching”. Here, as Muslims believe that Allah knows whatever they do, they ideally should avoid all visible or invisible evil deeds, including cheating in exam, in order He is not wrath to them. That was why Nisa built honest character in her students by reminding them about the omniscience of Allah.

Apart from building character in students based on religious and moral guidelines described above, interestingly, the Acehnese English teachers also do it based on cultural concern. For example, as most students in Aceh are passive, Edi tried to make them active and communicative individuals. He sought to make them brave to convey their opinions in interactions. This is further illustrated in the next excerpt.

#### **Excerpt 9**

64. E: One factor is most likely almost 90% [[for]] the people in Aceh, children are not taken  
 65. into account. When asked any question they do not dare to ask why [[because]] when at  
 66. home they want to ask something [[it is said to them]] “kid shuts up”. That is one of the  
 67. factors so I teach my students here not to deny the opinions of people from- at any age.

(Edi, English translation, interview 2)

The excerpt 9 above illustrates Edi’s reason in encouraging his students to be active and communicative. Also, this excerpt reflects how children are mostly treated in Acehnese family. For Edi, students’ passiveness at school is also caused by the limitations given by their parents at home. Indeed, in Acehnese culture, children are taught from childhood to follow the commands of their elders. Thus, generally speaking, parents are highly respected in Acehnese culture. So, as the students tend to be listeners instead of active speakers since they were a child, they have become get used to it and remain the same although they have been senior high school students now. They are still reluctant to speak and ask questions voluntarily in classroom. Consequently, they are considered passive by teachers. Therefore, here, Edi taught his students to respect the opinion of

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anyone at any age in order they would feel that their opinions were also heard so that they wanted to be more communicative in interactions.

Finally, another kind of character that the Acehnese English teachers want to instil in their students is appreciating diversity. Hanum, for example, clearly stated that she educated her students to be not too fanatic with their own ethnicity and to appreciate others although others were not Acehnese. This can be clarified as follow.

### Excerpt 10

68. H: Basically all [[humans are]] the same though because when [[I]] learned- taught in  
69. classroom, I also told the children [[students]] that “it does not mean that because we are  
70. Acehnese people then we are different. Basically we are the same human beings too. It is  
71. said [[by some people]] not to get close to Western people [[because they are]] different  
72. [[whereas among]] human beings if the evil remains evil the good is still good. We  
73. Indonesians and Acehnese as well if the evil is also evil if the hypocrite is also a hypocrite.  
74. And our guidance is Al-Quran and hadith which explain that the one who created us is only  
75. one that is Allah so in nature all of us are the same we all the same we need to eat and  
76. drink and they do too. Even many of them are sometimes more polite than we are”.

(Hanum, English translation, interview 4)

When Hanum said, “it does not mean that because we are Acehnese people then we are different. Basically we are the same human beings too”, perhaps it is because Hanum is aware that most Acehnese people are so pride with their ethnicity and tend to look down at others. Indeed, mostly, the Acehnese people who never go to live in other parts of the world tend to feel that their ethnicity is better. Moreover, Hanum also wanted to educate her students not to stereotype all Western people as bad people just because their culture is mostly against Acehnese culture. Even, for her, some of them are more polite than Acehnese people are and even some of Indonesian or Acehnese people themselves are not good. Finally, she also reminded her students that both Acehnese and non-Acehnese people were created by the same God, namely Allah, as mentioned in the holy book and prophet’s words. Here, apparently, she meant that we needed to respect all human beings because they were also like us, that is, the creation of Allah.

Indeed, the four Acehnese English teachers often involve building character in students as their part of daily teaching. They here make Islamic, moral and cultural values as their consideration in doing so. Next, another important thing for the four Acehnese English teachers in their teaching is to protect their students from deviating from their religious teachings. In doing so, these four Acehnese English teachers did another practice, which is also part of performing the ‘moral guide’

role, namely dealing with contradictory issues. The examination of how this practice is conducted will be presented in the next section.

### 5.3.1.3 Dealing with contradictory issues

When the Acehnese English teachers dealt with the contradictory issues that they found in their English teaching materials, they tended to return to Islamic views. Although they were aware that the topic or issue in their teaching materials was sometimes contradictory to their and students' Islamic views, for example, they kept teaching it since it was part of their English lesson. However, then they would clarify to their students why the topic was wrong in Islam. This act can be seen in the following excerpt as an example.

#### Excerpt 11

77. E: There is a material. Namely all things happen by themselves. Think possible  
 78. we are [[believe in]] *sunatullah* [[the determination of Allah]]. @@@ There is. Namely  
 79. there are some materials in the standard of competence of a senior high school class  
 80. though (xxx), there is a material in the curriculum that students study some event without  
 81. seeing [[thinking of]] who the doer is because [[it]] happens by itself. While in our Islam  
 82. something happens because there is one who moves [[causes]] it namely *sunatullah* [[the  
 83. determination of Allah]]. Well here is our role as a teacher, or especially our people from  
 84. UIN though. [[namely]] Islamic scholars to explain about it but perhaps for people from  
 85. general domain [[non-Islamic scholars]] they do not care. Because In English language  
 86. there is passive. [[For example]] 'It is known at that' [[which means]] it is known or  
 87. recognised. It is made as a passive because it is not necessary to know who does it. We can  
 88. say that foreign influence [[mind]] is more scientific rather than logic and heart though. It  
 89. means that if we talk about faith, we are [[return]] to Islam in Islam Allah is there. So if we  
 90. say that something happens by itself it is impossible. It happens because of *sunatullah*  
 91. [[the determination of Allah]]. That is the material that I think- I do not know it is made by  
 92. national [[government]]. I saw there [[was such material]] in cross and mandatory grade  
 93. 11 class. Namely everything happens by itself. Here it is ((while searching for a syllabus)).  
 94. R: Is the topic in English language lesson?  
 95. E: Yes the learning material of grade 11 it is here ((holding a syllabus)). Namely  
 96. about natural phenomena 'factual report' if I am not wrong. Maybe this? ((opening the  
 97. syllabus pages)). Here it is ((pointing to the intended syllabus page)). For grade 11 there is  
 98. a material about an event that occurs by itself. Here it is. 'Oral and written text to state  
 99. the action of an event without always mentioning the doer' ((reading the point in the  
 100. syllabus page)). Here it means that we are directed to something scientific. [[We]] must

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101. think logically. Not with the logic of faith or religion. While in religion all things happen
102. due to *sunatullah* [[the determination of Allah]]. Here is the role that I told you earlier
103. regarding the contention. But I try to direct students, as the majority of us are Muslims we
104. have to direct them to it [[Islam]]. It happens because of something this is due to the
105. demand of the curriculum only.

(Edi, English translation, interview 2)

Excerpt 11 shows that Edi defines his role as a teacher, namely to guide his students by explaining or clarifying contradictory issues. Besides, this excerpt also demonstrates what guiding students is for Edi. Apparently, for him, guiding students means not just transferring English knowledge to students, but also responsible for maintaining the faith of his students during his teaching. For example, here, Edi was worried and concerned with one of the topics in a syllabus with regard to English passive lesson for grade 11 that he taught, in which students were directed to think scientifically by stating the action of an event such as a natural phenomenon without always mentioning the doer. As in Islam everything happens with the permission of Allah, Edi felt that this issue would mislead his students who were indeed Muslims. Therefore, he sought to filter out this thing by explaining it to his students with Islamic view, namely everything happens must be due to the determination of Allah.

In addition, he cared about the faith of his students because it is his responsibility as a graduate from an Islamic university (i.e., UIN) to filter out the things that undermine his students' faithful principles. He emphasised this kind of responsibility by addressing other English teachers graduating from non-Islamic university who might not care about this issue by saying that, "but perhaps for people from general domain [[non-Islamic scholars]] they do not care". Thus, here, his academic identity in fact also takes part in shaping his teacher identity as a moral guide. Lastly, by saying that such topic was created by the government and it was due to the demand of curriculum only, perhaps Edi wanted to show that this problematic topic had nothing to do with him as a teacher. In other words, he had to teach the topic because it was in the syllabus.

If Edi was concerned with a contradictory issue related to faith, Hanum paid attention to a contradictory issue that could contaminate the heart of her students. Here, for example, as compliment expressions were part of the English lesson that she had to teach, she kept teaching them to her students but she filtered out them as compliment itself is something to watch out for in Islam. This is illustrated in the next excerpt.

### Excerpt 12

106. H: Then in learning about compliment. For us praising is, actually praise comes from

107. devil but we must tell them “this is how we give compliment to others” we must  
 108. tell the children [[students]] about it. However still I filter. There is a dividing wall [[I said]]  
 109. “this is our culture and that is other’s culture in our culture we should not over-praise  
 110. especially [[if you say]] “oh yeah I am so happy” do not be like that [[it makes]] your ears  
 111. go up [[and]] devil is clapping” so now people sometimes can be arrogant because of a  
 112. praise while if there is a little arrogance in our heart, we will not enter paradise ...”.

(Hanum, English translation, interview 2)

In Islam, one is allowed to praise a person as long as the person one praises is not in front of one in order to keep the person’s heart from being arrogant. It is also believed in Islam that when one gets compliment from other, devil comes to whisper into one’s heart that one is better than other is. As a result, one becomes arrogant. This is the effect of praise and what satanic praise she meant above. Then as in Islam one will not enter paradise if there is a little arrogance in one’s heart, Hanum reminded her students about this warning by confirming the prohibition of excessive praise in their culture. Their culture that Hanum meant was the culture of Islam because she added, “in our culture we should not over-praise” and indeed the prohibition of excessive praise is there in Islam. Also, for Hanum, if one feels so happy when one is getting a compliment, it means that one is being lulled with a compliment. That is what “your ears go up” mean here. If the condition is already like this, devil will clap his hands with pleasure because he has managed to deceive one. In short, it can be seen here that Hanum tried to guide his students’ morality towards what is taught in Islam when they found a problematic issue. Then, when she clarified about the negative effect of compliment to her students although she still taught it to them, perhaps she wanted to show that she had to teach it because of the demand of the English lesson itself.

With regard to Mahdi, a contradictory issue that he highlighted was about foreign cultural celebration. When he found a reading about Valentine’s Day in students’ textbook, for example, he reminded his students that this kind of cultural celebration was not Acehnese culture and even not allowed in Islam to celebrate, especially in Aceh where the majority of its people are Muslim. This further can be clarified as follow.

### **Excerpt 13**

113. M: Then there is for example a topic in a textbook about Valentine’s Day. It is foreign  
 114. [[culture]] isn’t it? It is still taught. We still read that Reading. But here we tell the children  
 115. [[students]] that this is not our culture even it is forbidden. This is perhaps more real  
 116. [[example of a contradictory issue]]. This is still taught. Here Muslims do not allow to  
 117. celebrate Valentine’s Day and if there is a Reading about this Valentine’s Day even though

118. we read its translation, we tell [[the students]] that this is against our culture.

(Mahdi, English translation, interview 2)

Indeed, it is prohibited because in Islam Muslims are not allowed to celebrate non-Muslims' celebrations because Muslims themselves are required to be different from non-Muslims in terms of religious and sociocultural matters. Besides, In Islam, whosoever imitates a group then he or she will be included in that group by Allah. That is why Valentine's Day is forbidden for Muslims to celebrate because if Muslims celebrate it, they will be included in the group that usually celebrates it, namely non-Muslims group. As a result, their faith can be void.

Obviously, the participants in this study construct their teacher identity as a moral guide through three general practices in their teaching, namely advising students, building character in students and dealing with contradictory issues. In doing so, they make religious teachings as their main reference. In the next sections, the other kinds of teacher identity constructed by them, namely teacher as a parent of students and teacher as a moral role model, will be presented as well, respectively.

### 5.3.2 Teacher as a parent of students

Of all the participants, Hanum and Edi directly stated that they behaved as a parent of their students at school. With regard to Hanum, this thing can be seen from her attitudes towards her students as illustrated below.

#### Excerpt 14

119. H: I am a person who cannot be so hospitable I am just the way I am. But I still think they  
120. are my students. My students here means in the sense that they are my children when  
121. they are at school especially if I am a homeroom teacher, [[the students]] in the classroom  
122. are indeed my children. The other children [[students]] whom I teach English are also my  
123. children that's the principle. The rest is I am just the way I am [[and]] I am open with them,  
124. if they are mistaken I tell them immediately. But of course the way we tell it is that of us  
125. as a teacher. Not an enemy.

(Hanum, English translation, interview 1)

From the excerpt above, it can be concluded that Hanum is a frank person. That is why she would admonish her students directly if she found them making a mistake before her. This personality also has been justified by her in excerpt 2. Perhaps, her attitudes like this to her students is because she assumes her students as her own children, so that she is free to admonish them anytime she

wants as their parents can do it to them. However, the way she admonished them remained in the way of a teacher, not an enemy. This is because generally, for teachers, their purpose of admonishing students is to educate and guide them to be better individuals, not to let them down or to humiliate them.

In addition to admonishing students as she does to her own children, another action that Hanum took in performing the role of teacher as a parent of students is by caring about her students beyond academic lives. This is what she called it as her social approach while teaching, as illustrated in the following excerpt.

#### **Excerpt 15**

126. R: In your journal, you write that you have a special characteristic in teaching, namely using  
 127. a social approach towards your students. What do you mean by the social approach here?  
 128. H: For example one did not come. "Why does not he come?" [[I asked]]. "He gets sick Miss"  
 129. [[they replied]]. "Where is he now?" [[I asked]]. "Already in bed room" [[they said]]. "Has  
 130. the preacher known?" [[I asked]] I am more concerned with something like this. Or it was  
 131. indeed already checked that some [[students]] had already paid the tuition fee. [[When  
 132. one student had not paid it yet]] I called his parent. After that [[or]] alternatively I asked  
 133. him first "what is the job of [[your]] mother and father? Which number are you from your  
 134. siblings? Does your mother often visit you here, your parent?" [[I ask this]] if I see there is  
 135. one [[student]] looks different, indeed there is one sometimes [[looks different]] in class,  
 136. this is likely the social approach is.

(Hanum, English translation, interview 3)

From the excerpt 15 above, the indication that Hanum acted as a parent of students can be seen from her care about the condition of the student who was being sick and who did not pay the tuition fee, yet. About the sick student, Hanum cared about him that way (see line 129-130) because she seemed to be aware that the sick student, together with other students, stayed in a school dormitory (because the school is a boarding school). Here, since their parents were not with them during the school life, Hanum was willing to voluntarily take the role of father and mother for them by paying attention to them while they were at the school. One of which was by making sure that the sick student was fine even though there were some preachers assigned by the school as dormitory supervisors to look after them in the dormitory.

Regarding the student who had not paid the tuition fee yet, here Hanum even would care for him much since this student seemed to be one of those under her supervision. Apparently, Hanum was the homeroom teacher of this student. This is because usually in Aceh homeroom teachers are in

charge of checking if students have problems with the payment of tuition fee. If there is any, it is the homeroom teachers' job to solve it wisely. That is why Hanum said that she called his parents or asked the student first about the financial (line 133) and social (line 133-134) condition of his family before calling his parents to ask why their son had not paid the fee yet. By telling these steps of inquiry, Hanum implicitly meant that sometimes her students did not pay the fee regularly because they had a problem such as their parents' low income or their many siblings so that their parents could not afford to pay their tuition fee easily. The latter is implied by her question regarding the student's number among his siblings in line 133-134. In sum, here, Hanum would like to imply that she cared about her students beyond academic lives because she viewed herself as their parent at school.

Last, interestingly, if sometimes Hanum found any student in her class behaved differently from what he or she should be, she checked it by asking the student if his or her mother often visited him or her (line 134). Here, Hanum implies that children who usually receive less attention from their mother might behave strangely or improperly. She may also implies that, however, the care and love of a parent towards his or her child never equal to those of others including teachers so that a parent indeed needs to frequently pay attention to the child. Nevertheless, since children in Aceh are mostly closer to their mother than their father, Hanum asked about their mother instead of their father here in terms of the parental visit.

Regarding Edi, in fact, it is part of his Islamic belief that a teacher should be a parent of his or her students. That is why Edi treated his students as his own children at school. This is further described in the following excerpt.

**Excerpt 16**

137. E: Indeed teacher is like that. In a hadith [[the saying of prophet]] the prophet said that  
138. there were three people had to be respected right. Your mother your mother your mother  
139. father and lastly teacher. What does it mean? We are after his father. It means that we  
140. should be able to balance as a father and mother for him or her. Because at school he or  
141. she becomes our child. Outside he or she is the child of his or her mother and father so it  
142. is more or less what guiding is.

(Edi, English translation, interview 3)

Clearly, Edi treated his students as his own children because of the prophet's saying that he mentioned in line 137-139, namely teacher is a person that should be highly respected by children after their mother and father. Here, because the prophet placed teacher in line with parents, it can be concluded that teacher's position is like that of parents. In other words, teacher is a third parent.



However, here, mother is the first person that must be more properly respected by a child so that the prophet mentioned mother up to three times before father. Thus, based on such teaching, as a teacher, Edi also felt responsible to guide his students' morality at school (as their parents do it to them at home) because Edi viewed himself as their parent. Indeed, guiding students for Edi also means to become a parent of his students so that he can sincerely guide them as their own parents do it to them.

### 5.3.3 Teacher as a moral role model

Generally, for Acehnese English teachers, being a teacher also means being a moral role model. They have to be careful with their behaviours in front of their students because what they do will be followed by their students as reference. Regarding the teachers in this study, such as Edi, Nisa and Hanum, they state that moral role model is a teacher identity that teachers must have. Regarding Edi, it can be illustrated in the excerpt below.

#### Excerpt 17

143. E: The hardest one to be a teacher is to be consistent.

144. R: In terms of what?

145. E: Consistent. Consistent means as follow. What we say is what we tell. What we avoid is

146. what we forbid. What we teach is what is right. That is the difficult one. Why, because

147. teacher is the best actor. Even sick [[we]] must say not sick. Even a stomach

148. ache, [[we]] should say fine. Because teacher is to be imitated. What students do is

149. what we do. Whatever comes out of us becomes a reference for them. So for us as a

150. teacher the hardest one is to maintain it [[to be consistent]].

(Edi, English translation, interview 1)

From the excerpt 17 above, it can be concluded that a role model is a teacher identity that Edi sought to construct in his professional practice. However, to be consistent as a role model is the most difficult one for Edi as a teacher to perform. Indeed, in Aceh students regard teachers as their reference to behave so that what teachers do must be in line with what teachers say. Then, as teachers are those to be imitated by students, according to Edi, teachers should be like a good actor. They need to look okay all the time. Because if teachers often tell their sickness to students as an excuse, for example, the students will often make their sickness as an excuse in the future. If teachers commit what they forbid, then the students will not obey the teachers anymore and might do what is forbidden by the teachers. In conclusion, for Edi, being a role model is very important for teachers although it is the hardest one to achieve.

Meanwhile, about Nisa, she clearly stated that the role model that teachers should perform is that in line with Islamic deeds. Here, she took the Islamic deeds that had to be performed by female Muslims as examples since she herself is also a female Muslim. This can be seen in the excerpt below.

**Excerpt 18**

151. N: Then perhaps our style. [[When]] children's [[students']] style is asked to wear cuff,  
152. their mother [[teacher]] should do so [[when]] children [[students]] wear socks we also do  
153. so [[when]] children [[students]] stuck their veil down, we do so. So we should not fail to  
154. perform the rule we make for children [[students]] we stuck our veil to the back of our  
155. body [[for example]]. As a result children [[students]] will say behind, "why only we should  
156. be like that?" That is one of the cultures that is also instilled [[in them]].

(Nisa, English translation, interview 2)

In Aceh, generally female Muslims cover all parts of their body except their face and palm. Thus, Nisa tried to act upon this Islamic tradition since she also commanded her students to do so. Indeed, Nisa was concerned with the way some female Muslims in Aceh covered their body, which sometimes was not in line with Islamic teachings. This has been justified by her in excerpt 1. More importantly, Nisa considered this Islamic tradition to be a culture that should be instilled in her female students. That is why she should be a role model for her female students in acting upon this tradition in order it is easy for her to instruct them to do so. Surely, if Nisa does not do what she instructs, her female students will think that they do not get justice.

For Hanum, even, a teacher who cannot be a moral role model cannot be considered a good teacher. Thus, this implies that a moral role model is a teacher identity that teachers have to construct in their professional practice. This is shown in the following excerpt.

**Excerpt 19**

157. H: It is proven now, a child protection law is created. So is a teacher protection law. How  
158. teachers are no longer appreciated by the parents of students. In my opinion do not blame  
159. the parents of students. Do not blame the parents of students who are angry when  
160. their child's hair is cut off. We [[should look at]] ourselves as teachers first. Do we still  
161. deserve to be called teachers? Do we still deserve imitated? Actually it [[the problem]] is  
162. ourselves. In the past, why teachers in the past were much respected because they indeed  
163. positioned themselves as teachers well. Their gestures all really made people respected  
164. [[them]]. I myself also do wrong because we as humans err right. How can we be respected

165. by children [[students]] while on Facebook we are friends with children [[students]] [[and]]  
 166. do selfie. So there is nothing from us that makes children [[students]] respect us. Neither  
 167. do their parents. But teachers in the past were not like that. Those teachers were really  
 168. concerned with their behaviours. Instead they became role models. Now it is not  
 169. anymore! So it is normal if the parents of students are brave towards teachers so we  
 170. ourselves, are not good enough.

(Hanum, English translation, interview 3)

In Indonesia, recently, many parents are angry with teachers since many teachers often give excessive punishments to students at school. As a result, the government has issued a child protection law. In Hanum's opinion, apparently, this law is created because of the failure of the teachers themselves in carrying out their duties as an educator. However, there are also light punishments that teachers give students with the intention of educating them to be better. When the punished students report this teachers' act to their parents, for example, the parents send the teachers to prison. As a result, a teacher protection law is also issued. Now, this law is used by teachers as a basis for them to be safer from the excessive demands from parents.

Then, for Hanum, actually the most important thing is teachers today should do self-introspection before blaming the parents who are angry with teachers since their child's hair is cut at school as a punishment or do not respect teachers as a teacher anymore, for example. Because sometimes, in her opinion, teachers themselves today including herself are not worthy of being a moral role model anymore. On Facebook, for example, teachers are even friends with their students as well as do selfie as their students do too. Consequently, teachers now lose their honour as a teacher in the eyes of parents and students because for parents and students in Indonesia, a teacher is a person who is honourable one who should have proper behaviour and personality and perform a moral role model anytime. Compared to teachers in the past, according to Hanum, teachers today are mostly not good enough so that parents dare to challenge them. Whereas teachers in the past, as Hanum argued, did perform a moral role model for their students so that they were highly respected by people. In the next section, the role that these English teachers construct in their teaching in relation to their professional identity will be also explored.

#### **5.4 Role in relation to professional identity**

As mentioned earlier, in their teaching, the teachers in this study also construct a role influenced by their professional identity as an English teacher, namely English teacher as an English speaker. This role means that English teacher is indeed someone who must speak English. This role will be deeply explored in the following section.

### 5.4.1 English teacher as an English speaker

As the Acehnese teachers are English teachers, certainly they have a sense of relationship between English and their identity. Simply put, it is inevitable that English is part of their identity. Edi, for example, shows how he deliberately made English as part of his professional identity. Here, he did so by attaching the title of Mr to his nickname as well as speaking English dominantly to his students in class. This can be further elaborated in the following excerpt.

#### Excerpt 20

171. R: In your opinion, how do your students view you as an English teacher?

172. E: Yes I have a nickname here. Mr. Jon.

173. R: Mr. Jon?

174. E: Yeah. I created that Mr. Jon deliberately. Because I want them [[students]] to know that

175. English [[teacher]] is different from other teachers. So here the person whose name is Mr

176. is only me. I tried to make [[it]]- and when I was outside, students [[greeted me]] “hi Mr.

177. Jon” [[then]] other people wondered why Mr [[so]] I told them [[why]]. I mean, I want

178. something unique from me. So my students remember me with the word Mr. Jon. The real

179. name is Edi Junaidi. Where does the Jon come from?

180. R: @@@

181. E: In order it is easy [[to say]]. Instead of Mr. Jun, I made it Mr. Jon. Adaptation only. Well,

182. my students here because I sometimes speak English, [[they]] sometimes say I am

183. arrogant. Some say I am [[we are]] happy.

184. R: Okay.

185. E: Awry [[and]] kinds of things.

186. R: Okay.

187. E: Well, those who like English, they like it. Those who do not like English, they hate it. The

188. other half just goes along with it. Well, with English, I do not have problem here. Why?

189. Because it is indeed my profession. They have to talk in English with me. [[I said to them]]

190. “If you want to talk in Indonesian language, not with me”. That is my perspective. However

191. because I am here is a supervisor, I have to follow the rule. That is what they see me in

192. terms of that aspect. With English, there is no problem. They admire me. Moreover they

193. know that my career outside is also quite good. So they respect me.

(Edi, English translation, interview 1)

Indeed, most school students in Banda Aceh address their male English teachers with Mr, plus the name of the male teachers - their female ones with Miss, plus the name of the female teachers.

Whereas teachers of other subjects are not addressed that way although they might speak English as well. This is because they have nothing to do with English teaching. However, according to Edi, it is only him addressed that way at his school because he himself deliberately identifies him with the title. Furthermore, when he says, “I created that Mr. Jon deliberately. Because I want them [[students]] to know that English [[teacher]] is different from other teachers”, he apparently seeks to clarify that if people address a male teacher with the title of Mr – or Miss for the female one, that teacher must be an English teacher. In addition, this also implies that he does want to be recognised as an English teacher, even by people outside the school who are not part of his professional community (see line 177). Obviously, Edi is very proud with his English teacher identity.

Additionally, Edi sought to construct a specific role as his teacher identity related to English, namely English teacher as an English speaker. This constructed role can be seen clearly from his statement, “they have to talk in English with me. [[I said to them]] “If you want to talk in Indonesian language, not with me””. Furthermore, even though some of his students like or dislike when he speaks English a lot in class, it is no problem for him since it is his profession. However, since he is a supervisor of the student council at the school, who must supervise properly all students who come to him to consult on student affairs (this is the rule that he meant in line 191), he still has to speak Indonesian. After all, it would be difficult for these students if during consultation Edi speaks English to them because most of them have low English proficiency, as confirmed by him in excerpt 21 below. Therefore, here, a negotiation between his two professional identities takes place, namely English teacher as an English speaker and a supervisor of student council.

#### **Excerpt 21**

194. E: ... I must admit that the students here come from middle to low economic [[families]].  
 195. And in general it is indeed very low. And in general they come from the cities outside  
 196. Banda Aceh city and Great Aceh where the English education is very rare even some  
 197. cannot [[speak English at all or]] zero.

(Edi, English translation, interview 1)

Lastly, Edi wanted to assert that he was not an ordinary English teacher in the eyes of his students. They admire and respect him because he has other kinds of privileged identities related to English as well outside his teaching environment right now. One of which, as told by him in another interview (see excerpt 22 below), is as a vice chairperson of the Forum of English Subject Teachers in Banda Aceh city. This career perhaps is enough for his students to believe that Edi is indeed an English speaker.

**Excerpt 22**

198. R: What communities do you join now?

199. E: Now a lot. Now (-)

200. R: (-) For example?

201. E: Now for example I am a vice chairperson of the Forum of English Subject Teachers all

202. over Banda Aceh city.

(Edi, English translation, interview 1)

On another occasion, Edi also viewed that being able to speak English was indeed a specialisation that an English teacher had to have in their professional practice. Simply speaking, English speaker is an identity that English teachers should construct for themselves. Besides, which is no less important too, Edi also mentioned the reason why many English teachers in Indonesia had lost such specialisation. This is illustrated further in the excerpt 23 below.

**Excerpt 23**

203. E: Well the problem now is why many English teachers cannot speak English anymore,

204. because they do not have interlocutor. So every time all the time in class he or she speaks

205. Acehnese, Indonesian not English. So what happens with the specialisation? Nothing

206. right? In ten years it is gone. What is known is only grammar while speaking [[he or she]]

207. cannot [[do it]]. That is what happens in Indonesia now. So like that. The second thing is

208. because we used to teach only grammar because we used Grammar Translation Method.

209. Now it must be CTL right. Well one more thing is to master learning [[namely]] children

210. [[students]] must master learning. Learning must be completed. What is completed? They

211. can speak English even just a little bit. They know is better than they do not know. @@@.

212. That is more or less.

(Edi, English translation, interview 3)

Here, Edi identifies two main reasons why many English teachers in Indonesia, especially in Aceh, can no longer speak English. First, those English teachers do not make their students in class as their English interlocutors. Indeed, it is very important for English teachers in Indonesia especially in Aceh to make their students as their English-speaking partners since the English teachers live within a setting where English is not spoken outside classroom or in EFL context. Therefore, if the teachers just speak Indonesian or Acehnese language with their students during the class, then the specialisation mentioned earlier will slowly disappear from the teachers. Second, it is due to their

familiarity with Grammar Translation Method (GTM). Here, Edi seems to be so sure that GTM makes English teachers who use it only know grammar but cannot speak English effectively.

Then, Edi included himself in this group of Indonesian teachers by using the pronoun 'we' in his expression (see line 208). 'We' for Edi here also implies that he also used the GTM in the past as those teachers did and experienced of being unable to communicate in English effectively either due to the GTM. However, Edi then mentioned Contextual Teaching and Learning (CTL) method as the method that must be used by English teachers in Indonesia today (see line 209) as directed by curriculum. Apparently, here, Edi means that English teachers in Indonesia have shifted from using the GTM, a method that only focuses on grammar instead of communication, to the CTL, a method that requires them to actively use English especially for speaking lesson. As a result, like it or not, those English teachers indeed have to become real English speakers. Finally, for Edi, an English teacher not only must speak English, but also must be able to make his or her students speak English even if a little. This is at least the target that he set for himself in making students complete their English learning. In other words, little is better than nothing, which Edi tried to imply when saying, "they know is better than they do not know". This low target seems to indicate that Edi's students generally are indeed very weak in mastering English, as confirmed by him in the excerpt 21 before.

Besides Edi, Hanum also views English teacher as an English speaker as the role that she wished to construct as her teacher identity. However, she made NEST as the example of the right English speaker for her to follow since NEST can speak English fluently while teaching. This is summarised as follow.

#### **Excerpt 24**

213. R: Why do you want to be able to teach English like native English speaker teachers teach

214. English?

215. H: Yes it is true. Because if [[I]] see on the internet, [[I]] like it much. [[I]] like it much even

216. [[they speak]] full English without pausing and having to think about what word should be

217. mentioned right. Now there are still vocabularies that we do not know much. Oh I really

218. want to be like that.

(Hanum, English translation, interview 3)

Obviously, Hanum considered that she and her fellow English teachers still lacked the ability to speak English simply because they did not know the right English words to say when they spoke English. The inclusion of her fellow English teachers here can be known through her use of the pronoun 'we' when she expressed this kind of weakness (see line 217). Moreover, when saying, "Now there are still vocabularies that we do not know much. Oh I really want to be like that",

apparently, Hanum also meant that she was aware that the problem that NNESTs in her context had right now was the lack of English vocabulary knowledge, so that they, including her, felt not as a competent English speaker.

Furthermore, Nisa also viewed NES as the right English speaker to follow. She even believed that when her English pronunciation became like that of NES, she had reached perfect English. This NS orientation can be described as follow.

**Excerpt 25**

219. R: Why do you want your English is like that of native English speaker?

220. N: All people actually when they choose something they want totality. That totality is not  
221. to change him or her and his or her culture but for some things [[for example]] in terms of  
222. language when our dialect and pronunciation are like [[those of native English speaker]]  
223. students will be more interested in and it will be very helpful. And it increases confidence  
224. I feel like that. If it is not good we are lazy to use it.

225. R: @@@

226. N: Ashamed.

227. R: Okay.

(Nisa, English translation, interview 3)

However, for Nisa, the perfect English mentioned above does not mean to change her identity and culture. Instead, it is only for *attracting students* and *building confidence* (these two purposes will be examined in the next paragraphs). In addition, as she goes on to believe, when her students are already attracted due to her NS-like English, surely it will be so helpful for her because they will like to learn English from her. In the excerpt 26 below, Nisa explained in more detail about her purpose of using English as NES does in order to attract her students.

**Excerpt 26**

228. R: Why do you want your pronunciation is like native English speaker's pronunciation  
229. rather than Acehnese pronunciation for example? People have their own accent for  
230. example Indians have their own accent.

231. N: Yes. Mr. Fahim speaks English with own accent right. Then why though? Because it is  
232. more interesting for students. The students prefer language teachers who do use language  
233. that is exactly like that of native speaker. Because we are friend with them but if professors  
234. among professors it is cooler for them to use language [[accent]] that is identical with  
235. regional language [[accent]] though. This is because [[I am]] indeed in the environment of



236. young people, who just start knowing English [[and]] he or she sees English as cool so we  
 237. just follow [[it]].

(Nisa, English translation, interview 3)

As in line 232-233, the reason why her students would be attracted if she used English as NES does is because they actually prefer English teachers who use NES's English. Let alone, according to Nisa, she constantly mingled with students who were indeed young people just starting to like English. However, interestingly, the excerpt 26 above also shows her different orientation with regard to proper English use. Namely, in certain contexts, Nisa also agreed if one should speak English with one own regional accent, such as someone who already becomes professor and is communicating in English with other professors. In addition, Nisa also mentioned another kind of person as the additional example for such context, namely Mr. Fahim (see line 231), a well-known Acehese rector in Banda Aceh city. From these two kinds of professions, professor and rector, it can be concluded that, for Nisa, those who should speak English with their own accent are influential people because they are usually public figures as well as role models for their society. So that, they need to show that they are people who are proud of their regional identity, which is indicated by the use of their regional accent in their English conversation. Thus, Nisa actually has a contradictory opinion with regard to proper English use. In excerpt 25, she shows her NS orientation, but in excerpt 26, she shows her regional identity orientation.

Moreover, it can be inferred that it is more essential for Nisa to speak English as NES does because she considers herself a linguistic and communicative model of English for her students since she is their English teacher. This infer derives from her statement that she was lazy to speak English if her pronunciation was not like that of NES (excerpt 25 line 224) because it would just make her feel ashamed (excerpt 25 line 226) before her students. In essence, it is avoiding being ashamed here that implies she views herself as such model so that she must be able to speak English well.

Furthermore, Nisa gave an example of how speaking English as NES does could build her confidence even though it would be different from common English uses in her context. Here, she mentioned Miss Ema, another female English teacher at the school who took her master study in Australia. This is illustrated in the following excerpt.

#### **Excerpt 27**

238. N: But if already good even though [[our]] dialect is different from others' like Miss  
 239. Ema right, Australian dialect is so different from American dialect used by Indonesians?  
 240. But because she feels it is indeed often used so it is correct, so she just uses it. Although  
 241. we protest [[her]] "do not we say it like this?" [[She said]] "Oh no in there we say it with

242. the dialect like this". So, how to say, the desire of people learning a language is they want  
243. to speak exactly the same [[as native speaker does]]. Not just an English teacher [[but  
244. also]] Arabic teacher maybe [[like that too]]. Here there is a Japanese teacher too he wants  
245. to be exactly like that as well.

(Nisa, English translation, interview 3)

Obviously, no wonder if Miss Ema used Australian pronunciation because she graduated from an Australian university. However, as in Indonesia most people are more familiar with American pronunciation, including Nisa, the Australian pronunciation might sound like a wrong pronunciation to them. Nevertheless, for Miss Ema, she remains confident when uttering some English word with Australian pronunciation although it is considered wrong by other NNEs in her context. This is because she refers it to Australian NES who indeed pronounces it like that. In short, by giving this example, Nisa would like to assert that conforming to an English variety of NES would increase her confidence in speaking English since the reference here is NES itself, the standard of English speaker for her. Eventually, Nisa concluded that conforming to NS is indeed a common sense for language learners and language teachers since it is indeed their main target of learning and teaching a target language (see line 242-245). In the next section, the data analyses generated from classroom observation will be presented for the sake of answering the first and second sub-research question as well.

## **Section 2: Data analyses from classroom observation**

This section highlights the data analyses from classroom observation that was done two times with each participant, except with Mahdi. With Mahdi, the classroom observation was done three times because the researcher was not satisfied with the notes taken from the first classroom observation with him since only four students entered his class on that day. The researcher then initiated to try to observe how Mahdi's teaching was if many students entered his class. Thus, the researcher observed the other two classes, where in fact more students did enter them. In this section, the organisation of this section is based on the emergent sub-themes, codes and sub-codes from the interview data that are also found in classroom observation data as listed in the Table 5.2 below.

Table 5.2 Sub-themes, codes and sub-codes from classroom observation

Research questions	Sub-themes, codes and sub-codes (classroom observation)	
a. What role(s) do these teachers construct in relation to their religious identity?	5.5 Roles in relation to religious identity 5.5.1 Teacher as a moral guide 5.5.1.1 Advising students 5.5.1.2 Building character in students 5.5.2 Teacher as a parent of students	Sub-theme Code Sub-code Sub-code Code
b. What role(s) do these teachers construct in relation to their professional identity?	5.6 Role in relation to professional identity 5.6.1 English teacher as an English speaker	Sub-theme Code

## 5.5 Roles in relation to religious identity

The roles that the participants of this study construct as their teacher identity in teaching which are mainly influenced by their religious identity as a Muslim and reported by them during interviews are also found in classroom observation data, namely teacher as a moral guide and teacher as a parent of students. These two roles can be seen in the following sections, respectively.

### 5.5.1 Teacher as a moral guide

In this section, how the four Acehnese English teacher perform a moral guide role in reality is described. Indeed, the moral guide is the teacher identity that is visibly constructed by them in their real teaching practices. In addition, there are also activities found common for them when performing the moral guide role during classroom observation. That is, advising students and building character in students. These activities will be explored in detail in the next sections, respectively.

#### 5.5.1.1 Advising students

In real teaching, those Acehnese English teachers indeed often gave moral and religious advices to their students. Mahdi, for example, while teaching in classroom, he kept caring about the daily religious deeds of his students even though what he taught was English though. This could be seen when he taught in an English national exam preparation class. This is further described in the next notes.

**Excerpt 28**

246. The class was held on Friday morning and only four male students entered the class.  
247. Before the teacher discussed the questions of a past English national exam with the  
248. students, the teacher reminded them about the Islamic etiquettes for Muslims to perform  
249. on Fridays. The teacher mentioned that it was *sunnah* on Fridays that we cut our nails and  
250. moustache, pulled out our armpit hair as well as shaved our pubic hair every 40 days. Then,  
251. the teacher advised the students to take a shower, wear their best dress and use perfume  
252. before they went to mosque. After explaining these all, the teacher started to discuss the  
253. questions of the national exam together with the students.

(Mahdi, classroom observation 1)

On that Friday morning, before he discussed the questions of a previous English national exam (as examples of exam questions for students to learn) with his students, he firstly explained some Islamic etiquettes that Muslims should perform on Fridays to his students (line 249-252). However, some of the etiquettes were sensitive to be discussed with female students because those etiquettes were related to the private parts of human. That is why in the morning Mahdi wanted to discuss these etiquettes because he was teaching in a male class. When he taught in another class on the same day, which was a female class, it was observed that he did not do so.

Apparently, although these etiquettes seem to be simple things, however, for Mahdi, they seem to be important for Muslims to perform because they are part of cleanliness taught in Islam. Let alone, in Islam, as mentioned earlier, cleanliness is part of faith. Indeed, many Muslims themselves do not perform such etiquettes anymore nowadays since they lack knowledge about them. He advised the students to do all these things because they are *sunnah*, something that was done by the prophet Mohammed when he was alive. Indeed, for Muslims, the prophet was their role model because they believe that whatever he did was not because of his lust but because of the revelation from Allah. Thus, following what the prophet did also means following what Allah wants.

**5.5.1.2 Building character in students**

During classroom observation, only Edi and Nisa were seen clearly built character in students during their teaching practices. About Edi, for example, how he built character in his students during his real teaching can be shown in the notes below.

**Excerpt 29**

254. At that time, the teacher gave the students a reading activity. The teacher instructed the  
255. students to read an analytical exposition text in their English textbook by themselves,

256. which was entitled Global Warming. After few minutes, the teacher randomly selected  
 257. some students to read some sentence of the text loudly. One student read one sentence.  
 258. When one student was pronouncing a word wrongly, another student laughed at him.  
 259. Spontaneously, the teacher criticised the laughter by giving a warning in Acehnese  
 260. language, that is, *bek pekhem gob, lage droe ka gap that*. Next, the teacher gave a praise  
 261. and applause to another student who read one sentence of the text very well. He said  
 262. to this student, “very good” and asked other students to give an applause to this student.

(Edi, classroom observation 2)

**Note:**

*Bek pekhem gob, lage droe ka gap that* (means do not laugh at other, just like yourself is already smart)

Apparently, through these three incidents, namely reprimanding the laughing student, praising the student who was good at reading and telling other students to clap for this student, Edi wanted to build a character of respecting the ability of others in his students. Edi wanted his students to respect people who could and could not read. Another interesting point that can be noted here is the reprimand given by Edi was said in Acehnese language, which is the L1 of the reprimanded student. This maybe because Edi did not want the student was angry with him since speaking Acehnese demonstrated his solidarity to the student or in order the reprimand could be really felt by the heart of the student because it was said in the student’s L1.

About Nisa, it was seen that she utilised a narrative text that had moral lessons in it to instil a good character in her students. One of the moral lessons, for example, was about sincerity. This can be further summarised as follow.

**Excerpt 30**

263. The teacher grouped the students randomly. Each group was required to answer questions  
 264. related to a narrative text entitled ‘The Last Leaf’ contained in their textbook. This story  
 265. was about an old painter who sacrificed his life for the life of a young painter without  
 266. telling anyone. Then, the teacher and students discussed the answers for those questions  
 267. together. After that, the teacher asked each group to select one of its members to  
 268. translate one paragraph of the story into Indonesian orally. At the end of this activity, the  
 269. teacher explained about sincerity, a moral point that she took from the story. She told  
 270. them that sincerity could not be judged through words such as ‘I was sincere’. She added  
 271. that sincerity was only known by Allah, even angel did not know it. She also mentioned  
 272. that sincerity was not recorded by angel and it was Allah himself did give a reward for it.

273. Then she ended her teaching.

(Nisa, classroom observation 1)

In that story, there was an old painter sacrificed his life for that of a young painter without known by anyone. Here, this kind of character, namely doing good without telling anyone because of maintaining sincerity, is that taught in Islam. So, she used this part as a good example of sincerity taught in Islam for her students' contemplation. For example, she told her students that sincerity could not be judged through the claim that we made because sincerity itself was only known by Allah himself. Even, according to her, angel itself did not know about it. Here, she apparently reminded her students to maintain sincerity in doing good deeds by not telling anyone that they were sincere in doing so since sincerity itself cannot be judged through words. Also, the point that she meant here is it is Allah alone does know if we are truly sincere or not. Even, His angel will not know if we are sincere or not. So, here, there is no point in expressing our sincerity to others. Finally, Nisa also told the students that sincerity would not be recorded by angel and in fact it was rewarded directly by Allah himself. By saying this, she actually wanted to emphasise more that the value of sincerity is so great that Allah Himself is the one who rewards for it, so they must instil this important character in themselves.

In short, in actual teaching, those Acehnese English teachers do perform a moral guide role as their teacher identity. This can be seen from the two activities that they conducted in their class, namely advising students and building character in students. When giving advices, they would base their advices according to Islamic teachings, while when building character in students, they would make morality and Islamic teachings as their reference. In the next section, another role that was performed by one of the teachers during classroom observation will be explored, namely teacher as a parent of students.

### **5.5.2 Teacher as a parent of students**

In the classroom observation data, it was found that only Hanum exhibited parental behaviour while teaching. She did so by calling her students like calling her own children. This can be seen in the notes below.

#### **Excerpt 31**

274. In the morning, before starting to teach an English lesson, the teacher opened a student  
275. attendance book on the table because she wanted to check which students did not join  
276. the class. She asked the present students by saying, "who do not come, sons?" Then,  
277. some of them told her the names of their classmates who did not come on that day.

(Hanum, classroom observation 1)

At that time, before teaching, Hanum asked the students if there was any one of them who did not come to the class. Some of the students answered there was. Hanum then asked again by saying, “who do not come, sons?” Here, the word ‘sons’ shows that Hanum wanted to show the affection of a parent to her students. This way of calling also signals a relationship that Hanum wanted to build with her students, namely that between parent and children. Indeed, during her teaching, she often called her students with the word ‘sons’ like this in many contexts. However, here, one example is sufficient to show that she behaved as a parent of students during teaching.

In addition, in another observation, it was found that the way Hanum showed concern for her students was the same as that parents usually do for their children. For example, before teaching, she asked her students about what activities they usually did in their dormitory at nights. She also asked if they learned English as well at nights. This can be shown in the following notes.

**Excerpt 32**

278. Before starting teaching in the morning, the teacher asked the students about what  
 279. activities they usually did at nights in the boarding school. She also asked if they learned  
 280. English at nights as well.

(Hanum, classroom observation 2)

Hanum wanted to know what they did at nights in dormitory because indeed there is no any teaching and learning activity in dormitory at nights. At this time, students are just supposed to do their independent learning. Here, obviously she paid attention to their activities beyond school hours, which were actually not her business anymore. Indeed, giving this kind of attention is usually only done by parents to their children as parents do care about what their children do behind them. However, for Hanum, she did such a thing because she likely considered her students to be her own children. The next section will highlight how these Acehnese English teachers construct a role in relation to their professional identity in their actual teaching.

**5.6 Role in relation to professional identity**

In actual teaching, the role the teachers in this study mentioned in interviews which is influenced by their professional identity as an English teacher is also visible, namely English teacher as an English speaker. This can be seen in the following section.

### 5.6.1 English teacher as an English speaker

This section explores how two of the Acehnese English teachers, Edi and Mahdi, performed the role of English teacher as an English speaker in reality. During the observation, indeed, it was only Edi and Mahdi could be considered as those who performed the role because both of them still spoke English a lot even though some of their students responded to them in Indonesian. Whereas the other two teachers, Nisa and Hanum, in addition to speak more Indonesian than English to their students while teaching, they also tended to speak Indonesian to their students while their students responded to them in Indonesian. Regarding Edi and Mahdi, here they seemed to encourage the students to try to speak English or at least accustom them to listening to English conversations because they were being in English class. Simply speaking, indeed it is Edi and Mahdi's job to familiarise their students with English. This can be clarified in the following two notes, respectively.

#### Excerpt 33

281. In the class, it was seen that the teacher started the class by asking the students in English,  
282. "who do not come today?" After some students mentioned some names, the teacher then  
283. asked them in English again to explain about what they understood about the lesson given  
284. by him last week, i.e. If conditional sentences. Most of the students explained it in  
285. Indonesian and only about two or three of them tried to explain it in English. Then,  
286. because their explanation seemed to be not satisfying him, he then wrote the four  
287. patterns of If conditional sentences on the white board, zero conditional, first conditional,  
288. second conditional and third conditional as a repetition of the lesson. After that, he  
289. explained the patterns in English and gave examples of the patterns in the form of  
290. sentences. When he gave opportunities for the students to ask him about what they had  
291. not understood from what he just explained, all of those who asked him here expressed  
292. their question in Indonesian but the teacher here kept explaining about what they asked  
293. in English. However, when the teacher gave a punishment to those who did not hand in  
294. their homework on that day, namely providing them additional homework, he expressed  
295. it in Indonesian.

(Edi, classroom observation 1)

#### Excerpt 34

296. In this class, it was observed that Mahdi spoke English a lot from the beginning until the  
297. end. Most of his students here liked to respond to him in English as well. Only few of them  
298. did so in Indonesian. Both the teacher and students were discussing in English the  
299. questions of a national exam held in previous year. However, sometimes Mahdi



300. suddenly stopped speaking English and instead spoke Indonesian. These times were when  
 301. Mahdi explained some things in detail to his students. For example, in one occasion, there  
 302. were some names of diseases listed in a reading that his students had to pay attention to  
 303. because they were the answers of some questions. Here, Mahdi explained about some of  
 304. the diseases to the students, such as what blood pressure and cyst were, in Indonesian.

(Mahdi, classroom observation 3)

Besides, from the two notes above, there is something quite distinct between Edi and Mahdi in terms of speaking Indonesian while teaching English. About Edi, he spoke Indonesian when he gave a punishment to some students who did not hand in their homework, while Mahdi did so when he explained about complicated things, such as the description of diseases. Here, for Edi, the punishment seemed to be something serious for all of his students to take into account so that he spoke Indonesian while expressing it. Likely, if he had expressed it in English, the students would not have understood what he said, or they would have thought that Edi was just practicing speaking English to them, or would not have felt the sense of Edi's disappointment or maybe anger so that he gave them the punishment. In short, the purpose of speaking Indonesian for Edi here is likely for the sake of enforcing discipline.

Regarding Mahdi, apparently, he chose to speak Indonesian while explaining about the complicated things because he wanted all his students to understand some important things from what he was saying. Perhaps, if he had explained those things in English, some of his students would have misunderstood what he said due to his own mistakes in explaining those things or his students' own weaknesses in understanding his English. Certainly, it is easier and more effective for Mahdi to make the students understand his meanings if he uses the language that both he and the students own together, one of which is Indonesian language. In short, for Mahdi here, speaking Indonesian is more about how important information can be conveyed and understood well in an interaction. In the next section, the roles that the Acehese English teachers construct as their teacher identity in journal data will be also presented.

### **Section 3: Data analyses from teacher journal**

In this section, the data analyses from the journal collected from each participant are presented. Here, in fact, the emergent sub-themes, codes and sub-codes found in interview data are also there in the journal, which here also outline the organisation of this section. They can be seen in the Table 5.3 below.

Table 5.3 Sub-themes, codes and sub-codes from teacher journal

Research questions	Sub-themes, codes and sub-codes (teacher journal)	
a. What role(s) do these teachers construct in relation to their religious identity?	5.7 Roles in relation to religious identity 5.7.1 Teacher as a moral guide 5.7.1.1 Building character in students 5.7.1.2 Dealing with contradictory issues 5.7.2 Teacher as a parent of students	Sub-theme Code Sub-code Sub-code Code
b. What role(s) do these teachers construct in relation to their professional identity?	5.8 Role in relation to professional identity 5.8.1 English teacher as an English speaker	Sub-theme Code

## 5.7 Roles in relation to religious identity

In the journal data, the roles that the teachers in this study reported in interviews, which are influenced by their religious identity as a Muslim, are also there, namely teacher as a moral guide and teacher as a parent of students. These roles will be further explained in the following sections, respectively.

### 5.7.1 Teacher as a moral guide

In the journal data, it is found that those Acehese English teachers perform their moral guide role by doing some common activities told by them in interviews, i.e., building character in students and dealing with contradictory issues. These two activities will be described in the following sections, respectively.

#### 5.7.1.1 Building character in students

Regarding building character in students, Hanum, Nisa and Mahdi clearly stated that this activity was also part of their concern in teaching. Their expressions with regard to this thing can be illustrated as follow.

#### Excerpt 35

305. It is precisely because of the knowledge that I have I have to be able to change their  
306. character to be even better, to be a human who is sensitive to the real environment,  
307. empathy and sympathy for anyone, in addition to the English language skills they must  
308. master.

(Hanum, English translation, teacher journal)

**Excerpt 36**

309. At the beginning of teaching, I not only focused on teaching my students about  
 310. English but also tried to build the character of the young generation of Aceh and  
 311. Indonesia. Philosophically, in every class I intentionally or not instil religious and cultural  
 312. values because of my habits and personality as a teacher living in an environment that is  
 313. still full of religious and cultural values. I try to maintain this because by instilling these  
 314. norms, it makes it easier for me to fulfil my learning goals, which have mostly been fulfilled  
 315. in each school year.

(Nisa, English translation, teacher journal)

**Excerpt 37**

316. There is no better way to interact with students except with a two-way communication,  
 317. motivating them, letting them speak according to their abilities without being cut even  
 318. though it is wrong.

(Mahdi, English translation, teacher journal)

In excerpt 35, Hanum clearly stated that with the knowledge that she had, she hoped to change her students' character to be better in addition to help them master English language. She wanted to make her students become individuals who were aware of what was happening in their environment and cared about other people. However, here, the knowledge that she meant could change human character was not her English knowledge, but her religious and moral knowledge since these two kinds of knowledge are indeed related to human behaviour.

In excerpt 36, it can be seen that building character in students in addition to teaching them English was Nisa's intention when she first became a teacher. In line 311-312, Nisa also emphasised that the values she instilled in her students were those of her religion and culture. This clearly shows that the teacher's backgrounds do have impact on her teaching in classroom. In addition, interestingly, Nisa kept instilling the cultural and religious values in her students for the sake of her learning goals as well. It means that when they follow the cultural and religious values taught by Nisa, they might become obedient and moral individuals so that they will respect what Nisa says to them. As a result, the learning objectives that have been set for them can be achieved easily, such as the English skills targeted in curriculum, because the students want to learn according to what Nisa wants. In other words, when students always obey the teachers, they will be easily managed

by the teachers. More importantly, Nisa had experienced achieving her learning goals every school year with this strategy.

About Mahdi, as can be seen in excerpt 37, the character that he wanted to build in his students is clearly implied, namely a communicative character. Perhaps, he is concerned with this character because mostly students in Aceh are passive. So, for him, in order his students want to communicate effectively in interactions, a two-way communication should be established, that is, communication between teacher and students in interactions. Indeed, if only teachers speak in classroom, without motivating students to speak or making an environment that is comfortable for them to speak, then communicative character in students cannot be built successfully. In addition, Mahdi's statement such as "letting them speak according to their abilities without being cut even though it is wrong" is apparently a way that he recommended to make students accustomed to speaking English even though their English abilities were still weak. Perhaps, Mahdi's emphasis on not stopping students from speaking even if what they say is wrong is that most students in Aceh are reluctant to speak English actively in any discussion because they are generally embarrassed if they make mistakes when speaking English. So, if they are stopped when speaking English wrongly, they will be reluctant to speak English again next time.

#### **5.7.1.2 Dealing with contradictory issues**

In terms of dealing with contradictory issues, it is only Hanum describing about it in her journal. Here, she gave the examples of the contradictory issues that she dealt with while teaching, such as compliments, songs and descriptions of people. This can be summarised as follow.

#### **Excerpt 38**

319. Sometimes there are also cultural conflicts that I experience when teaching English  
320. lessons. For example, there are compliment, song and describing people. In dealing with  
321. this reality, I will still explain to my students about the materials, but I will say that this is  
322. just for you to know that this is Western culture, that is, giving praise is fine for them.  
323. However, in our religion and Islamic culture, such a thing is forbidden because it will cause  
324. pride in the heart of the praised person and in the Quran it is said that, "there will  
325. be no paradise for a servant whose heart has a little pride even though it is as large as a  
326. mustard seed". This is the example that I will say to students. I still teach these materials  
327. to them according to syllabus and lesson plans as well as the students' cultural and  
328. religious perspectives which are one hundred percent Islamic.

(Hanum, English translation, teacher journal)

In fact, complimenting and describing people are the same two things here, namely to give a praise to others. When describing people, for example, students talk about the appearances of someone such as his or her nose, face or hair. From this act, thus, a compliment may arise due to the good-looking appearances of the described person. As a result, according to Hanum, compliment can make the described person (the praised person) become proud and might not enter paradise since in Islam a person will not enter paradise if there is a proud in his or her heart even though it is as large as a mustard seed. This warning was likely given by Hanum to her students whenever she came across a topic of praise in her teaching. Besides, when she had to teach them how to make a compliment in English, she clarified to them that compliment was a Western culture that was forbidden in their Islamic culture.

About song, it can cause a cultural conflict in Hanum's teaching as well because some Islamic scholars argue that song is also prohibited in Islam. For such scholars, there are several reasons why song is prohibited in Islam. Firstly, song usually involves musical instruments, whereas there is a clear statement from the prophet Mohammed that playing any musical instruments is forbidden, except tambourine. Secondly, song can make the listeners negligent from remembering Allah, whereas Muslims are required to always remember Allah. In relation to Hanum, the dilemma that she has is the school where she teaches is an Islamic school, where most of its students likely follow the opinion that song is forbidden in Islam. Here, she had to expose English song to them because of the demand of syllabus and lesson plans. However, even though she often involved songs when teaching English, she still addressed this issue according to their Islamic perspectives. In the following section, another role performed by one of the teachers, namely teacher as a parent of students, will be also explored.

### **5.7.2 Teacher as a parent of students**

Of all the participants, only Hanum wrote clearly in her journal that she also behaved as a parent of her students while teaching them. For example, in her interaction with students, she stated that she treated her students as her own children. This can be seen in the next excerpt.

#### **Excerpt 39**

329. When interacting with my students, I will position them as my children and I am their  
330. parent. There is no difference among them whether they come from underprivileged  
331. family or vice versa, all are equal in status. They have the same rights and obligations in  
332. this school, and I will help with every problem they face.

(Hanum, English translation, teacher journal)

From the excerpt above, it can be seen that Hanum does not differentiate the social status of all her students because, for her, all of them are equal in their rights and obligations. Even, she is ready to give her hands to them whenever they need. Indeed, this kind of attitude is that of a parent towards his or her children, in which a parent must love and want to help each of his or her children regardless of their circumstances. The next section will highlight the role that the Acehnese English teachers construct in their journal in relation to their professional identity.

## **5.8 Role in relation to professional identity**

In the journal data, the role that the participants mentioned in interviews that is influenced by their professional identity as an English teacher also exists, i.e., English teacher as an English speaker. This will be further described as follow.

### **5.8.1 English teacher as an English speaker**

As found in the journal data, the four participants clearly view that English teacher as an English speaker is the role that they indeed should construct in their teaching. However, two of them, Mahdi and Edi, see themselves enthusiastic and able to do so, while the other two, Hanum and Nisa, still see it as their shortcoming to do so. This can be further seen in the following excerpts, respectively.

#### **Excerpt 40**

333. I try to use English much more than Indonesian as a good ability that must be possessed  
334. by an English teacher.

(Mahdi, English translation, teacher journal)

#### **Excerpt 41**

335. My current strength/ability in teaching is that I am able to integrate local materials into  
336. English-language materials and have a better approach towards students. While the  
337. languages that I often use in teaching are 60% English, 30% Indonesian, and 10%  
338. Acehnese.

(Edi, English translation, teacher journal)

#### **Excerpt 42**

339. As a teacher who teaches the foreign language that I use very rarely in everyday life, of  
340. course I have shortcomings. In my opinion, I have a trouble in terms of listening and am

341. not able yet to speak full English in class.

(Hanum, English translation, teacher journal)

#### **Excerpt 43**

342. Nevertheless, I feel that I am still very limited in terms of speaking English correctly

343. according to the pronunciation of native speaker. Sometimes this can be a little

344. detrimental in terms of using the language in conversation as often as possible. Therefore,

345. I do not use English fully in teaching. There is a dominating national language as well as

346. Acehnese language that I sometimes use when teaching.

(Nisa, English translation, teacher journal)

In the excerpt 40 and 41 above, it can be seen that Mahdi and Edi view that an English teacher is a person who indeed uses English much more than other languages such as Acehnese and Indonesian while teaching since this is a kind of ability that an English teacher must have. Even, for Edi, he considers that his ability to translate or contextualise local materials written in Acehnese or Indonesian into English is part of his current strength of using English in teaching, in addition to another ability, namely approaching students. In the excerpt 42 and 43 above, it can be seen that Hanum and Nisa perceive that not being able to speak English fully in class is a weakness for an English teacher. For Hanum, she has this weakness because she is not used to using the language in everyday life (so that she is also not good at listening to English), while for Nisa she has this weakness because her English pronunciation is not like that of NES. That is why here Nisa prefers to speak Indonesian a lot and sometimes Acehnese in classroom. In the next section, the conclusion and summary of this chapter will be provided.

## **5.9 Conclusion and summary**

When defining themselves as a teacher, these Acehnese teachers of English put themselves under teacher identity that has several roles to perform, namely teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker. When performing the moral guide role, these teachers make morality as their standard, through which they group themselves and others and explain the differences between their culture and others' culture to their students. About the parent of student role, they feel responsible to guide their students at school as their students' parents guide them at home. In performing the moral role model role, these teachers try to be consistent to run the rules they make and behave properly in front of their students all the time. In terms of the English teacher as an English speaker role, they

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view that an English teacher is indeed the one who must speak English fluently and properly in class. Some of them even make NES as their reference of the right English speaker.

Nevertheless, the way they perform the first three roles is mainly co-constructed by their religious ideologies (religious identity), while that of the fourth role is influenced by their professional demand (professional identity). In addition, among these four roles, it is the teacher as a moral guide role that is more frequently constructed by them in their teaching. Even, these teachers often negotiate this kind of teacher identity alongside their professional identity as an English teacher. For example, although they had to teach the contradictory topics or issues, as demanded by the lesson itself, they would relate them to their religious views, which is part of their responsibility as a moral guide for their students. In the next chapter, the data analyses for addressing the overarching research question by specifically answering the third sub-research question will be presented as well.



## Chapter 6 Cultural identity construction of Acehnese English teachers

### 6.1 Introduction

As mentioned in chapter 2, teachers are not always neutral in educational context (Aydar, 2015). Their backgrounds contribute to their pedagogical practices in classroom. Thus, it is so important to know who teachers are in order to understand how they teach (Varghese et al., 2005). One of the most important backgrounds that should be understood is their culture. Indeed, teachers intentionally or not bring their cultural values and beliefs into their pedagogical practices. In other words, the cultural identity of teachers plays an important role on how they perform their teaching. Therefore, in this chapter, how the Acehnese English teachers in this study perceive their cultural identity construction in their teaching will be explored. However, their cultural identity here will be divided into three categories, that is, their regional identity, national identity and global identity. How then these teachers perceive their construction of these three cultural identities in their teaching will be elaborated in the next sections.

Nevertheless, among these three cultural identities, one is strongly interlinked with three teacher identities in chapter 5, namely regional identity with teacher as a moral guide, teacher as a parent of students and teacher as a moral role model. Here, it is found that one of the ways the four Acehnese English teachers construct their regional identity in teaching is by performing Islamic culture or teachings. Such performance is also found when they construct the three teacher identities, in which these three teacher identities are also mainly co-constructed by the teachers' Islamic culture or teachings (see chapter 5). Thus, simply speaking, their teacher identity is related to their cultural identity. How the relationship between the two will be discussed further in chapter 7.

In addition, this chapter is split up into three sections. In section one, the data analyses from semi-structured interviews are provided, while those from classroom observations and teacher journals are presented in section two and three, respectively. These data analyses are also to address and answer the overarching research question and the third sub-research question below, respectively. Afterwards, the organisation of this chapter is based on the emergent theme included in chapter 5 before and a pre-existing sub-theme along with its three codes. Finally, the conclusion and summary of this chapter will be provided at the end of this chapter.

**Research questions:**

1. How do Acehnese English teachers construct their identities in relation to their teaching practices?
  - a. What role(s) do these teachers construct in relation to their religious identity?
  - b. What role(s) do these teachers construct in relation to their professional identity?
  - c. How do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?

**Section 1: Data analyses from semi-structured interviews**

This section presents the data analyses derived from semi-structured interviews. Then, the emergent theme and pre-existing sub-theme together with its three codes mentioned above outline the organisation of this section. They can be seen in the Table 6.1 below.

Table 6.1 Theme, sub-theme and codes from teachers' interviews

Research questions	Theme, sub-theme and codes (semi-structured interviews)	
1. How do Acehnese English teachers construct their identities in relation to their teaching practices?	6.2 Teachers' identities construction in relation to their teaching practices	Theme
c. How do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?	6.3 Cultural identity construction 6.3.1 Regional identity construction 6.3.2 National identity construction 6.3.3 Global identity construction	Sub-theme Code Code Code

**6.2 Teachers' identities construction in relation to their teaching practices**

As mentioned in the previous chapter, this theme presents how the participants construct their multiple identities in relation to their teaching practices. In this chapter, however, the construction of one of these multiple identities, namely the construction of cultural identity, is highlighted. This will be briefly described in the section below.

### 6.3 Cultural identity construction

How the teachers in this study perceive their cultural identity construction in their teaching is explored based on three pre-existing codes, namely regional identity construction (i.e., establishing a local identity), national identity construction (i.e., establishing an identity related to nationality) and global identity construction (i.e., establishing an identity in relation to something that exists globally). All of these identity constructions together with the excerpts from interview data will be explored in the next sections, respectively.

#### 6.3.1 Regional identity construction

About regional identity in this research, because the teachers come from Aceh and their ethnicity is Acehnese, their regional identity here means their Acehnese identity. However, both of these identities here, i.e., regional identity and Acehnese identity, will be mentioned interchangeably. Generally, these Acehnese English teachers define Acehnese identity as an identity related to their Acehnese language and Islamic culture. In other words, whenever they think of Acehnese identity, what comes to their mind are their Acehnese language and Islamic culture. This can be seen from how Hanum constructed her Acehnese identity in her teaching for example, as illustrated in the excerpt below.

#### Excerpt 44

347. R: When teaching English, in what ways do you reveal your identity as an Acehnese?

348. H: It seems that we really carry it all. Because say speaking or listening, even though we  
349. should say it like native speaker does, the Acehnese [[accent]] is visible. In learning such  
350. as reading, it is very clear because I always relate to our Acehnese culture that is identical  
351. with Islam.

(Hanum, English translation, interview 2)

In the excerpt 44 above, Hanum clearly refers her Acehnese identity to Acehnese language, such as her Acehnese accent that she cannot avoid when she speaks English all the time. Here, clearly, Acehnese identity also means linguistic identity for her. Even, her statement, “it seems that we really carry it all”, shows that as if this linguistic identity constitutes her core identity, an identity that is brought alongside multiple identities. While in teaching, according to Hanum, she constructed her Acehnese identity by linking the issues in reading with Acehnese culture which she considered synonymous with Islam. For her, Acehnese culture is Islamic culture. Thus, the point here is when she is relating the issues in reading to Islamic culture, it means that she is constructing

her Acehness identity as well. The construction of Acehness identity through Acehness language and Islamic culture like this is also highlighted by Edi as in the following excerpt.

**Excerpt 45**

352. R: When teaching English in what ways do you reveal your identity as an Acehness?
353. E: The first one is with Islamic culture. The first one is *salam* [[Islamic greeting]] though,
354. then sometimes I gave slogans in Acehness language such as *bek jak cet langet nyoe*
355. *teungoh belajar, bek leu teungeut ngon jaga* and *ehh malam!* Or I connect contextually to
356. the surrounding environment a bit. Because the majority of our students are generally not
357. from the city of Banda Aceh [[they are]] more inclined to the suburbs that are still strong
358. in culture and customs.

(Edi, English translation, interview 2)

**Note:**

*bek jak cet langet nyoe teungoh belajar* (means do not go to paint the sky while learning)

*bek leu teungeut ngon jaga* (means do not sleep more than awake)

*ehh malam!* (means sleep at night!)

In the excerpt 45 above, there are three ways of how Edi constructs his Acehness identity in his teaching, i.e., by performing Islamic culture, using Acehness slogans and connecting contextually to students' own environment, which was called by Edi many times in interviews as Contextual Teaching and Learning (CTL) method. In terms of constructing Acehness identity through performing Islamic culture, Edi gave an example of doing such action in the form of giving an Islamic greeting to his students, as can be seen in line 353, i.e., *salam*. *Salam* is the utterance of *assalamu'alaikum* commonly expressed by a Muslim to another Muslim when they meet and separate from each other. Indeed, this greeting has become a culture that is ingrained in Acehness society. Even, in formal events in Aceh, including teaching, the greeting should be given as an opening and closing in speaking. Those who fail to do so or use merely other kinds of cultural greetings such as good morning, hello and so forth might be considered weird or non-Muslim, respectively. So, as Acehness people must be Muslim, they should get used to giving the greeting when they meet and separate from each other in any occasions or events, including Edi towards his students in each of his teaching activities. In short, ideally, Acehness people should give the Islamic greeting to each other in their meetings.

With regard to constructing Acehness identity through Acehness language, Edi mentioned that he used some Acehness slogans in doing so. The slogans can be seen in line 354-355. These slogans are actually funny slogans for Acehness people but are also used as a reprimand. Therefore, here,

Edi uttered these slogans to reprimand his students. The context of Edi's reprimand perhaps can be more understood as follow: *Bek jak cet langet nyoe teungoh belajar* means that 'do not go to paint the sky while learning' (do not daydream while you are learning, please focus), *bek leu tengeut ngon jaga* means that 'do not sleep more than awake' (when addressing someone (a student) who is not connected to what is being explained to him or her) and *ehh malam!* means that 'sleep at night!' (do not stay up so late that you sleep while learning in classroom). In short, for Edi, by speaking Acehnese language like this to his students while teaching means that he is constructing his Acehnese identity.

Lastly, in constructing his Acehnese identity by using the CTL method, Edi apparently described the things in his English lessons by comparing or relating them to those in his students' own locality and culture. Perhaps, this is done in order his students are interested in learning English from him since he also involves or promotes their locality and culture in his teaching. In addition, because most of his students are not from Banda Aceh city but from suburbs (such as Aceh Besar) where Acehnese customs and culture are still strongly adopted, he apparently often made the things in suburban contexts rather than those in Banda Aceh context as the examples when he explained things in his English lessons. More detailed examples of how he used the CTL method to construct his Acehnese identity in teaching can be seen in the excerpt 46 below.

#### Excerpt 46

359. E: I think the example is as I said before. Namely in overseas there is Thanksgiving. Here  
 360. we call it *Kenduri Blang*. Here it is easier for them [[students]] to know why we go to rice  
 361. field. Thanksgiving is probably known as something related to wheat and so on. Here  
 362. we go down to rice field [[and]] there is the tradition. Then there is *Maulid*. We do not talk  
 363. about Easter. We talk about *Maulid*. So, it is such traditions that often [[I talk about]].

(Edi, English translation, interview 3)

From the excerpt above, it can be seen clearly how Edi constructed his Acehnese identity through the CTL method. That is, he compared the foreign traditions in his English lesson to Acehnese traditions. For example, Thanksgiving with *Kenduri Blang* and Easter with *Maulid*. When explaining Thanksgiving to students, he also mentioned *Kenduri Blang* in order students could understand how the Thanksgiving was. Indeed, In Acehnese culture, Thanksgiving tradition is also there, which is called *Kenduri Blang*. However, there is still a difference between the two. If in Thanksgiving the party is held after harvest, in *Kenduri Blang* it is held before starting to plant rice in the field, with the hope that the harvest will be successful. However, regarding Easter, Edi did not want to discuss what it was to his students because Easter is related to religious matter other than Islam. Rather

than talking about it, Edi preferred to talk about *Maulid*, an Islamic tradition that is held to remember the birthday of the prophet Mohammed. This is because in Aceh it is very sensitive to introduce religious matters that are not Islamic, especially in educational contexts. To avoid being claimed wrong, Edi preferred not to talk about Easter when he found it in his English lesson, instead, he replaced the topic with *Maulid*. Here, Edi's identities negotiation occurred, namely between his identity as an English teacher who needs to teach the content of his English lesson to his students and his identity as an Acehnese who is fanatic with Islam. In short, it can be concluded that as long as the foreign culture is not related to any religion other than Islam, Edi would accept it and talk about it in his teaching such as the Thanksgiving. However, if the foreign culture has anything to do with religion other than Islam such as the Easter, Edi would ignore it. This kind of identities negotiation and CTL method use are also done by Hanum as illustrated in the following excerpt.

**Excerpt 47**

364. R: How do you construct your regional identity in your teaching practice?  
365. H: For example in descriptive text. If in the textbook is about Niagara Falls I [[will also talk  
366. about]] Baiturrahman Mosque. It is descriptive work right. Then for example if national  
367. [[topic]] is Borobudur Temple I do not [[talk about it]]. I do not want what for it is I am  
368. talking frankly but we know all these [[students]] are Muslims. Especially for example  
369. because indeed [[the content]] in textbook is more over there- perhaps because the  
370. authors are [[from]] Erlangga who are more to Hinduism [[and]] Buddhism. No if about  
371. religion I really do not [[want]]. More to- Know our own sites first. What for is it? @@@  
372. for example @@@

(Hanum, English translation, interview 4)

In the excerpt 47, when Hanum found in her English lesson a topic about a famous tourism object in overseas such as Niagara Falls, she also discussed with her students a famous tourism object in Aceh, that is, Baiturrahman Mosque. Obviously, this is the way she constructed her Acehnese identity in her teaching, namely by comparing foreign things in her English lesson to local things. However, when she found a topic about Borobudur Temple in her English lesson, which is a national famous object as it is the world's largest Buddhist Temple, she did not want to talk about it to her students since it is identical with Buddhism. According to her, such topic was created because the author, who is from Erlangga (a publisher of school textbooks), tended to Hinduism or Buddhism. So, she preferred to promote the sites located in Aceh itself which are generally identical with Islam, one of which is the Baiturrahman Mosque (the use of CTL method). Certainly, she did like this because her Muslim identity seems to be strong here when dealt with the religious matters other than Islam. Also, this is because the religious matters other than Islam are very sensitive to be

discussed among Acehnese people within educational contexts as mentioned in the paragraph before. In the next section, how they construct their national identity that is also part of their cultural identity will be also presented.

### 6.3.2 National identity construction

From the interview data, it is found that the Acehnese English teachers view their national identity identical with Indonesian language and cultures. Simply speaking, when they speak Indonesian while teaching English to students who are not all Acehnese or discuss the cultures of Indonesia with their students, for them, it means that they are constructing their national identity in teaching. Nisa, for example, clearly does so. This can be summarised as follow.

#### Excerpt 48

373. R: What is the influence of your national identity on how you teach English?

374. N: I used Indonesian a lot right? I used Indonesian a lot [[and]] also [[discussed]] many  
375. cultures that are maybe in Indonesian culture then coincidentally the textbook indeed  
376. raises all about Indonesian culture. Then in the 2013 Curriculum it is indeed emphasised  
377. and expected that teachers, even though teaching anything must always be connected to  
378. culture and must show their nationalism we try [to do so]. So there are parts of Indonesian  
379. nationalism and those of ethnicity.

(Nisa, English translation, interview 4)

When the researcher did classroom observations, indeed, of all the teachers, only Nisa was observed using Indonesian language a lot in her teaching. Even, she herself reminded the researcher about this with her question in line 374. Indeed, the interview with her containing this question was conducted after the researcher already observed all her classes so that she was aware that the researcher observed her using Indonesian language frequently. Nevertheless, for her here, speaking Indonesian frequently during teaching is part of her national identity construction itself. In addition, about discussing Indonesian cultures with students (i.e., the cultures of the regions other than Aceh), which is also part of her national identity construction in teaching, is also demanded by the national curriculum itself apart from her own interest. Here, teachers are required to show their nationalism in teaching in any subject they teach. That is why the national prescribed textbook that Nisa used contains various Indonesian cultures. Hence, constructing national identity in teaching English is compulsory for Nisa as it is demanded by the national curriculum. The same thing also applies to her ethnic identity as she confirmed in line 379. However, in excerpt 43 (chapter 5), Nisa had another reason why she spoke Indonesian frequently in

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classroom, namely because her English pronunciation was not like that of NES. Here, Nisa seems to contradict herself.

Regarding Hanum, interestingly, her national identity construction in teaching is influenced by her another identity, namely as an Indonesian soldier's wife. Perhaps, as a soldier, her husband is already shaped to prioritise nationalism above ethnicity and then this nationalism is passed on to her during their household life consciously or not. This is illustrated as follow.

### Excerpt 49

380. R: What is the influence of your national identity on how you teach English?

381. H: The influence? How to say. Because [[my]] husband is also a soldier though. English

382. [[textbook]] is also concerned with history [[so]] if there are texts [[about]] Kihajar

383. Dewantara, War of Independence [[for example]], here I entered [[discussed them]] too.

384. I also told them the histories of Indonesian people on how to fight for [[independence]].

385. If there is material related to it, I explain to them about the nationalism.

(Hanum, English translation, interview 3)

Perhaps, as Indonesian soldiers have their own community which also involves their wife as a member (as informed by Hanum in excerpt 50 below), and such community itself is likely diverse because Indonesian soldiers along with their wife come from different regions throughout Indonesia, their nationalism might become high and priority for them for the sake of unity, and Hanum is no exception. In addition, apparently, the nationalism of Hanum's husband that colours their family life for a long time might influence her personality as well. As a result, when she found a topic about the history of Indonesian people fighting for Indonesian independence in her lesson, such as Kihajar Dewantara who was one of them, she started to transfer her nationalism to her students by telling them about their patriotic fight. This is how she formed her national identity in her teaching, namely by discussing the cultural topics related to Indonesia (in this case the history of Indonesia) in her teaching.

### Excerpt 50

386. R: Do you have any national community?

387. H: If national [[community]] [[I have]] many because my husband is a soldier right. [[[

388. have lived in Medan. Then there are various cultures in there- even now in [[the military]]

389. dormitory [[there are]] many [[people]] from Sulawesi, Riau, Kuta Cane I mean national.

390. Javanese people are wow [quite] many.

391. R: [So] you know many people from various cultures @@@



(Hanum, English translation, interview 1)

As Nisa, Mahdi also apparently referred his national identity to national language. According to him, constructing national identity (through speaking Indonesian) and hiding regional identity (through not speaking Acehese) in teaching are in order the students who are not Acehese keep respecting and loving him since by doing so he does not seem to accentuate his race and ethnicity in teaching, i.e., Acehese. That is why Mahdi needed to balance between his regional identity and national identity construction in his teaching. This can be clarified in excerpt 51 below.

**Excerpt 51**

392. M: If I cover [[my]] identity when I teach English, this is solely in order our students who  
 393. are not Acehese, will respect us more meaning that we do not accentuate race and  
 394. ethnicity though so we accentuate Indonesian nationality more. So since we cover it up  
 395. we do not reveal it of course [[they]] will like us more. However on its way [[in reality]] still  
 396. we do not consider such things. Just need a balance though we do not want to highlight  
 397. [[it]] we do not highlight or hide [[it]]. Just automatically. When we need to tell something  
 398. in this regional language, [[this is]] because there is a relationship with language, [[so]] just  
 399. say it because it is knowledge though. But here there is nothing more highlighted because  
 400. there is no any ethnicity here. Only lessons. Only taking lessons and also because I do not  
 401. know much about the language of Javanese ethnic, I cannot take the examples from the  
 402. language of other regions [[Javanese language]].

(Mahdi, English translation, Interview 2)

The construction of Mahdi's regional identity, according to him, is actually done automatically. This means that this construction is carried out unintentionally by him and really depends on the contexts or topics he deals with. For example, when he had to explain some English words by giving examples from Acehese words, he would do so, which also means that he was constructing his regional identity. However, according to him, even though such regional identity construction through Acehese language occurred, it did not mean that he intentionally highlighted his regional identity in front of his students. Such word comparison was merely for the sake of sharing his linguistic knowledge. In addition, for him, if he has to take some Acehese words as examples to explain about English words, it is merely because he just knows Acehese language and does not know about other indigenous languages such as Javanese. In conclusion, Mahdi keeps trying to accentuate his national identity in his teaching even though his regional identity appears by itself.

Nonetheless, there seems to be a contradiction here because previously the teachers stated that in teaching their regional identity was more important than their national identity (see excerpt 47

as one example), while now they seem to emphasise that in teaching their national identity is more important than their regional identity. Actually, it is important to clarify here that, as mentioned earlier, for these English teachers, when they say 'Acehnese identity' (regional identity), they generally mean that it is either their 'Muslim identity' or their 'use of local language'. However, they construct both of these identities according to the contexts they encounter. For example, since their 'Muslim identity' is so strong, so when there are some national issues in their lesson that contradict their Islamic values, they prefer to construct their Acehnese identity that is considered identical with the 'Muslim identity' rather than their national identity. Even, they avoid themselves to be attached to such issues and do not consider the issues as part of their national identity. However, when the national issues are merely about the matter of unity or nationalism and not related to any religious matters other than Islam, such as just speaking Indonesian language, they emphasise that their national identity is more important than their Acehnese identity that here constitutes their use of local language. In the next section, the other cultural identity construction of these teachers, namely global identity construction, will be also explored.

### 6.3.3 Global identity construction

All the Acehnese English teachers do have a global identity and interestingly it influences how they teach English to their students. For Edi and Mahdi, their global identity is in fact an identity shaped by their membership of a global community, whereas for Hanum and Nisa, their global identity is an identity related more to their personal interest. Regarding Edi, for example, he stated that his global identity as a Milanisti, the global fan of an Italian football club called AC MILAN, had impact on his teaching. This can be illustrated in the following excerpt.

#### Excerpt 52

403. R: What is the influence of your global identity as a Milanisti on how you teach English?  
404. E: There is [[influence]] because sometimes I brought [[the issue about]] for example Milan  
405. that drew against Intermilan yesterday [into the classroom]]. Then some students who  
406. possibly did like football [[but]] disliked my club we would precisely confront [[each other]]  
407. and discuss it.

(Edi, English translation, interview 4)

From the excerpt above, it can be seen that because he is the fan of AC MILAN, apparently, he likes to bring the issues of the club into his classroom when he is teaching English, one of which is about the club's match with another club. As a result, those students who disliked his club would be tempted to confront him and finally both of them would have a discussion of it in the class.

Apparently, this is what Edi wants, namely encouraging his students to speak English actively by talking about the things related to their personal interests.

Regarding Mahdi, his global identity as a member of Tablighi Jamaat, a global Islamic missionary movement adopting the concept of self-reform among Muslims and totally excluding any politics and militancy, really helps him to be more patient when teaching English to indiscipline students. This can be summarised as follow.

### Excerpt 53

408. R: What is the influence of your global identity as Tablighi Jamaat on how you teach  
 409. English?  
 410. M: Perhaps we are more as I said before there is patience, there is hospitality, we face  
 411. these naughty children [[students]] prosaically. We give views to them about what is good.  
 412. We can accept their shortcoming [[and]] weakness though [[and]] maybe without this we  
 413. will be stressed [[and]] teachers are also stressed seeing such naughty child [[student]] is  
 414. not entering the class ok. He or she takes part in the learning as he or she pleases. So it is  
 415. very helpful we are more mature more able to accept this student. It is understandable  
 416. that he or she stays in a dormitory. There are things beyond like x factors for example he  
 417. or she arrived late because he or she stayed at this dormitory, [[in which]] he or she slept  
 418. late. [[He or she]] joined friends who did not sleep [[at night]] so that in the morning he or  
 419. she did not enter the class. So these are indeed the factors of the students who study in a  
 420. boarding [[school]]. Then they also have [dormitory] coaches actually the coaches take  
 421. actions on them to make them disciplined right. We sometimes are only limited to giving  
 422. advice. [[Regarding]] punishment sometimes we give punishment. The punishment is for  
 423. example [[I said]] “do not enter the class [[because your]] shirt is opened [[so]] please put  
 424. [[the bottom part of the shirt]] back into your trousers”. Sometimes we asked why [[he or  
 425. she]] used slippers. Because he or she got ingrown nail he or she said or his or her shirt  
 426. was lost [[because]] it was worn by [[his or her]] friend or there are many things that are  
 427. x factors but we face these- that this is a weakness and logic. He or she stays in a dormitory  
 428. [[so]] many can happen like this.

(Mahdi, English translation, interview 4)

Indeed, as the members of Tablighi Jamaat worldwide are trained to deal with many Muslims with different characters, they mostly have become patient and humble individuals, no exception to Mahdi. In the excerpt 53 above, Mahdi did show these kinds of characters by not problematising his bad students. Even, he considered their indiscipline acts as normal things that he should deal

with and it is his duty to advise them to be good individuals. In addition, in viewing the shortcomings and weaknesses of the naughty students, Mahdi wisely related these to the common problems that these students usually had as those who stayed in a dormitory. This Mahdi's attitude is that taught to the members of Tablighi Jamaat when they see the shortcomings of others. That is, when they see others' shortcomings, they should present others' weaknesses in front of their eyes. For example, when people do something wrong, perhaps it is because they do not understand it is wrong or because they have some weaknesses. Here, Tablighi Jamaat people generally tend to see others' goodness rather than just badness. Moreover, even though the students' dormitory coaches are actually responsible for making them disciplined, Mahdi still wants to take part in making them disciplined during his teaching (such as by giving them advice and punishments described by him in line 421-422 and 422-424, respectively). This is also because of his global identity as the Islamic missionary who should guide people towards good deeds. In short, due to this global identity, Mahdi is able to view his bad students from a different perspective and be patient in guiding them to be righteous individuals during his teaching.

With respect to Hanum, in another interview, she ever claimed that her global identity was a person of humanity. She also ever said that her heart was linked with that of those who struggled for humanity in the world. However, this humanity community is only her 'imagined community'. When she was asked what humanity community she joined, she said that she did not join any kind of it. However, as Edi above, Hanum also brought the issues in relation to her global identity into her teaching, as shown in the excerpt 54 below.

**Excerpt 54**

429. R: In terms of your global identity as a person of humanity, how do you construct this  
430. identity when teaching English?  
431. H: What I like for example is Ronaldo [[so]] I introduce about him to them. Recently for  
432. example when I got information that Martunis was taking a police test I told them @@@  
433. I mean he was a Portuguese player [[but]] now he was taking a police test in our Regional  
434. Police for example. He was raised by Ronaldo he is the son of the Tsunami.

(Hanum, English translation, interview 4)

Obviously, Hanum admired a professional Portugal football player named Christian Ronaldo for his goodness to adopt Martunis, a seven-year-old boy who was a Tsunami survivor on December 26, 2004. At that time, when Martunis was found stranded on a beach in Banda Aceh for 21 days, he was wearing a Portuguese football team T-shirt. When the photo of the Portuguese T-shirt appeared in the news, Christian Ronaldo felt sympathy for him. He then adopted Martunis and

made him as a Portugal football player later on. So, in her teaching, she told her students about Christian Ronaldo with regard to the good deed and the update news about Martunis who was taking a police test in Aceh. Apparently, she told her current students about this humanitarian story because most of them did not know about it. When the disaster happened, they were still kids or not born yet. Also, perhaps, she told them about such humanitarian story in order they could take moral lessons from it, in addition to her own personal interest about it.

About Nisa, she stated that her global identity was a writer. For her, as a writer, other writers in another part of the world are her soul mates. This is because according to her, among writers, they often write about the same things so that they inspire each other regarding the things they are writing about even though they are in different places or contexts. This can be illustrated as follow.

#### **Excerpt 55**

435. R: Do you have a global identity?

436. N: I am in writing community.

437. R: Writing.

438. N: In the writing community we are soulmates if according to our language though. If

439. according to the language of writer it is a soulmate [[because]] when they are on the other

440. end writing something about family for example, I am here in Aceh writing about that too

441. [[and]] when suddenly we exchange a blog or whatever, he or she reads [[and said]] “oh

442. how come the same though? I really need [[this]]- oh I am having a problem like what you

443. write”- as if he or she knew that on the other end there was his or her brother or sister

444. feeling as he or she did. So writing community.

(Nisa, English Translation, Interview 2)

In relation to her teaching practice, in fact, she often writes specific articles and short stories on her blog and Facebook for her students to read and learn. This is how she constructs this global identity in her teaching practice. This can be further described as follow.

#### **Excerpt 56**

445. R: Why do you want to write articles on a blog for students?

446. N: Why though.

447. R: What is the purpose to put them there?

448. N: Because child [[student]] now prefers to read something that is connected to his or her

449. gadget rather than that in a book after we print it, he or she plays it because indeed every

450. day he or she holds it so if we write [[something]] on Facebook, it seems that more

451. [[students]] read it rather than we paste [[it]] on the bulletin board. Whereas the story is  
452. the same or we already pasted it on the bulletin board but they never seem to know when  
453. we write it again on Facebook on its notes or blog. [[Then]] we sent the link to Facebook  
454. which is a lot of them [[have]]. I just find out how they want to read the way they like.  
455. R: About the content of the stories that you wrote, were there cultural or religious values  
456. in it or?  
457. N: There is about religion. Is there about Acehese culture? There is also. There is but  
458. special and not in all the stories are about Aceh but yesterday because we learned about  
459. history, and coincidentally there was a competition, this is a coincidence as well, so I wrote  
460. about Aceh. The Acehese dance was in a narrative form [[for example]]. Then because  
461. these children [[students]] are in a period where they tend to like the opposite sex, there  
462. are few about religious stories. Which contain the advice [[related to it]] then when exam  
463. will be there, I share about the danger of cheating but in the form of story. I do not  
464. make it in the form of points such as this and this no [[it is]] always in the form of story  
465. and those who have already graduated said “why only now do you write that story? Why  
466. not at my time?” I think he or she felt it. [[He or she thought]] “If I knew it earlier, I might  
467. not do it” and they prefer the way like that [[and]] do not like to be patronised we know  
468. right, children today do not like to be advised this and this. [[So I]] make a story ...

(Nisa, English translation, interview 3)

Based on the excerpt above, it can be understood why Nisa utilised her stories posted on her blog or Facebook when teaching her students. The first reason is because her students tend to read what can be accessed through their gadget rather than what on paper is. Therefore, by sharing the stories with her students through her blog and Facebook, the information and moral guidance that Nisa wants to address according to the current issues/contexts that her students are experiencing, such as those in line 458-460 and 461-463, can be delivered effectively. Indeed, Nisa is always concerned with her students' morality because Nisa does view herself as a moral guide, as previously examined in chapter 5. That is why if she finds a right time to guide her students' morality, she will do so, not only during her teaching in classroom, but also in her writings. For example, as her students had begun to like the opposite sex, it seems that Nisa was concerned with dating as it is forbidden in Islam. Therefore, Nisa tried to indirectly remind her students about the badness of this act through the story that she wrote for them, just for the sake of guiding them. The second reason is Nisa seems to understand the character of the youngsters in Aceh today, i.e., they do not like to be dictated or advised directly. So, Nisa believed that by sharing her advices in the form of stories, her students would indirectly read the advices inserted in the stories. This kind of method in fact has been proven effective, which was known by Nisa through the good feedback that she got from her

graduated students with regard to her advices in her stories (see line 465-466). In the next section, how they construct their cultural identity in reality, i.e., in their classroom, will be described.

## Section 2: Data analyses from classroom observation

This section presents the data analyses gained from classroom observation. How the classroom observation was conducted can be seen briefly in chapter 5, section 2. In the observational data, the pre-existing sub-theme and codes in interview data are also found, which then outline the organisation of this section. They can be further described in the Table 6.2 below.

Table 6.2 Sub-theme and codes from classroom observation

Research question	Sub-theme and codes (classroom observation)	
c. How do these teachers perceive their cultural identity construction (their regional, national and global identity construction) in their teaching?	6.4 Cultural identity construction	Sub-theme
	6.4.1 Regional identity construction	Code
	6.4.2 National identity construction	Code

## 6.4 Cultural identity construction

Regarding the Acehnese teachers' cultural identity construction in classroom observational data, only the information about the construction of their regional and national identity are there, whereas that of their global identity construction is not found. That information will be provided in the following sections, respectively.

### 6.4.1 Regional identity construction

In this section, how the four Acehnese English teachers construct their regional identity in actual teaching will be explored. Here, some of the points explained by them in interviews with regard to how they construct this identity in fact can be clearly observed in their actual teaching as well, such as speaking Acehnese language, performing Islamic culture/teachings and connecting contextually to their local context (using CTL method). Edi, for example, constructed his regional identity in actual teaching by speaking Acehnese language. The detail of this can be seen in the following notes.

#### Excerpt 57

469. The teacher used Acehnese language many times, such as when making jokes, praising  
470. and motivating students. About making jokes, as one example, he did so by explaining

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471. an English word by using an Acehnese word that has the slightly same pronunciation as  
472. the English word does but its meaning is very different from that of the English word. That  
473. English word is 'succumb', which is pronounced as /səkʌm/, while that Acehnese word is  
474. 'seukeum', which is pronounced as /səkəm/. So, here, when the teacher found the word  
475. 'succumb' in the textbook, he asked his students what it meant. When they said that they  
476. did not know, he made a joke by saying that 'succumb' meant 'seukeum' and then they all  
477. laughed. In terms of praising students, for example, when one of his students could read  
478. an English sentence well, he praised the student by using Acehnese language, such as by  
479. saying *lagak that lagoe, nyan ka ku pateh*. Lastly, regarding motivating students, for  
480. example, he encouraged this praised student to be constantly like that by saying *nyan bek*  
481. *gadoh le beuh!*

(Edi, classroom observation 2)

### **Note:**

*seukeum* (means husk)

*lagak that lagoe, nyan ka ku pateh* (means very good in fact, I just believe it)

*nyan bek gadoh le beuh!* (means do not lose it ok!)

In this class, Edi spoke Acehnese language a lot rather than English. This is because this class, as clarified by Edi in the excerpt 58 below, was a 'compulsory class' where its students' English proficiency is low. While in another kind of class called an 'interest class', according to Edi in the excerpt 58 below, its students' English proficiency is high so that Edi speaks English a lot there. This can be further illustrated as follow.

### **Excerpt 58**

482. E: Because I teach in a compulsory class. This means that the English literacy level [[of the  
483. students]] is low. While in an interest class that [[of the students]] is higher. Because they  
484. do take English as a specialisation whereas this class is a compulsory class. The two classes  
485. that you observed in the morning are compulsory classes. However on Friday it is an  
486. interest class. Here I am worse. [[!]] use English nearly 90%. [[Whether]] they like it or not.  
487. Because it is the demand of an interest class. Regarding the compulsory classes, he or she  
488. just comes in and feels glad are already enough.

(Edi, English translation, interview 3)

In addition, perhaps, in that compulsory class, Edi communicated with the students by using their native language in order they felt that they could also learn English through their own mother tongue (not necessarily having to speak English well when learning English). As a result, the



communicative atmosphere between him and his students in the class could still exist. Indeed, if Edi had kept forcing himself to speak English to them while their English proficiency was that low, perhaps there would have been a possibility that they would be passive during teaching and learning so that the atmosphere of intimacy between the teacher and students in the class would not come true. Lastly, Edi spoke the students' L1 when making jokes or praising and motivating them in order they also felt that their L1 was also privilege in the class, let alone Edi's and their L1 are the same. In other words, this is part of Edi's solidarity shown to his students.

Regarding Mahdi, it was observed that he contextually connected a topic in his lesson to local context (using the CTL method) as a way of constructing his regional identity in teaching. For example, after he and his students finished reading a text about coffee for finding out the answers for the questions related to this text, he told his students about the history of coffee plant in Aceh. This is illustrated in the notes below.

#### **Excerpt 59**

489. It was seen that the teacher and students were discussing the questions of a national  
 490. exam held in the past. When they arrived in a reading section, they would  
 491. answer the questions related to the passages in this section. At that time, one of the  
 492. passages that they were dealing with was about coffee. Here, after the teacher and  
 493. students had successfully found the answers for the questions related to this reading, the  
 494. teacher then suddenly started to tell the students about the history of coffee in Aceh. He  
 495. said that actually the coffee plants in Aceh were originally brought by the Dutch to be  
 496. planted in Aceh, precisely in Gayo, central Aceh. He then added that this happened during  
 497. the war between Aceh and Netherlands in the past.

(Mahdi, classroom observation 3)

In an interview held after the notes of the third classroom observation above were taken, when Mahdi was asked why when teaching in the classroom he related the topic of coffee in the lesson to a history related to Aceh, he answered that it was because he liked the history of Aceh. That is why perhaps when there was a topic in his lesson that could be related to the history of Aceh, he would do so. This is what can be found about Mahdi in reality in terms of how he contextually connected his lesson to local context for the sake of constructing his regional identity, namely by relating a particular issue in his lesson to the things related to Aceh.

Hanum and Nisa are those who were observed performing Islamic teachings as their way of constructing their Acehnese identity in real teaching. This is known by the researcher because they ever explained it in an interview held before and after the researcher observed their classes.

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Hanum, for example, her apology at the end of each teaching is one of the ways she revealed her Acehnese identity in actual teaching, while Nisa, did so by giving moral advices to her students. How these two actions are related to Islamic teachings will be explained in the next paragraphs. Yet, these two actions are illustrated in the following interview extracts and notes, respectively.

### Excerpt 60

498. R: What is the influence of your ethnicity on how you to teach English in class?  
499. H: @@@ the influence is carried over because we are Acehnese so we surely bring our  
500. culture everyday when teaching English to children [[students]].  
501. R: About what for example?  
502. H: For example when entering the class we prayed first however all of us spoke English.  
503. [[I said]] “Before starting our learning today it is better for us to pray before” like that.  
504. R: So [[the example is]] prayer?  
505. H: Yes prayer then the closing was also like yesterday the formula is apologising for all the  
506. shortcomings right.

(Hanum, English translation, interview 4)

### Excerpt 61

507. In all the two classes that were observed, it was found that the teacher always asked for  
508. forgiveness from her students in English at each closing of her teaching, such as by saying  
509. “forgive me for my mistakes”.

(Hanum, classroom observation 1 and 2)

### Excerpt 62

510. R: When teaching English, in what ways do you reveal your identity as an Acehnese?  
511. N: We always connect the way of teaching to the norms in our environment and culture  
512. like the previous example, writing a question sample, about cheating. For example [[here]]  
513. I make an adjective clause, then I write the example [[about cheating]] directly connected  
514. to it. For example about cheating [[and]] things that are not good we immediately write  
515. them there [[in the form of adjective clause]]. So there is a culture in each learning and  
516. there is advice that is instilled in it ...

(Nisa, English translation, interview 2)

Regarding Hanum, the researcher did not see the prayer that she mentioned in line 502 during the classroom observation. However, her closing with apology when ending her teaching activity in the

two classes was seen by the researcher. Apparently, there are two reasons why she did this. Firstly, it was because she felt that she could not properly teach English to her students, especially with regard to the English knowledge that she taught them. Secondly, because there might be her behaviours or expressions that were inappropriate when she scolded or reprimanded them. This kind of attitude, i.e., asking forgiveness from people, is indeed that taught in Islam. In Islam, it is believed that if people do not forgive one in this world when one does not fulfil their rights as one should or when one does wrong things to them, they will demand one in the hereafter before Allah. As a result, the sin of such evils can cause a trouble to one, which in turn can lead one to enter the hell. That is why Muslims should be also concerned with their mistakes towards human beings because it is harder to get forgiveness from human beings than God. God can forgive anyone easily because as we know He is indeed the most merciful, whereas human beings generally cannot forgive others easily. Thus, apparently, it is these reasons that caused Hanum to apologise to her students always at the closing of her teaching.

In the case of Nisa, the moral advice she instilled in her students that was directly observed by the researcher as her way of constructing her regional identity in teaching was only that quoted in excerpt 30 (see chapter 5) regarding sincerity. Indeed, this is the overlapping code found in this study, namely the code for both *teacher as a moral guide* and *regional identity construction* of Nisa in teaching. Moreover, giving moral advice to others as Nisa did here is part of performing Islamic teachings as well. This action is also categorised as a religious deed in Islam because there is also a specific commandment in Islam with regard to this action, namely it is compulsory for Muslims to invite people to do good deeds and prevent them from doing forbidden things, and giving moral advice to others like that is certainly part of this commandment. That is why Nisa did so even in her teaching because as a Muslim she is required to perform Islamic teachings in all aspects of her life. In the following section, how these teachers construct their national identity in their actual teaching will be explored as well.

#### **6.4.2 National identity construction**

During the classroom observations, the researcher only found one of the ways that these Acehese English teachers use in constructing their national identity reported by them in interviews, namely speaking Indonesian language. However, it should be noted here to what extent they used the national language in their real teaching. In fact, based on the observations, all of them often used this language mostly for the sake of giving warnings and explaining things in detail during their teaching. When they were speaking English to their students, for example, suddenly whenever they wanted to give warnings and explain things in detail, they would switch their English language to

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Indonesian language straightway. The example of these two common actions can be represented from the notes taken from the classroom observation done in Hanum's and Mahdi's class as follow.

### Excerpt 63

517. The grammar lesson that the teacher was teaching in this class was conjunctions. Here,  
518. she introduced different conjunctions to her students by displaying several English  
519. announcements containing conjunctions. It was done through power point presentation.  
520. Then, while explaining how to use the conjunctions in sentences, the teacher sometimes  
521. called on some of her students to read the announcements loudly and then translate them  
522. into Indonesian. Here, she did all these things in English. However, when she suddenly saw  
523. some of her students were sleeping, i.e., by lowering their head onto the table, she  
524. spontaneously reprimanded these students in Indonesian language by saying, "*yang lain*  
525. *jangan tidur!*"

(Hanum, classroom observation 1)

#### Note:

*Yang lain jangan tidur!* (means others do not sleep!)

### Excerpt 64

526. In this class, it was observed that Mahdi spoke English a lot from the beginning until the  
527. end. Most of his students here liked to respond to him in English as well. Only few of them  
528. did so in Indonesian. Both the teacher and students were discussing in English the  
529. questions of a national exam held in previous years. However, sometimes Mahdi  
530. suddenly stopped speaking English and instead spoke Indonesian. These times were when  
531. Mahdi explained some things in details to his students. For example, in one occasion, there  
532. were some names of diseases listed in a reading that his students had to pay attention to  
533. because they were the answers of some questions. Here, Mahdi explained about some of  
534. the diseases to the students, such as what blood pressure and cyst were, in Indonesian.

(Mahdi. classroom observation 3)

In excerpt 63, it is clearly seen that Hanum switched from English to Indonesian language when she meant to give an assertive reprimand to her students. Perhaps, if she had done so by using English, those sleeping students would have not felt that she was seriously annoyed with their sleeping act. Indeed, it is easier for one to understand what others really imply when others speak one's own language. Regarding Mahdi, in excerpt 64, it can be clearly seen as well why he suddenly preferred to speak Indonesian than English to his students, namely because he wanted all his students to

understand some important points from what he explained. Apparently, if he had explained those things in English, some of his students might have misunderstood him because of his own mistakes in explaining those things or his students' own weaknesses in understanding his English. In the next section, the data analyses derived from teacher journal regarding how the teachers in this study perceive their cultural identity construction in their teaching will be presented.

### Section 3: Data analyses from teacher journal

This section provides the data analyses generated from the Acehnese English teachers' journal. In this data, the pre-existing sub-theme and codes in interview data are also found, as can be seen in the Table 6.3 below.

Table 6.3 Sub-theme and codes from teacher journal

Research question	Sub-theme and codes (teacher journal)	
c. How do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?	6.5 Cultural identity construction	Sub-theme
	6.5.1 Regional identity construction	Code

## 6.5 Cultural identity construction

In the journal data, with regard to how the teachers in this study perceive their cultural identity construction in their teaching, it is found that all of them only describe about their regional identity construction in their teaching, which is highlighted in the next section.

### 6.5.1 Regional identity construction

As mentioned above, in their journal, the Acehnese English teachers only describe about their regional identity construction in their teaching. There is no any reflection from them here as to their national and global identity at all. Even, some of them such as Nisa and Hanum regard their Acehnese identity as their core identity in their teaching practices. This can be clarified below, respectively.

#### Excerpt 65

535. Regarding teaching style, actually I am not really aware of the style that I use but it seems  
 536. that the style of Aceh is very attached to my teaching style.

(Nisa, English translation, teacher journal)

**Excerpt 66**

537. Although it is not intentional, the elements of this culture will always be involved  
538. in my actions because after all this culture has been closely attached to myself as well as  
539. the environment where I live.

(Nisa, English translation, teacher journal)

**Excerpt 67**

540. When people see my face, people will guess I am an Acehnese and that is true. They said  
541. that my face was very Acehnese. Therefore, my Acehnese style is deeply embedded in  
542. myself as well as in my daily life. Likewise when I teach, both of my accent and gestures  
543. are strongly influenced by the climate of Aceh.

(Hanum, English translation, teacher journal)

The excerpt 65 and 66 above are the chunks of data written in a separate paragraph by Nisa in her journal. From both excerpts, it can be seen that Nisa does confirm that her teaching style consciously or not is highly influenced by Acehnese culture. This culture, for her, has been part of her personality. Even, the environment where she lives also adopts this culture. As a result, because she is always immersed with this culture, it certainly becomes her cultural identity and indeed strongly influences the way she teaches, such as her bringing the elements of it into her classroom.

Regarding Hanum, as in the excerpt 67, Acehnese identity for her is her important identity. How she defines her race and how her race is defined by others are closely attached by her to Acehnese ethnicity. Then, how she lives her life is also attached by her to Acehnese culture. About her teaching, she confirms that the parts of her identity that she always brings into her teaching are her Acehnese accent and gestures, which are influenced by the context of Aceh itself. Indeed, as confirmed earlier by her in interview, her Acehnese accent is always salient when she speaks English in classroom (see excerpt 44). In terms of the gestures, perhaps, the gestures that she means here are those commonly performed by Acehnese people when they are teaching or performing a teacher role. For example, not cheerful and not laughing much while speaking, walking with authority in classroom, not nodding while listening and not using hand gestures as well as not smiling much when interacting with students. Indeed, obviously the researcher did see the four English teachers in this study performed these kinds of gestures while teaching in classroom. Apparently, they performed these gestures in order they remained respected by their students because, as known, teachers in Aceh are viewed as a moral guide. Therefore, they always try to

behave before their students as a proper teacher, including avoiding childish gestures such as a cheerful and much laughing act.

With regard to Mahdi, it can be concluded through his journal that the way he constructs his Acehnese identity in teaching is by comparing some English words to Acehnese words while teaching English pronunciation to his students. In other words, he is constructing his Acehnese identity when he is sharing his Acehnese linguistic knowledge to his students. This can be summarised in the next excerpt.

### Excerpt 68

544. In teaching pronunciation, I take the example of Acehnese vocabulary to compare with  
 545. English vocabulary. For example in Acehnese language, pət and phət. Both of these words  
 546. are different in terms of meaning just because there is a "h" eruption. Whereas in English  
 547. the sound for "key" either with erupting "h" or not does not change the meaning of the  
 548. word. Many more examples like this. There are also several words in Acehnese and English  
 549. that are closed, for example, "rod" and "road" which have the same meaning, i.e.,  
 550. "road". And some Acehnese words have a different meaning from English words, for  
 551. example, "get, let, me, you". And the Acehnese idiom that can be translated like "cet  
 552. langet" - "paint the sky" which means daydreaming. There are also a number of discourse  
 553. analyses such as "poh padum jino?" (what time is it now?). It is answered with "goh lom  
 554. bang luho" (Zhur Azan is not called out yet).

(Mahdi, English translation, teacher journal)

### **Note:**

*Pət* (the sound of the word 'peut', which means four)

*Phət* (the sound of the word 'pheut', which means chisel)

*Get* (means good)

*Let* (means to chase)

*Me* (means cat)

*You* (means to order)

By giving some comparisons between Acehnese and English words to students as in the excerpt above, actually Mahdi only means to make his students interested in and not tired of learning English from him. So, he gives them some interesting examples of the same and different things between Acehnese and English words just for fun while sharing knowledge. Besides, he also wants to show his students that some Acehnese words are more complex than English words. In addition, he intends to make his students realise that Acehnese people consciously or not also understand

discourse analysis since they use it in their daily conversation. Indeed, when learning English, English learners are usually taught by their English teachers to understand some meaning by inferring it through its contexts. So, Mahdi here also wants to show his students that we also do so with Acehnese language. Thus, he gives an example of this with a question and answer commonly used in daily Acehnese conversation, as can be seen in line 553-554.

Lastly, in Aceh, and in other Muslim places, *Azan*, i.e., the call to pray, is sounded out of mosques and Muslims make it as a time reminder as well. As Muslims must pray five times a day, the call is also sounded out of mosques five times a day, such as in the time of *Fajar* (dawn), *Zuhr* (after midday), *Asr* (afternoon), *Magrib* (sunset) and *Isha* (night). So, when we ask what time it is now and someone says to us '*Zuhr Azan* is not called out yet', we understand that this means the time right now is not after midday yet. Because in Aceh the *Zuhr Azan* is usually called out around 12.30, so when it is said '*Zuhr Azan* is not called out yet', it means that the time right now is still before 12.30. This kind of answer is also usually used for the other times of prayers, such as '*Asr Azan* or *Magrib Azan* is not called out yet'. Thus, for Mahdi, telling the knowledge of Acehnese language to his students while teaching them English, whether it is for fun or sharing knowledge, is part of his ways in constructing his regional identity in teaching.

About Edi, it is found in his journal that he constructs his Acehnese identity in teaching by involving Acehnese culture in the form of funny Acehnese words or slogans and CTL method, as also mentioned by him in interview (see excerpt 45). Indeed, he uses this way in order his students do not get bored when learning English from him instead are interested in it. Even, interestingly, Edi sometimes tries to explain those Acehnese slogans in English for his students. This can be illustrated in the excerpt below.

### Excerpt 69

555. I teach English with Acehnese culture by involving a number of funny slogans or words in  
556. the Acehnese language that I interpret in English. So that this is easily understood by  
557. students. Usually I help students learn English by providing materials that are easily  
558. recognisable or learned by students, especially those from local contexts. Actually, there  
559. are many limitations that I face in teaching, especially those related to teaching materials  
560. containing local culture. This is due to the lack of available English language reading  
561. resources for such purpose. As for my strength/advantage now in teaching, I am able to  
562. integrate local materials into English language materials.

(Edi, English translation, teacher journal)



From the excerpt above, another important point that should be noted is for Edi, connecting contextually English lessons to local contexts (using CTL method) is his strength in teaching English. Here, rather than telling students the things in English materials that they never know or find in their local contexts, it is better for Edi to tell them the things that they know or can find in their local contexts. One of the examples made by Edi with regard to this action can be seen in his comments in excerpt 46 regarding his explanation about Thanksgiving with *Kenduri Blang* to his students. However, he himself realises that the difficulty that he still finds with regard to this CTL method is the lack of teaching materials that integrate local culture into English materials, which in this case is the Acehese culture into English materials. Therefore, because of this limitation, apparently, Edi himself creatively integrates Acehese culture into his English materials. Next, the conclusion and summary of this chapter will be provided.

## 6.6 Conclusion of summary

The Acehese English teachers' cultural identity does influence their teaching practices. This can be seen from the report that they give about their regional, national and global identity construction in their teaching. In terms of how they perceive their construction of these three identities in their teaching, there are some similarities among them. Firstly, all of them perceive that the way they construct their regional identity in teaching is by performing Islamic culture, speaking Acehese language and relating the topics or issues in their lessons to local context. Secondly, about their national identity construction in teaching, they perceive that they do it by speaking Indonesian language as well as discussing Indonesian cultures. Lastly, in terms of their global identity construction in teaching, for Edi and Mahdi, how they perceive it is the same, i.e., by relating to their membership of a global community. Whereas for the other two, Hanum and Nisa, how they perceive it is also the same, i.e., by referring to their personal interest.

However, among the three cultural identities, their regional identity is the most influential identity in their teaching. Evidence for this is derived from the fact that this regional identity is always present in all of the three types of data, interview, classroom observation, and teacher journal. This regional identity then consists of their 'Muslim identity' and 'use of local language'. Here, whenever they think of their regional or Acehese identity, what comes to their mind can be either their 'Muslim identity' (Islamic culture/teachings) or 'use of local language' (Acehese language), according to the contexts they encounter. However, between the two, their Muslim identity is their core identity because it is always constructed by them in any contexts. Even, another identity of them such as national identity is constructed through a negotiation with their Muslim identity. For example, if their national identity (such as national cultures) will contradict their Muslim identity (Islamic culture/teachings), then such national identity is not constructed by them. Yet, if their use

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of local language contradicts their national identity (such as unity or nationalism), then their regional identity in the form of local language use is not constructed by them. This shows that 'use of local language' is not a core identity for them.

## Chapter 7 Discussion

### 7.1 Introduction

The chapter seeks to discuss the key findings from the analyses of both teacher identity and cultural identity construction of Acehese English teachers provided in chapter 5 and 6 respectively from the viewpoint of related theories and empirical studies in order to see how this study is in relation to existing theories and similar studies. It also elaborates the key findings and relates them back to literature review to gather insightful information regarding the concept of identity in general and that of teacher identity and cultural identity in particular. Then, the relationship between teacher identity and cultural identity will be explained. In addition, some of the 18 values within the K-13 Curriculum that are relevant with the analyses in this study will be highlighted as well. Finally, the conclusion and summary of this chapter will be drawn from the important points of this discussion.

### 7.2 Teacher identity construction

As mentioned earlier in chapter 1, teacher identity has increasingly received much attention from researchers since the last two decades, such as Connelly & Clandinin (1999), Franzak (2002), Le Ha (2008), Baurain (2013), Barkhuizen (2016) and Boraie et al., (2018). This is because there is a relationship between teacher identity and teaching practice. However, in order to see how the relationship is, the process of teacher identity construction in teaching practice itself is very important to be investigated (see Le Ha, 2008). Thus, based on this purpose, this study seeks to explore the process of teacher identity construction in teaching practice.

This study revealed that the participants performed four roles as the process of their teacher identity construction, namely teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker. These four roles are the commitments that they make as positionings in their teaching. As Fairclough (2003) argues that “what you commit yourself to is a significant part of what you are” (p. 166), the commitments above become the important indicators of these English teachers’ identity. In addition, as mentioned in chapter 2, how teachers view they are will affect the way they teach their students (Goh, 2015). As these English teachers view themselves as the four roles above, definitely how they teach their students is based on the four roles as well. However, the four roles are influenced by their different identities. That is, the first three roles are influenced by their religious identity as a Muslim, while the fourth role is influenced by their professional identity as an English teacher. A detailed discussion of the four roles will be presented in the next sections, respectively.

### 7.2.1 Teacher as a moral guide

Widodo et al., (2018) believe that language teaching has connection to ideologies, which can be cultural, political and moral (see chapter 3). In other words, according to them, as stated in chapter 3, “language teaching is not value-free” (Widodo et al., 2018, p. 2). In relation to ELT, however, Johnston (2003) takes a rigid perspective, in which he views ELT “as fundamentally and primarily moral in nature” (p. 13) (see chapter 3). This claim is not always true because, as ELT is conducted by English teachers, not all English teachers make efforts on morality in their teaching (see chapter 3). Perhaps, only few of them who might see that way, one of which is found in this study in which all the English teachers did make moral efforts on their students through which they viewed themselves as a moral guide. Here, for these teachers, guiding students’ morality plays an important role in their teaching rather than just transferring English knowledge to the students because teaching itself for them is, as Buzzelli and Johnston (2002) point out, “a fundamentally moral activity and that classrooms are places where values are played out” (p. 19). In addition, in performing this moral guide role, the teachers conducted three activities as the moral efforts in their teaching, i.e., advising students, building character in students and dealing with contradictory issues. However, in doing so, they make their Islamic beliefs as the main reference. Here, as mentioned in chapter 2, teachers’ beliefs influence teachers’ practices (Buehl & Beck, 2015). In short, their teacher identity as a moral guide is highly influenced by their religious identity as a Muslim.

With regard to advising students, the teachers in this study had made this activity as their habit in their teaching practice. Whenever they think that they need to advise their students in relation to morality, they will do so. For example, when they saw a wrongdoing committed by their students in front of them, they would straightway advise them to behave properly according to Islamic teachings (see excerpt 2). Regarding building character in students, in fact, they make not only Islamic values but also personality values as their reference to do so as long as the personality values are in line with the Islamic values. For example, because students in Aceh are generally passive in classroom interactions, Edi and Mahdi built communicative character in their students (see excerpt 9 and 37, respectively). This communicative character indeed is a kind of personality value that is not against Islamic teachings even in line with it since in Islam Muslims are required to say right although it is bitter. In other words, Muslims are not allowed to be passive when they have the right to say something right. In fact, in the context of language education like this, moral education can function as a teacher tool to improve students' critical character and mind (Thongrin, 2018).

Lastly, in dealing with contradictory issues, they tend to return to Islamic views when they find the issues in their English lessons. They will clarify to their students about what is wrong with the issues

according to Islam (see excerpt 11, 12, 13). Here, for these teachers, as Liang (2009) suggests, “teaching is not without a purpose; it is to lead students to the truth and to bring them in awe of the truth, so they can live out the truth in their lives” (168). Such action also shows that language teaching for them is, as Canh (2018) suggests, not only the transmission of information as simple as from superficial discussion to games that are common in communicative teaching, but also a place of critical moral awareness (Pessoa & Freitas, 2012). In addition, such dealing with contradictory issues occurs due to the multiple voices that the teachers need to address. As one example, Mahdi reminded his students that Valentine’s Day was a forbidden thing for them because apart from not being an Islamic culture, it was also not allowed to be celebrated in Aceh, the place where the majority of its people are Muslim (see excerpt 13). Here, his dealing with contradictory issues is as his response to intended others – the majority of people in Aceh who are Muslim. Thus, as stated in chapter 2, teacher identity is also a ‘dialogic response’, which means that “it is always situated in response to an intended “other”” (Hallman, 2015, p. 4). In conclusion, it can be understood here that underlying the three activities above on Islamic teachings indicates that religious identity can be also part of the core of who teachers are, which in turn influences their attitudes, interactions and practices in the classroom (see Green, 2010; White, 2010; Baurain, 2013).

This finding supports one of the findings of Le Ha’s (2008) teacher identity study with seven Vietnamese teachers of English as the participants, who were Masters students attending a TESOL course at different Australian universities at the time of the study. These participants also see themselves as those who both adopt a ‘moral guide’ role as the identity demanded upon them in Vietnam and manifest it in their teaching practice (Le Ha, 2008). Interestingly, for both the participants in Le Ha’s study and this study, becoming a teacher always accompanies showing morality (Le Ha, 2008). However, the different one is the morality expressed by her participants is co-constructed by social norms, while that in this study is co-constructed by religious faith. Specifically speaking, what Le Ha’s participants revealed about performing the moral guide role is based on what Vietnamese society expects from them, while that in this study is based on what Islamic teachings demand on them. Another similar thing is both participants in Le Ha’s study and this study expressed similar ways of performing the ‘moral guide’ role, namely advising students, building character in students and dealing with contradictory issues. However, again, the reference for both of them is different when expressing such ways, namely the former used Vietnamese social norms while the latter used Islamic teachings.

As one example, one of the participants in Le Ha’s study, Linh, stated that when she found some of her students were having a private talk in the class while others were speaking, she advised those students that when someone spoke to them in the class, they should listen. Here, obviously, such

moral guidance is merely a matter of social awareness or obligation in a social situation. While Hanum, a participant in this study, for example, stated that when she found some of her students complicated the affairs of another student in front of her in the class, she advised them by reminding them an Islamic saying, namely “whosoever facilitates the affairs of others then Allah will facilitate his or her affairs in the hereafter. However, whosoever complicates the affairs of others in the world then Allah will complicate his or her affairs” (see excerpt 2). This kind of moral guidance is clearly more than merely a matter of social awareness or obligation in a social situation- it is a religious faith. This fact goes beyond the authors whose ideas about morality or moral issues are only limited to cultural dimensions and exclude religious ones (e.g., the authors in the book edited by Widodo et al., 2018).

Nevertheless, as mentioned in chapter 3, some scholars have problematised the proselytising activities carried out in ELT, especially which are done by many evangelical Christian English teachers (e.g., Edge, 2003, 2006; Pennycook & Coutand-Marin, 2003; Pennycook & Makoni, 2005; Varghese & Johnston, 2007). The scholars view that these English teachers try to impose their religious beliefs on students who have different religious beliefs from theirs. Even, the scholars also see these teachers as those exploiting ELT to convert students under the cover of profession (see Canagarajah, 2009; Kubota, 2009; Vandrick, 2009). However, some Christian evangelical educators themselves have also pointed out the positive effects of Christian faith and practice in ELT itself (see Canagarajah, 2009; Liang, 2009; Wong, 2009). Regarding the Acehese English teachers who brought their religious beliefs into their teaching in this study, perhaps, they should not be considered the same as those evangelical Christian English teachers who proselytise students for the sake of converting them. This is because the context where these two types of teachers deal with is different. For the former, the proselytising is merely for the sake of a reminder for fellow believers, while the latter, it is aimed to introduce their religion to students who do not have it. In the following section, how the English teachers in this study construct the role of teacher as a parent of students as their teacher identity will be also discussed.

### **7.2.2 Teacher as a parent of students**

As identity is relational (Norton, 2006; Block, 2007; Hallman, 2015), teacher identity is also influenced by the teacher-student relation (see Barkhuizen, 2017). In this respect, as mentioned in chapter 3, Johnston (2003) theorises that the teacher-student relation together with its typical embodiment in any classroom and context can be viewed from two facets, firstly, “teacher’s involvement in their students’ lives” and “the balance between authority and solidarity in teacher-student relations” (p. 80). In relation to this study, such two facets of teacher-student relation in

fact are found in the role performance of teacher as a parent of students- another teacher identity that the participants constructed. This will be elaborated further in the next paragraphs.

About the role of teacher as a parent of students, of all the participants, only Hanum and Edi directly expressed that they performed this role while teaching (see excerpt 14 and 16, respectively). Here, viewing themselves as a parent of students means that they consider their students as their own children. As a result, they feel responsible for guiding, helping, and caring for their students at school as their parents do so to them at home. In classroom observation, as one example, it was seen that Hanum asked her students about what activities they did in their dormitory at nights and whether they learned English at nights too (see excerpt 32). Here, it was clear that she was also concerned with their activities outside of school, which incidentally was no longer his business. Of course, such attention is usually done by a parent to his or her children for a parent keeps caring about what his or her children do behind him or her. From this kind of attitude, clearly, Hanum was engaged in the lives of her students beyond the subject matter of the class. This is what is termed by Johnston (2003) above as “teachers’ involvement in their students’ lives” (p. 80).

In another occasion, Hanum stated in interview that she could not be so hospitable to her students but she still thought that they were her children (see excerpt 14). Therefore, when she found they wronged, she immediately rebuked them, but with a rebuke of a teacher, not an enemy. Here, on the one hand, through such rebuke, Hanum likely retains the kind of authority that can make her students respect her in the class. On the other hand, she also wants to show her solidarity to her students - perhaps because she considers her students to be her own children, she feels free to remind them about what is good and bad for them (as a form of showing solidarity) as their parents can do it to them. This is in line with what Johnston and Buzzelli (2008) argue, “Like any relations between human beings, relations between a teacher and her students are moral in nature” (p. 95). Thus, here, it can be seen that Hanum tries to keep a balance between her two opposing wishes, i.e., authority and solidarity, which is agreed with what Johnston (2003) terms above as “the balance between authority and solidarity in teacher-student relations” (p. 80).

However, between the two participants, only Edi directly stated what caused him to perform such role, namely his Islamic faith (see excerpt 16). His Islamic faith emphasises that teacher is the third person that should be respected by students after their own mother and father. As a result, for Edi, because the position of teacher in Islam is placed in line with that of parents of students (so the teacher must be also respected as parents are respected), teacher's duties for him at school are also the same as those of students’ parent at home, one of which is to guide them to have a good morality. Therefore, here, Edi’s religious identity motivates him to construct his role as teacher as a parent of students. This point is in accordance with what is mentioned in chapter 2, namely the

identities of teachers are “neither expressions, nor performances, of “normal” or “natural” selves or relations, but instead are constituted through performances, or “a stylized repetition of acts”” guided by the norms of discourses (Butler, 1988, p. 1). For Edi, in this case, the norms that he followed in performing the role of teacher as a parent of students derive from his Islamic discourse. Finally, what Edi directly stated above is aligned with what Kubota (2018) suggests, namely adopting a religious faith involves one’s ‘conscious investment’ which leads to a strong attachment to related ideas. It is also in line with what Baurain (2013) believes, that is, elements of a teacher’s faith might influence his or her relationships with students and overall pedagogy (see chapter 3).

This kind of finding, in which the religious faith of teachers triggers their relationship with their students in terms of the values of loving and caring, is also found in a study conducted by Baurain (2013) involving six evangelical volunteer Christian English tutors teaching adult immigrants at a church-run adult ESOL ministry in the U.S as the participants (see chapter 3). Here, although these Christian teachers did not state that they performed the role of teacher as a parent of students while teaching, their reports of care and love for their students could be considered part of the attitude of a teacher who acts as a parent of students. For example, Baurain (2013) found that their Christian faith led them to care not only for their students' academic but also everyday lives, such as from sharing job vacancy information until providing discussion of personal safety at night. As such, from this finding, it can be concluded that language teacher identity in fact is also social (see Norton, 2017), which is formed, negotiated and projected with others- one of which is language learners (Barkhuizen, 2017).

Apart from all that, interestingly, the role of teacher as a parent of students performed by the Acehese English teachers in this study in fact is not only triggered by their Islamic belief but also their Acehese culture itself. This is because for Acehese society Acehese culture is Islamic culture itself. For example, there is a common Acehese poetry that says, as stated by Nisa in the excerpt 70 below, *ureung nyan ban le beu ta peumulia*, which means that we must respect the three people. The three people here consist of mother, father and teacher as ever mentioned by Edi as the saying of prophet (see excerpt 16). Thus, this indicates that this poetry actually derives from Islamic tenet itself. Indeed, “cultural values also reflect morality” (Widodo et al., 2018, p. 2). In the next section, another role constructed by the Acehese English teachers as their teacher identity will be also discussed, namely teacher as a moral role model.

### Excerpt 70

563. N: ... which is in that culture, in that poetry *ureung nyan ban le beu ta peumulia* they must  
564. be glorified. Glorified in the old way is very excessive. If holiday, we must go to teacher's  
565. house right. Must bring something. It was still like that when I was at Islamic secondary



566. school.

(Nisa, English translation, interview 3)

**Note:**

*Ureung nyan ban le beu ta peumulia* (means we must respect the three people)

### 7.2.3 Teacher as a moral role model

Le Ha and Van Que (2006) and Arneback (2014) believe that how a teacher treats his or her students both verbally and non-verbally will become a part in their moral assessment in the future since what they learn from the teacher is regarding not only language content but also how the teacher does, talks and treats others from the teacher-student interactions. In other words, each step or action taken by the teacher is a source of moral learning for the students (Kurniawan & Bastomi, 2017). Thus, teachers should be always aware of what they are doing in front of their students either inside or outside classroom since they are the role model of their students. Actually, although the importance of being a moral role model theoretically affects the character of students (Lumpkin, 2008), unfortunately research with regard to a moral role model of teachers, especially English teachers, has remained underexplored. Perhaps, this is because it is very common in TESOL and applied linguistic research that researchers are more interested in investigating English teachers as role models for language and communication than as moral role models (e.g., Kobayashi, 2017). Therefore, one of the findings of this study, namely teacher as a moral role model, can contribute to filling in this gap.

As three participants in this study clearly expressed themselves as a role model, they were careful with how they acted and what they spoke in front of their students since their students would make these things as their reference. Even, for one of them, Edi, this role was the most difficult one to perform but he really had to do so. According to him, we should do what we say and we should avoid what we forbid (see excerpt 17). Indeed, it is still not enough for a teacher to only provide moral advices, corrective feedbacks on students' bad behaviours (Kurniawan & Bastomi, 2017) and deal with contradictory issues in materials. A teacher should also demonstrate the example of what he or she morally instructs in his or her real actions by becoming a role model. However, among these three participants, only Nisa who directly stated that the role model that a teacher should perform here was that in line with Islamic deeds, such as how she, as a female Muslim teacher, should also dress according to Islamic teachings since she also instructed her female Muslim students to do so (see excerpt 18). Simply put, Nisa tries to model Islamic values in front of her students as her role model performance in her teaching.

This teacher as a moral role model finding is also found in Kurniawan and Bastomi's (2017) teachers' perception study in the Indonesian context as well. Both the participants in this study and their study believe that, as Kurniawan & Bastomi (2017) suggest, being a role model is by acting upon what they preach and teach. However, the mainly different one is the English teachers in their study implicitly addressed being a role model by showing communication related values when interacting with students, i.e., verbal expressions (gratitude, greeting, polite expressions and praising) and non-verbal expressions (gesture, facial expressions and moral based acts: such as being on time and fairness in scoring). While Nisa, as mentioned above, clearly expressed that she performed a role model by conducting an Islamic deed, namely dressing according to Islamic teachings so that her students, especially the female Muslim ones, would obey her instruction to do so since she herself acted upon what she instructed (see excerpt 18). This evidently shows that faith can interface with the way a teacher views his or her role as a teacher (Boraie et al., 2018). Next, because the main task of these Acehnese English teachers is to teach English, how they view themselves as a teacher in relation to English will be also explored under the section of English teacher as an English speaker.

### **7.2.4 English teacher as an English speaker**

In Indonesia, people consider that senior high school English teachers are English subject specialists who can speak English well rather than just can teach the language formally. This people's assumption is normal because English teachers spent several years to learn and use the language until they reached a level of competence that allows them to teach the language to others (Llurda, 2018). With this assumption in mind, it is rather logical to contend that senior high school English teachers in Indonesia struggle "for their professional legitimacy in real time as English speakers" (Zhang & Zhang, 2015, p. 116). Not only that, generally, in professional field like TESOL itself, that kind of identity, namely English teacher as an English speaker, has made many NNESTs struggle to construct it more than their NESTs counterparts do (if any) since English is not their L1. This kind of legitimacy struggle mostly occurs due to the Anglophone ideology and the idea NES is better than the NNESTs themselves adopt despite their high level of English competence. Indeed, as Norton and Toohey (2002) suggest, identity is "a site of struggle" (p. 116). In conjunction with this study, the four Acehnese NNESTs in fact also sought to construct that kind of identity in their professional practice.

Actually, there are three reasons why this English user identity (English teacher as an English speaker) also becomes the key analysis frame in this study. First, this identity frequently appears in the interview data in relation to how the teachers see themselves and how they teach. Therefore, based on this fact, it constitutes an identity that is also important for the teachers so that it cannot be ignored as a finding. Instead, it should be recognised as well. Second, it is impossible if English

teachers are not interested in English at all and English is not much to do with their identity. Indeed, the teachers in this study provided moral education to their students but at the same time they also taught them English. Thus, it is strange if the role of English in relation to their identity is excluded from this study. Third, because this study is in the field of applied linguistics, ideally the topic of identity in this study should be also related to language so that the contribution to this field can be also provided by this study, one of which is through the investigation of the English user identity.

Furthermore, for the teachers in this study, speaking English well is indeed a specialisation that an English teacher must have, especially in front of their students. This English speaker identity is also an identity imposed on them from the outside, which is called as imposed identity by Pavlenko and Blackledge (2004) or designated identity by Martel (2017). Even, more interestingly, since students in Aceh usually address an English teacher with the title of Mr or Miss, Edi constructed the English speaker identity by deliberately addressing himself with the title of Mr in order his students and even people beyond his professional community would recognise him as an English teacher (someone who certainly can speak English) (see excerpt 20). This creativity actually arises due to Edi's agency that encouraged him to make efforts in order others perceive or ascribe him as a legitimate professional English teacher. Indeed, as stated in chapter 3, English teachers, especially NNESTs, "often struggle to feel confident and legitimate as TESOL professionals" (Reis, 2015. p. 31). In short, agency and legitimacy are interrelated for the purpose of professional identity formation.

In addition, during classroom observation, it was seen that the way Edi and Mahdi constructed that kind of teacher identity was by speaking English dominantly, even to the students who kept responding to them in Indonesian (excerpt 33 and 34, respectively). However, it was also seen here that both of them still wanted to use Indonesian in some cases in order their students did understand what they really meant, such as when Edi and Mahdi gave an assertive punishment and deep explanation to students, respectively (see excerpt 33 and 34, respectively). This use of own language in the time of speaking English that way shows that Edi and Mahdi still considered the positive role of own language, that is, as Llurda (2016) points out, "is more a help than a hindrance to language learning" (p. 58) (see chapter 3). Opposed to Edi and Mahdi, Hanum and Nisa, during classroom observation, spoke Indonesian dominantly instead of English. The reason of this action is confirmed by themselves in their reflective journal, namely due to the feeling of having shortcomings to speak English fully during teaching (excerpt 42 and 43, respectively). Unlike Edi and Mahdi who constructed the role of English teacher as an English speaker enthusiastically (see excerpt 20, 33 and 34, respectively), Hanum and Nisa still struggled constructing it. This is because the latter two teachers adopt NS orientation as well as standard language ideology, which leads them to feel inadequacy due to their conformity to the expected NS standard (see excerpt 24 and

25, 26, 43, respectively). This fact confirms what Llurda (2018) states that NNESTs will feel a sense of inadequacy and a lack of confidence that leads them to the perception that they are still incomplete speakers if the proficiency level of their final goal is the competence of NSs (see chapter 3), one of which is speaking exactly like NSs do. Besides, such conformity is triggered by their implicit belief, that is, they are a linguistic and communicative model of English for their students so that they must become a good English speaker, who, for them, conforms to NS's norms (see excerpt 25 as an example). Also, because of such conformity, Hanum and Nisa seem to constantly feel that they are not a good model of English communication for their students, and NES becomes the imagined identity that they wish to construct for themselves in their professional practice.

The identity of English teacher as an English speaker that Hanum and Nisa struggled to construct here is highly mediated by the imposition of their professional expectations but at the same time limited by what Gao (2017) calls a dominant social discourse, namely NS is an ideal model of a language. Indeed, the relationship among the multiple identities of a teacher is not constantly without conflicts, especially when prioritising one identity over another that may result in identity dilemma or identity struggle (Barkhuizen, 2017; Donato, 2017). This can be seen in Nisa and Hanum here, who need to foreground their identity as an English speaker over another one, NNEST, which causes identity struggle or dilemma on themselves. In fact, the notion of NES is the valid speaker of English is still widely adopted by many NNESTs (Llurda, 2016) although many scholars, as mentioned in chapter 3, have argued against this unrealistic ideology (e.g., Holliday, 2005; Cook, 2007; Bernat, 2008; Braine, 2010; Mahboob, 2010; Seidlhofer, 2011; Reis, 2012; Selvi, 2014; Jenkins, 2015; Llurda, 2015, 2016, 2018). In the next section, a deep discussion of how the Acehnese English teachers perceive their cultural identity construction in their teaching will be also provided.

### **7.3 Cultural identity construction**

The examination of identity alone is not enough without that of culture (Baker, 2015) because identity and culture are interrelated, which is often termed as cultural identity, a concept that has been less discussed (see Baker, 2015). As stated in chapter 2, cultural identity consists of various facets, some of them are regional, national (Hua, 2014) and global (Baker, 2015) groupings. That is why cultural identity is considered a complex concept because of the involvement of identifying these three groupings that interact with each other (Baker, 2015; Hua, 2014) (see chapter 2). In relation to this study, the above three cultural groupings of the Acehnese English teachers in relation to their teaching practices are explored. Here, this study investigates how they perceive their construction of regional, national and global identity in their teaching. Moreover, as Pennycook (1994) believes that language-teaching practices are not neutral but cultural practices, similarly, the English teachers in this study wittingly or not bring cultural practices into their

teaching, including those which are part of their three cultural identities above. Therefore, in order to understand how they bring the cultural practices sourced from these three cultural identities into their teaching, it is very important to see how the construction of these three cultural identities is in their teaching. This will be discussed in the next sections.

### 7.3.1 Regional identity construction

Local context also has impact on teachers' professional practices (see McKay, 2003; Sharkey, 2004; Hu, 2005; Clarke, 2008; Le Ha, 2008; Canagarajah, 2012; Ben Said & Zhang, 2013; Barnawi & Le Ha, 2014; Pennington, 2015). It may also lead them to localise some views, values and practices in their teaching, which then may shape their local identity. This local identity can relate to the situatedness of practice in many contexts, such as departmental, institutional, national (Pennington, 2015) and regional contexts. In this section, however, the local identity that will be described is that related to the regional contexts of the participants in this study, which is used interchangeably and termed here as so-called regional identity. Besides, this regional identity sometimes will be also mentioned as Acehese identity here as it also refers to the region where the participants come from, i.e., Aceh and their ethnicity in the region, i.e., Acehese.

It is found in this study that these teachers do three common activities among them in constructing the regional or Acehese identity in teaching, i.e., performing Islamic culture, using their Acehese (local) language and CTL method. However, performing Islamic culture here actually constitutes the religious identity construction of the participants as well. Thus, in this case, religious identity overlaps with regional identity. In performing Islamic culture, for example, Edi expressed that he did this action by giving an Islamic greeting to his students in teaching (see excerpt 45). Then, about using Acehese language, for example, Mahdi wrote in his journal that he compared some words of Acehese to those of English while teaching English (see excerpt 68). Lastly, regarding the use of CTL method, for example, Edi and Hanum stated that they compared foreign traditions and objects, respectively, to the local traditions and objects of their site of practice, Aceh, respectively (excerpt 46 and 47, respectively).

From the above finding, it can be seen that the three activities carried out by the teachers above are basically similar to each other in nature even though they look different in performance. That is, through the three activities, these teachers contextualise their practice and content to local contexts, as a means of constructing their local identity in teaching. For example, in terms of performing Islamic culture, as Edi's students are Muslim, Edi chose to give an Islamic greeting (i.e., *assalamu'alaikum*, which means peace be upon you) (see excerpt 45) rather than the common greetings in English lesson such as hello or good morning. Perhaps, he did it to avoid be considered

non-Muslim by his students. So here, Edi contextualised his practice to local context. Then, regarding using their Acehnese (local) language, Mahdi, for example, while teaching English, he taught his students an Acehnese idiom that is totally the same as an English idiom in terms of its meaning, namely *cet langet* (paint the sky), which means daydreaming (see excerpt 68). Here, Mahdi also contextualised his content to local context.

Finally, about the use of CTL method, for example, Edi explained what Thanksgiving is to his students by comparing it to a local similar tradition that is called *Kenduri Blang* (see excerpt 46). In addition, Hanum, while mentioning a foreign tourism object such as Niagara Falls to students, she also mentioned a local tourism object in Aceh, Baiturrahman Mosque (see excerpt 47), a mosque that is the pride of Acehnese people. This clearly shows that Edi and Hanum also contextualised their content to local context when using the CTL method. Indeed, all these kinds of contextualisation, as Canagarajah (2005) points out, are more beneficial to these teachers and their students in teaching and learning English respectively because thinking from an alternative angle of their own locality is more relevant to their own life and interests.

Besides, these three contextualising practices are in fact aligned with one of the three parameters of the prominent postmethod pedagogy framework proposed by Kumaravadivelu (1994, 2001, 2002, 2003, 2005, 2006), namely the parameter of particularity, in addition to the other two, the parameter of practicality and possibility (see chapter 3). As known, the parameter of particularity requires teachers' teaching approaches to be contextualised and localised, and at the same time, it appreciates "local linguistic, social, cultural, and political" (Kumaravadivelu, 2006, p. 69) identity. In other words, the aim of this parameter is to place teaching in local context and therefore make it socially appropriate and connected (Kumaravadivelu, 2002). Thus, here, by performing Islamic culture, using Acehnese (local) language and CTL method, the participants socially situate and connect their teaching to their local context, that is, where the students are Muslim and mostly Acehnese living in Aceh region. This also shows that "identity depends on and responds to contexts, and hence is context-driven" (Le Ha, 2008, p. 181).

About the parameter of practicality, since this parameter allows teachers to construct their own context-based teaching theories or act as theorizers rather than consumers of externally prescribed theories (Kumaravadivelu, 2005), this study cannot explore this second parameter since the participants of this study do not report whether they create teaching theories by themselves as well. Regarding the parameter of possibility, since it empowers and liberates the learners (Kumaravadivelu, 2005) by helping them "critically reflect on the social and historical conditions contributing to create the cultural forms and interested knowledge" (Kumaravadivelu, 2003, p. 544), this third parameter is in line with the construction of teacher as a moral guide identity

discussed earlier. Here, as one example, Edi and Mahdi built communicative character in students with the aim of empowering them by developing the awareness and ideology of active speaking in them because most of them are culturally passive in interaction (see excerpt 9 and 37, respectively).

Additionally, in the participants' local identity construction, interestingly, there was also a negotiation of identities occurred, namely between their professional identity as an English teacher and their religious identity as a Muslim. Here, they unfasten their English teacher identity and fasten their Islamic identity. As one example, when Edi came across a topic about Easter in his English lesson (which he actually had to cover because it was part of his professionalism), he replaced it with *Maulid* (see excerpt 46), an Islamic tradition celebrated by most Muslims around the world to remember the birthday of the prophet Mohammed. Here, Edi ignores the Easter topic because the students he teaches are Muslim and the place where he teaches is in an Islamic territory. After all, it is generally sensitive to discuss a particular religion with people who are not the believers of that religion, especially in educational settings involving children and adolescents although it is often considered good for them to learn about different religions. In sum, in this case, their Islamic identity can be considered a core identity (Le Ha, 2008) or transportable identity (Hua, 2014) for them, an identity nurtured by individuals alongside other multiple identities (Le Ha, 2008; Hua, 2014). Whereas, their English teacher identity can be termed as a negotiable identity, which is defined by Pavlenko and Blackledge (2004) as an identity that can be negotiated and adapted.

Moreover, the negotiation between the Islamic identity and English teacher identity explained above, where the teachers' Islamic identity must take precedence over their English teacher identity, happens because of the contextualising praxis of the teachers, which serves as the construction of their local identity in their teaching practice. In other words, here, contextualising results in identities negotiation. In addition, such identities negotiation shows that individuals cannot be always free to enact all identities that they want in any particular setting (Pavlenko and Blackledge, 2004). Although identity refers to the network of social groups that individuals choose, which implies that it is up to the individuals to shape their identities according to the choices they have (Baker, 2015), there are still limitations on such choices, as shown in the negotiation of the two identities of the participant above, in which he has to unfasten his English teacher identity due to the context that requires him to fasten his Islamic identity. In the next section, how the participants in this study perceive their national identity construction in their teaching will be also highlighted.

### 7.3.2 National identity construction

Although the relationship between nationality and cultural identity is complex, nationality is still considered an important aspect of cultural identity (Tsui & Tollefson, 2007; Le Ha, 2007, 2008; Kumaravadivelu, 2008; Holliday, 2011, 2013; Menard-Warwick, 2014; Baker, 2015). Thus, the concept of nationality should be also under the discussion of cultural identity. In literature, nationality related to identity is usually referred to as national identity. As mentioned in chapter 2, this kind of identity is as complex as other identities to understand since it has much to do with multiple dimensions as well (Guibernau, 2007). de Cillia et al., (1999), for example, propose three ways people construct their national identity (see chapter 2). First, national identity is constructed based on “a common history, and history has always to do with remembrance and memory” (de Cillia et al., 1999, p. 154). Second, national identity construction is closely intertwined with culture (de Cillia et al., 1999). Third, national identity construction involves “internalised structuring impetus which more or less strongly influences social practices” (de Cillia et al., 1999, p. 156). In relation to this study, the national identity construction of its participants will be examined through these three ways in the following paragraphs.

This study reveals that some of the participants construct their national identity in teaching by speaking Indonesian language to students as well as discussing Indonesian culture and history with them. These first two things, namely Indonesian language and culture, can be included in the second way of national identity construction belonging to de Cillia et al., (1999) mentioned above, namely something related to culture, while the third thing, Indonesian history, can be categorised into their first way, namely on the basis of a common history. Furthermore, regarding the use of Indonesian language, for Nisa and Mahdi, when they speak this language while teaching English to their students who are not all Acehnese, it means that they are constructing their national identity in teaching (see excerpt 48 and 51, respectively). Indeed, as Joseph (2004) and Miller (2004) suggest, language use is a form of representation of ourselves. Here, as Indonesian language is the national language of both of them and the lingua franca for them and their non-Acehnese students in communication, speaking it in the classroom (where many non-Acehnese students exist as well) means a form of the national representation of themselves. Indeed, the power of language in creating an integrated field of exchange and communication contributes to strengthening national identity. (Guibernau, 2007).

Next, about discussing Indonesian culture, as Nisa confirmed, when she discussed with her students the cultures of Indonesia, which means here the culture of other regions contained in the textbook, it means that she showed her nationalism to her students, which also means constructing her national identity in teaching (see excerpt 48). Here, Nisa as if wanted to show that she also



considered the culture of other regions as 'our culture too' since other regions are also part of Indonesia, our country. This cultural sharing action has important meaning when considering national identity, namely, as Guibernau (2007) suggests, shared culture supports the creation of bonds of solidarity among the members of community by enabling them to get to know each other as national fellows and imagine their community as separate and different from others. In short, Nisa's identification with shared cultures implies a strong sense of her national identity.

Nevertheless, Nisa also added that constructing her national identity in teaching English was mandatory for her because it was demanded by the national curriculum as well (see excerpt 48). Indeed, the textbook that she uses is based on the guidelines of the curriculum and contains various Indonesian cultures for students to learn. Such national identity construction is agreed with the third way of that of de Cellia et al., (1999) previously mentioned, namely national identity construction involves "internalised structuring impetus which more or less strongly influences social practices" (p. 156), which can be understood here as the national identity that is formed by the state contributions (see Bourdieu, 1994) which then becomes the constitutive basis for individuals' social practices in everyday life (see chapter 2). However, this last point seems to lead to an unclear conclusion about the reason of her national identity construction in her pedagogical practice. Simply put, it is difficult to decide if she constructs her national identity in teaching through the discussion of Indonesian culture due to her own intuition or the demand of the national curriculum.

Regarding discussing Indonesian history, for example, when Hanum found a historical topic in her lesson such as the story of Indonesian founding fathers striving for the independence of Indonesia, she began to transfer her nationalism to her students by telling them about the patriotic fight of the founding fathers (see excerpt 49). Here, when Hanum discussed that kind of selective history with her students, it seems that she, as Guibernau (2007) implies, increased her proud as a member of the community who had been proven able to do great things. Indeed, members of a nation generally feel proud of their ancient roots (Guibernau, 2007) and Hanum here considered that proud as a sense of her national identity. de Cellia et al., (1999) term this way of constructing identity as 'perpetuation and justification strategies' (see chapter 2), in which Hanum tried to 'attempt to maintain, support and reproduce national identities' (p. 160-161). In the next section, how the English teachers in this study perceive their global identity construction in their teaching will be discussed as well.

### 7.3.3 Global identity construction

As stated in chapter 2, globalisation has opened up new forms of identity (see Pennycook, 2007, 2010; Canagarajah, 2007, 2013), and no exception to teacher identity. According to Pennington (2015), the global aspect of teacher identity is about the extent to which teachers have an international orientation and experience with regard to global trends. The global trends referred by him here are the global flows highlighted by Appadurai (1996), such as the global flows of people, information, technology and ideologies. Furthermore, the connectedness of teachers to such trends, which can influence how their content and practice in classroom are (Pennington, 2015), makes it logical to assume it as a sense of their global identity that might be also constructed in their pedagogical practices. Therefore, the global identity of teachers is also crucial to be explored since it can also affect the way they teach their students, as found with the participants in this study. However, in this study, it is found that the global trends that these participants refer to for constructing their global identity in teaching are only the global flows of ideologies. This can be seen clearly in the next paragraphs.

In constructing global identity in teaching, Edi, Nisa and Mahdi referred it to the influence of their actual membership of a global community, while Hanum referred it to her imagined membership of a global community. For example, Edi stated that as a member of Milanisti community, a global community that loves an Italian football club called AC MILAN, he sometimes brought the issues of the football club into his classroom while teaching English (see excerpt 52). Consequently, the students who did not favour the club would be tempted to confront him so that this would provoke an active discussion between him and the students in the class. With regard to Mahdi, he expressed that his 'patient character' that had been shaped by his engagement with Tablighi Jamaat, a worldwide Islamic missionary movement, was useful while teaching and guiding indiscipline students (see excerpt 53). Here, he did not problematise their indiscipline acts. Even, surprisingly, according to him, it is his duty to make them become good individuals. About Nisa, her engagement with a global writing community on internet led her to write moral short stories on her blog and Facebook for her students to learn, for example (see excerpt 56). Lastly, regarding Hanum, as she claimed that her global identity was a person of humanity, she sometimes introduced her favourite humanity figures to her students, such as Christian Ronaldo, and explained to them the moral lessons that they could take from the humanitarian actions of the figures (see excerpt 54). However, uniquely, Hanum has never joined any humanitarian communities at all. This is what is termed by Anderson (2006) as 'imagined communities', which here results in an imagined identity for Hanum.

The finding above highlights two important points as the sources of the global identity construction of the participants in this study, namely 'engagement' and 'imagination' of a community. These two

sources are the modes of belonging to a community, in addition to the third one, that is, alignment, which are pointed out by Wenger (1998) as the process of identity construction. Engagement refers to a real involvement in a community (Wenger, 1998). Imagination refers to “creating new images of the world and ourselves” (Wenger, 1998, p. 176) in relation to a community. Alignment refers to the efforts of maintaining the sense of belonging to a community (Wenger, 1998). However, as shown above, only two of the three modes that are relevant with the description of the global identity formation of the participants in this study since the data about this identity formation only fits to those two, engagement and imagination. As alignment is about what efforts we make to maintain the sense of belonging to a community (Wenger, 1998), this study cannot explore this kind of identity maintenance since this study is not longitudinal. In conclusion, the mode of ‘engagement’ here refers the global identity construction of Edi, Mahdi and Nisa, while the mode of ‘imagination’ here refers to that of Hanum. However, interestingly, this ‘imagination’ mode of Hanum refutes Xu’s (2017) point of view that being part of the community will result in a sense of belonging. In fact, with imagination only, a person might have a sense of belonging to a community as well even though he or she does not engage in the community.

However, what is unusual here is, in the light of English as a global language, no one of these four participants claims that English teacher identity is his or her global identity even though they did construct it as their teacher identity in their teaching practices (see 5.4.1, 5.6.1, 5.8.1 for the role of English teacher as an English speaker). The reason for this perhaps can be seen in the global aspects of TESOL teacher identity successfully identified by Pennington (2015) as follow: First, the global aspect of teacher identity in TESOL involves English language and teacher’s awareness of English as an international language (EIL), ELF and World Englishes (WE). He identifies this first aspect by referring to the works of authors such as Jenkins (2003, 2006, 2012), Seidlhofer (2007, 2011) and Kachru (1992). Second, according to him, another global aspect of teacher identity in the field also involves beyond language matters, namely “up-to-date knowledge and usage of media, and technology in the classroom and the teacher’s own life” (Pennington, 2015, p. 25). Third, he finally relates the global aspect of teacher identity to the larger community of practice (Wenger, 1998) of TESOL educators globally that shapes professional identity. In connection with this study, the global identity of the teachers in this study fits one of the second aspects above, namely the teacher’s own life, which is here more relevant with their life experiences with their global community (Pennington, 2015). Nevertheless, unfortunately, Pennington does not list any extensive literature to base the second and third global aspect of teacher identity in TESOL mentioned above as he does with the first one. Perhaps, it will be more convincing if he does it.

The construction of a global identity deriving from a ‘global interest’ like in this study can be also seen in the findings of Menard-Warwick’s (2011) study (see chapter 2). Here, she examines the

impact of popular culture (i.e., her references to music, television, film, magazines, books, radio and internet) on Chilean English teachers' pedagogy. It is found that these Chilean English teachers portrayed themselves as the consumer of this popular culture and integrate this identity into their teaching practices. The consumer of popular culture is an identity that many people globally construct due to the spread of the popular culture itself through what Pennycook (2007) and Pennington (2015) term as 'transcultural flows' and 'global trends', respectively. In short, the consumer of popular culture is also a global identity. With regard to her study, some of her participant teachers view the popular culture that comes into contact with English (such as English lyrics or videos) is not only to motivate their students to learn English, but also build up the discussion of important moral lessons that arise from it, such as about gender and respect for other cultures. Such teaching practice is also done by Hanum with her imagined global identity as a humanity person, where she introduces a generous humanity figure to her students for a humanitarian (moral) lesson (see excerpt 54). Similarly, Nisa also utilises her global identity as a writer to write the issues of morality on her blog for her students to read (see excerpt 56). Thus, both Menard-Warwick's study and this study demonstrate that the global personal interests of English teachers in fact can also constitute their global identities that mediate their teaching practices. The next section will provide the discussion of how some values in the 2013 Curriculum have informed the analysis in this study.

### **7.4 Values of national curriculum in teaching**

In fact, there are nine of 18 values in the 2013 Curriculum relevant with the values that the teachers try to inculcate in their students through the construction of their teacher identity and cultural identity in teaching. These values are (1) religiosity, (2) honesty, (3) tolerance, (4) independence, (5) democracy, (6) nationalism, (7) reward achievements, (8) environmental sensitivity and (9) social awareness. Nevertheless, as the focus of this study was not about curriculum but cultural identity from the beginning of this study, the data in this study finally neither significantly covers the issues of curriculum nor the connection between the values and the curriculum. The participants themselves even did not significantly talk about how the curriculum had informed them in inculcating the values in their students either in their interviews or journals. Consequently, the analyses related to the curriculum itself cannot be provided in this study. The nine values above are actually sourced from the emergent data, which means that they were not indeed the concern of this study from the beginning.

However, the researcher also collected the printed syllabus of the national curriculum from the teachers during the data collection stage for the sake of additional information only. That is why however the values have slightly informed the analyses of the participants' teacher identity and

cultural identity construction through their definitions set up by the Indonesian Ministry of Education and Culture (see chapter 3). As one example, the value of religiosity is partly defined as “attitudes and behaviours that are obedient in carrying out the teachings of their religion” (see chapter 3). Then, during the data analysis stage, whenever each piece of data about how and why the teachers teach religious teachings to their students while teaching English was found, it would be coded as religiosity but in the theme of religious identity. The rest of the values more or less also apply like this in this study. However, interestingly, the value of religiosity appears most frequently in the data analysis among the other values, which indicates that religiosity is indeed important for the participants in this study. Thus, it is not an exaggeration if the value gets more attention in this study. How all the nine values are relevant with the analysis in this study can be summarised in the table 7.1 below. In the next section, the conclusion and summary of this chapter will be presented.

Table 7.1 Values in 2013 Curriculum contained in data analysis

<b>Values in curriculum</b>	<b>Definitions</b>	<b>Values in curriculum contained in data analysis</b>
1. Religiosity	Attitudes and behaviours that are obedient in carrying out the teachings of their religion, are tolerant of the implementation of the worship of other religions, and live in harmony with the adherents of other religions.	Excerpt 2, 3, 7, 8, 11, 12, 13, 18, 28, 30, 36, 38, 44, 45, 46, 47 and 60.
2. Honesty	Behaviours based on the efforts to make him/herself a person who can always be trusted in words, actions, and work.	Excerpt 8 and 62.
3. Tolerance	Attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves.	Excerpt 10
4. Independence	Attitudes and behaviours that are not easily dependent on others in completing tasks.	Excerpt 8

5. Democracy	A way of thinking, behaving, and acting that values the rights and obligations of oneself and others.	Excerpt 9
6. Nationalism	A way of thinking, behaving, and acting that shows loyalty, concern, and high respect for language, the physical, social, cultural, economic and political environment of the nation.	Excerpt 49
7. Reward achievements	Attitudes and actions that encourage him/herself to produce something useful for society, and recognize and respect the success of others.	Excerpt 29
8. Environmental sensitivity	Attitudes and actions that always seek to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred.	Excerpt 35
9. Social awareness	Attitudes and actions that always want to provide assistance to others and society in need.	Excerpt 35

## 7.5 Conclusion and summary

How English teachers see themselves as a teacher and what cultural backgrounds they have influence their decision-makings in teaching, which in turn will affect their students' learning itself (see Goh, 2015). Thus, it is very important to pay attention to both their teacher identity and cultural identity in order to understand how they perform their teaching in classroom (see Varghese et al., 2005). However, in order to see how their teacher identity and cultural identity are nurtured, negotiated or developed in teaching practices, the process of their teacher identity and cultural identity construction in teaching practices needs to be studied (see Le Ha, 2008), and this study has explored the process of the construction of these identities on four Acehnese English teachers in their professional practice.

This study reveals that the Acehnese English teachers perform four roles as their teacher identity construction, that is, teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker. Regarding the first three roles, their construction is highly influenced by the religious (Islamic) identity of the teachers. In other words, it is their religious (Islamic) identity that leads them to construct those three roles as their teacher identity in their professional practice. Whereas the fourth role, it is constructed due to the professional identity imposed on the teachers, namely an English teacher is a person who must speak English well.

This study also shows that the Acehnese English teachers construct their cultural identities as well when they teach English, namely their regional, national and global identity. In terms of their regional identity, it leads them to contextualise their teaching practices, such as involving their Islamic culture, using local language and contextually connecting things in their lesson to their local context. Besides, their regional identity also overlaps with their religious identity in its construction process. Regarding their national and global identity, the teachers tend to address these two identities in the light of national language, culture and history, and a global personal interest mediated by a global community, respectively.

Besides, there is also a close relationship between teacher identity and cultural identity, namely cultural identity influences teacher identity. Such relationship, for example, can be seen clearly from the role of teacher as a parent of students constructed by the participants. Here, the teachers construct this teacher identity because their Acehnese identity also guides them to do so. Finally, from this study, it can be also concluded that apart from negotiable (fluid) identities, a core identity also exists, such as the strong sense of a Muslim identity of the participants in this study that often appears in and overlaps with both their teacher identity and cultural identity construction. This challenges the views that believe identity has no sense of core (e.g., Hall, 1996; Dolby, 2000) and supports the finding of Le Ha's (2008) study in which her participants also have a core identity, namely their Vietnamese identity that is always nurtured and negotiated by them alongside other multiple identities. Therefore, based on the findings of both fluid and core identity in this study, integrating the identity theory that views identity is fluid (non-essentialist) with that which assumes identity has sense of core (essentialist) is important in order the richness and uniqueness of identity as a whole can be well perceived.





## Chapter 8 Conclusion

### 8.1 Introduction

This chapter presents the summary of the study. It will describe the overview of the study and highlight the key findings directly addressing the research questions of the study. Besides, the contributions and the implications of the study will be also explored. Furthermore, the limitation of the study and recommendations for further research are briefly discussed. Finally, the key messages deriving from the central points of this study will be included at the end of the chapter.

### 8.2 Overview of the study

This study aims to investigate language teacher identity because by understanding language teacher identity, how teachers perform their language teaching can be understood as well (Varghese et al., 2005). In doing so, this study explores two kinds of the identity construction of English teachers in their teaching practices, namely their teacher identity and cultural identity construction, as well as how they are interrelated to each other. Regarding exploring the teacher identity construction, this aim is based on the idea that who teachers see they are as a teacher will influence how they teach their students (Goh, 2015), whereas in terms of exploring the cultural identity construction, it is according to the idea that language-teaching is not neutral but the cultural practice (Pennycook, 1994) of the teachers.

Designed based on a qualitative approach as the research method and adopting an integrative view of identity as the theoretical framework, this study involves four senior high school English teachers who are originally from and live in Aceh, Indonesia as the participants. The research instruments used in this study includes semi-structured interview, classroom observation and teacher journal. By using thematic analysis, the study finally reveals four emergent sub-themes and three pre-existing sub-themes as the key findings that successfully meet the aim of this study. The four emergent sub-themes are teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker. While the three pre-existing sub-themes are regional identity construction, national identity construction and global identity construction. Here, both of the emergent and pre-existing sub-themes address the following one overarching research question. The first three emergent sub-themes, however, answer the following first sub-research question, while the fourth emergent sub-theme answers the following second sub-research question. Finally, the three pre-existing sub-themes answer the following third sub-research question. These key findings are further summarised in the next section.

1. How do Acehnese English teachers construct their identities in relation to their teaching practices?
  - a. What role(s) do these teachers construct in relation to their religious identity?
  - b. What role(s) do these teachers construct in relation to their professional identity?
  - c. How do these teachers perceive their cultural identity construction (regional, national and global identity construction) in their teaching?

### **8.3 Key findings of the study**

This section summarises the major points associated with the key findings of this study, as can be seen in the following two sub-sections.

8.3.1 In chapter 5, the four roles that the Acehnese English teachers construct as their teacher identity, i.e., teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and English teacher as an English speaker, are examined. It is found that their religious identity as a Muslim mainly motivates them to perform the first three roles, while their professional identity as an English teacher highly motivates them to perform the fourth role. For example, in performing the role of teacher as a moral guide, the teachers carry out three activities in their teaching, namely advising students, building character in students and dealing with contradictory issues, based on their Islamic beliefs that guide them. Here, the moral advices that they give to students are according to Islamic tenets, the character that they build in students is that in line with Islamic teachings and they consider the issues found in their lessons that are not in line with Islamic faith to be contradictory but also then inform their students how Islam views those contradictory issues. Regarding the role of teacher as a parent of students, the teachers regard all their students as their own children, so that they feel free to give the students a moral reminder when they find the students commit any wrong doings in classroom, as the students' own parents are free to do so to them at home. However, it is also found that it is not only Islamic teachings but also Acehnese culture (that is informed by the Islamic teachings) that directs them to perform this role. In other words, the sources that the teachers refer to when performing this role are their religious faith and faith-informed cultural tradition.

About the role of teacher as a moral role model, here, the teachers, in front of their students, attempt to act what they say to their students, especially with regard to the Islamic tenets that they tell their students to perform. Lastly, in performing the role of English teacher as an English speaker,

because for them speaking English well is the professional specialisation that any English teachers must have, here they struggle to speak English dominantly in the classroom as their effort to be perceived as legitimate English speakers in front of their students. However, two of them, Edi and Mahdi, enthusiastically perform this role while the other two, Hanum and Nisa, feel inadequacy to do so since both of them conform to the norms of NS as the standard.

8.3.2 In chapter 6, the pre-existing sub-themes abovementioned, namely regional, national and global identity construction, are explored. In the sub-theme of regional identity construction, it can be seen how they perceive their regional identity construction in teaching. It is reported here that they construct their regional identity by contextualising their teaching approach and content according to their local context. This is done by performing Islamic culture (e.g., giving Islamic greeting to students instead of English greeting while teaching since their students are Muslim), using Acehnese language (e.g., describing English words and idioms by using Acehnese words and idioms, respectively) and using contextual teaching and learning (CTL) method (e.g., comparing foreign traditions to Acehnese traditions). In the sub-theme of national identity construction, the ways they construct their national identity in teaching are outlined, such as by speaking national (Indonesian) language while teaching English and discussing national (Indonesian) culture and history (for the sake of showing solidarity and sharing nationalism to students). Finally, the sub-theme of global identity construction informs how they construct their global identity in teaching. Here, the four teachers consider their (imagined) global community to be their global identity and bring the issues corresponding to it into their teaching as the way of constructing their global identity in teaching. One example, as one of the participants, Edi, is a Milanisti, a member of a global football fan group of AC MILAN, an Italian football club, he likes to bring the issues related to the football club into his English teaching to attract the students who like football to speak actively in classroom.

Finally, it is also found that teacher identity and cultural identity are interrelated, where cultural identity influences teacher identity. This can be seen from the role of teacher as a parent of students constructed by the teachers as their teacher identity, in which, as mentioned above, this role is constructed because their Acehnese identity (cultural identity), synonymous with Islamic identity, directs them to do so. The next section will highlight what this study contributes to ELT.

## **8.4 Contributions of the study**

This study gives contribution to four areas, namely identity, teacher identity, cultural identity and morality. With regard to identity, the findings of this study show the existence of core identity, an identity that structuralists assume to exist (see Le Ha, 2008). Even though post-structuralists

challenge the existence of 'core identity' on individuals (see Hall, 1996; Dolby, 2000), this study however has shown an evidence that core identity does exist, which is in this case, for example, is the religious identity of the English teachers in this study. Here, their religious identity guides them whenever they construct other multiple identities in teaching such as their professional identity as an English teacher, teacher as a moral guide, teacher as a parent of students, teacher as a moral role model and regional identity. This is in line with what Baurain (2013) believes that "elements of [a teacher's] faith might affect classroom decision-making, relationships with students, professional identity and development, and overall pedagogy" (p.27). Besides, this finding in fact is also supported by that of the study conducted by Le Ha (2008) which evidently shows that the sense of the Vietnamese identity of her participants is so strong (like that of the Muslim identity of the participants in this study), so that it is negotiated among their other multiple identities. In other words, here, their Vietnamese identity is their core identity. Thus, there should be a consideration of combining two identity theories in further identity research as well, i.e., post-structuralist and structuralist view to identity, which is so-called 'integrative view of identity' (Vignoles et al., 2011), since core identity does exist for particular individuals in particular contexts. In essence, roles or identities reside in the hierarchy of importance, in which the highest position of roles or identities are mostly to be employed (core identities) in the settings involving various components of self (Desrochers, Andreassi & Thompson, 2004; Norton, 2013).

In terms of teacher identity area, the current knowledge in this area shows that questions about the relationship between English teachers' religious identity and their teaching practice are often left out of the discussion (see Ricento, 2005; Morgan, 2009; Wong, 2013a; Mahboob & Courtney, 2018). Whereas, Vandrick (2018) argues that it will be very difficult to affirm that our gender, race, social class, sexual identity, age and other factors do not affect the way we view others and us, so it is also reasonable to believe that the same thing applies to our religious identity. Therefore, this research contributes to filling the gap by providing empirical information about it. Here, this study has provided evidence that the religious faith of English teachers cannot be simply denied because it is also an important part of the teachers and has positive effects on their teaching even though there is an implicit agreement in TESOL that one's religious faith may not "disrupt" one's professional practice (Wong, 2013a). One of the positive effects mentioned above is, for example, as in Islam Muslims are required to enjoin good and forbid wrong, the Muslim English teachers in this study are often influenced by this tenet while approaching their tasks, such as being a moral guide, a moral role model and a parent of students while teaching English.

Here, the first two roles above, a moral guide and a moral role model, are useful for helping them provide character education to students so that students can also become moral language users in addition to just proficient language users. Simply speaking, for the teachers in this study, their

religion-affiliated language teaching is not only to develop their students' language knowledge, but also focus on forming their students' character, morality and values. After all, fortunately, Indonesian curriculum itself supports such action and the teachers themselves indeed share the same religious belief with the students (appropriate context). Regarding the third role above, teacher as a parent of students, it is useful for them in building a good relationship with students, which is essential for the success of a teaching and learning process. In short, this religious faith has impact on their pedagogical decisions in classroom because it has turned out to be a director of their teaching life. Besides, more importantly, very little is known about how Islamic identity of English teachers in ELT is since research on religious identity of English teachers in ELT mostly includes Christian faith of English teachers (e.g., Wong, 2013b; McGrath, 2013; Pasquale, 2013; Wu & Wong, 2013; Baurain, 2013; Mambu, 2014). Whereas in Islam itself, teaching is also a worshiping act. That is why the teaching of the teachers in this study is driven by their faith commitments. Thus, this study also contributes to providing information as to how Islamic identity of English teachers is represented in ELT classroom.

In respect of cultural identity area, most researchers exclude religion from their discussion of cultural identity (e.g., Duff & Uchida, 1997, Le Ha, 2007, 2008; Ajayi, 2011; Mercuri, 2012; Gu, 2013; Menard-Warwick, 2008, 2014), whereas the religion of the participants in this study is evidently a major factor of their cultural identity. Thus, this study has shown the importance of including religion in the discussion of cultural identity in literature. Finally, regarding the area of morality, not much morality literature has discussed morality in relation to religion. Most authors tend to limit morality discussion to cultural dimensions only (e.g., authors in the book edited by Widodo et al., 2018), whereas religion also has major concepts of morality. Therefore, this study goes beyond that kind of limitation. The next section will describe the implications of this study as well.

## **8.5 Implications of the study**

Since teacher identity itself is pedagogy (Morgan, 2004), the findings related to teacher identity in this study can benefit those involved in English pedagogy as well, especially for English teachers themselves, language teacher educators and curriculum developers. For English teachers, 'contextualising' found in this study can be likely a good teaching strategy for them to use when they need to avoid conflicts in their teaching. This has been shown by the teachers in this study who successfully avoid religious and cultural conflicts in their teaching through contextualising. Indeed, conflicts may happen in ELT classroom, especially with learners, when the teachers themselves merely conform their teaching approach and content to NES way and culture, respectively, for example (see Appleby, 2018). Then, since there are clearly religious, cultural and moral values in the experiences of the teachers in this study, it should inspire language teacher educators to have

a strong commitment to make ethics as part of their language teacher education, which are religiously, culturally and morally related. After all, ethics are generally absent in language teacher education (see Sidhu, Kaur & Fook, 2018; Thongrin, 2018), especially in that in Indonesia.

In fact, the lack of a moral perspective in language teacher education can be an issue for morally oriented settings. For example, in the context of Aceh, as all teachers in Aceh are viewed as a moral guide and moral role model, the sole purpose of language teacher education so that English teachers in Aceh can train learners to be competent English users is inappropriate. Ideally, the focus should be on how their learners become both competent and moral English users. Moreover, in such context, the integration of moral perspective into language teacher education actually meets the local needs. For example, because Aceh is a region that officially implements Islamic law, the inclusion of Islamic moral perspective in the language teacher education there can likely contribute to helping its student teachers understand the Islamic values adopted in their communities, so they can strive to minimise or avoid religious conflicts in their teaching later. Simply speaking, learners have their own realities that should be recognised here (Thongrin, 2018). However, if related to professionalism in language teaching, it seems at first glance that incorporating moral issues in language teacher education is contrary to professionalism in language teaching itself. This is because language teaching requires language teachers to be concerned with language acquisition (Johnston, 2003). However, somehow “language teaching is not value-free” (Widodo et al., 2018, p. 2). Language teaching always has relation with ideologies, whether cultural, political or moral (Widodo et al., 2018). Thus, professionalism in language teaching should be also oriented to a new perspective, namely “responsive to and responsible for local individual, institutional, social and cultural contexts in which” (Kumaravadivelu, 2003, p. 544) it is embedded. Only then will language teaching become more effective and right on target.

Finally, for curriculum developers, the teacher identity findings of this study can give them an idea to consider designing appropriate teaching materials for their particular English teachers in particular contexts in order the materials do not contradict their teachers’ identities. This is in line with what McDonough, Shaw and Masuhara (2013) argue that ELT materials should be designed by considering the contextual factors of teachers as well. After all, adapting teaching content to local culture is advantageous (see Appleby, 2018) although at the same time the curriculum developers also consider to introduce unfamiliar, different beliefs and behaviours in their teacher’s teaching materials since this is part of the main reasons for leaning another language - to communicate with ‘different people’ and learn about ‘others’. Certainly, this will develop the idea of tolerance with what other people believe. However, it should be done very carefully in order everything becomes comfortable for the teachers. In the next section, the limitations of this study will be also included.

## 8.6 Limitations of the study

Although this study successfully explores how the teacher identity and cultural identity of senior high school English teachers in Aceh influence their teaching practices and its findings add to the existing knowledge in the area of identity, teacher identity, cultural identity and morality, the limitations of this study however should be recognised. First, as this study is also designed to explore how the Acehnese English teachers construct both their teacher identity and cultural identity in actual teaching, it will be better if their actual teaching is also audio recorded in addition to only taking notes from it as done by the researcher so far. Here, although the researcher successfully took notes in the classroom observation, still he could not capture all the prominent aspects of the teachers' identities construction practices that he wanted to uncover. Consequently, he missed many other important things during the observation and the notes taken at that time were impressionistic. Whereas, as Silverman (2017) suggests, recordings produced by researchers represent detailed and accurate data sources. Second, the small number of the participants in this study makes the findings of this study cannot be generalised. However, transferability in qualitative research is a more appropriate term (Lincoln & Guba, 1985) for this study instead of generalisation, in which other teachers can use the findings of this study as their pedagogical implication to reflect on their own practice and context.

Third, the interpretations in this qualitative study are very subjective because they are from one researcher. Therefore, for the sake of dependability and consistency, i.e., to ensure that the findings make sense to others (Merriam, 1998), the researcher makes this study transparent in two ways as "an audit trail" about decision making throughout (Duff, 2008, p. 179). First, the researcher makes his decisions visible to others, such as by providing research design documentation, data, analysis (Richards, 2003) and original transcription in appendix, so that other researchers can read them and consider whether they can make the same interpretations as he does. Second, the researcher shared his study with others, such as his main supervisor as well as other PhD students in a seminar, so that they can respond if they agree with his interpretations or not (see Silverman, 2017). Third, as this study has a relatively short time scale, the findings of this study are limited because some other important areas that exist in the data cannot be followed up further. Therefore, some recommendations for other researchers to follow up in their future research are given in the section below.

## 8.7 Recommendations for further research

From this study, there are three recommendations can be made for future research seeking to explore how English teachers' identities influence their teaching practices. First, as this study relies

much on the participants' reports of their identities construction in teaching and has less classroom observation data related to it, future research should consider doing classroom observation many times, such as a least during the whole semester, so that researcher will gain rich and insightful data about the teachers' actual identities construction in teaching. As mentioned in chapter 4, practices can be accessed only through observation, while interviews merely provide the access for the accounts of the practices rather than that for the practices themselves (Flick, 2018). Second, as this study is not longitudinal, this study cannot explore the global identity maintenance of its participants, in which Wenger (1998) terms as 'alignment', maintaining the sense of belonging to a community. Here, as the identity maintenance of English teachers might also affect their teaching practices, it is important for future research to explore this area as well but by using a longitudinal study since identity maintenance is an on-going process. Indeed, as Cohen et al., (2018) state, longitudinal study enables "researchers to: ... highlight similarities, differences and changes over time in respect of one or more variables or participants" (p. 347). Third, since this study only involves Acehese English teachers living and teaching in the same city (i.e., Banda Aceh), it will be more interesting for further research to explore the identities construction of the Acehese English teachers teaching and living in the other 11 cities of Aceh as well. This is to get greater knowledge from broader groups (Stake, 1994). As a result, the diversity in the identities construction of Acehese English teachers throughout Aceh can be seen since Aceh itself is indeed a multicultural and multilingual region. The last section below will summarise the key messages from this study.

### **8.8 Key messages**

This study explores how Acehese English teachers' professional and cultural identities are constructed, negotiated and related to each other as well as the influence this has on their classroom practices. It also provides several significant findings that contribute to the existing knowledge in the area of teacher identity in particular and in the field of ELT in general. However, among the various findings found in this study with regard to the process of the Acehese English teachers' professional and cultural identities construction in their classroom practices, the issues of morals and values associated with religion are highly salient on the teachers. Thus, this should be an issue of interest for many ELT researchers and practitioners to start considering in their context as well. In addition, Morgan and Clarke (2011) argue that the important development in the research of language teacher identity is the transition to morals, values and ethics in teachers' work. Here, if their argument is correct, then it is apparently appropriate to investigate (Wong, 2018) teachers' religious identity because religious identity also covers morals, values and ethics. More importantly, religious identity is part of how teachers characterise themselves and influences their knowledge, attitudes, practices and interactions in teaching (see Baurain, 2013; Green, 2010;



White, 2010). In short, for some teachers, their religious identity does not remain outside the door when they walk into their professional context, but rather it affects their professional identity (Mahboob & Courtney, 2018).



## Appendix A Timeline of data collection

Tasks	Months 2017					
	Jan	Feb	Mar	Apr	May	Jun
<b>Interview *</b>						
First interview	25 Jan to 1 Feb					
Second interview		15-21				
Third interview			15-21			
Fourth interview				15 -21		
Data analysis of interviews	25 Jan to 25 April					
<b>Document Analysis *</b>						
Teaching materials	25 Jan to 1 Feb					
Teacher journal			25			
Data analysis of documents	25 Jan to 25 April					
<b>Classroom Observation *</b>						
First observation		27 Feb to 4 Mar				
Second observation			27 Mar to 4 Apr			
Data analysis of observations	27 Feb to 10 April					
<b>PhD Upgrade</b>						
Preparation					2 May to 20 Jun	
Exam						23

\*With four participants



## Appendix B Participants' schedule for data collection

### Interview schedule

Interview	Participants	Date	Length
1	Mahdi	28 Jan 2017	00:32:59
1	Hanum	01 Feb 2017	00:49:36
1	Nisa	02 Feb 2017	01:14:28
1	Edi	13 Feb 2017	00:57:49
2	Hanum	18 Feb 2017	00:47:04
2	Mahdi	19 Feb 2017	00:49:03
2	Nisa	23 Feb 2017	00:42:23
2	Edi	27 Feb 2017	00:48:37
3	Edi	04 Apr 2017	01:15:57
3	Nisa	06 Apr 2017	01:08:57
3	Mahdi	12 Apr 2017	00:56:16
3	Hanum	17 Apr 2017	01:03:04
4	Edi	18 Apr 2017	00:21:30
4	Nisa	18 Apr 2017	00:27:50
4	Hanum	19 Apr 2017	00:15:56
4	Mahdi	19 Apr 2017	00:23:08
Total			09:11:17

## Classroom observation schedule

Classroom observation	Participants	Date	Time	Length
1	Edi	28 Feb 2017	11.00 a.m. – 12.15 p.m.	01:15:00
1	Nisa	01 Mar 2017	10.30 a.m. – 11.55 a.m.	01:25:00
1	Hanum	04 Mar 2017	08.00 a.m. – 09.00 a.m.	01:00:00
1	Mahdi	31 Mar 2017	08.00 a.m. – 09.00 a.m.	01:00:00
2	Hanum	13 Mar 2017	09.00 a.m. – 10.00 a.m.	01:00:00
2	Edi	14 Mar 2017	07.45 a.m. – 09.15 a.m.	01:30:00
2	Nisa	28 Mar 2017	09.00 a.m. – 10.25 a.m.	01:25:00
2	Mahdi	31 Mar 2017	09.00 a.m. – 10.00 a.m.	01:00:00
3	Mahdi	03 Apr 2017	09.00 a.m. – 10.00 a. m.	01:00:00
Total				10:35:00

## Teacher Journal

Teacher Journal	Participants	Date	Number of Words
1 unit	Nisa	28 Feb 2017	1,222
1 unit	Mahdi	12 Mar 2017	1,014
1 unit	Edi	16 Mar 2017	1,006
1 unit	Hanum	14 Apr 2017	1,446
Total			4,688

## Appendix C Interview guides

### A. First interview (life-history interview)

#### Cultural setting

1. What is the ethnic or cultural background of your parents?
2. What is the profession of your parents?
3. How many siblings do you have?
4. What culture was practiced by your family?
5. What do you think about that culture?
6. What cultural values were passed on you by your parents?
7. How do you think of the religious atmosphere in your family?
8. What cultural tradition or celebration is important in your life? Do you still practice it?
9. What cultural values are still important for you now?
10. In your opinion, what cultural values have obviously faded in our society today?
11. Was your family different from the families in your neighbourhood? If yes, what was it? If no, why?
12. How do you feel about the cultural setting?

#### Social factors

13. How was your childhood?
14. How was your teenager life?
15. Did you make friends easily when you were a teenager?
16. Who were your friends at that time? How was their family's culture?
17. What group or organisation did you join when you were a teenager? Your position?
18. Is a sense of community important for you? Why?
19. What communities do you join now? What are your positions?
20. Do you have experience of intercultural communication with national or global community?
21. Do you have any friends from other cultures or countries? If yes, who are they? How is their culture?
22. Do you speak other languages?
23. How do you learn your religion? Where?

**Education**

24. When did your first go to university?
25. How was the culture at the university at that time?
26. What was your favourite subject that you took in the university?
27. What do you think of the benefits of the subject for your career now?
28. What do you think of the benefits of the subject for educational world?
29. What do you think of the role of education in a person's life?
30. How was your teaching practicum? Was the cultural setting of the school the same as that of your school now? Such as the students, teachers, etc. If not, why not?
31. How did you approach your students at that time? Were there any cultural approaches that you used? If yes, how?

**Career**

32. When did you first want to be a teacher?
33. Why do you want to be an English teacher?
34. What is the most difficult in your profession as an English teacher?
35. How does society view your profession as an English teacher?
36. What do you think about your students' attitudes towards you as an English teacher?
37. How do you approach your students now? Is there also a cultural approach that you use? If so, how?
38. How do you feel about your life now? What important changes do you feel?
39. How do you see your career now?
40. What is your plan in 5 years later (in 2022)? Will you continue your study? Or will you join any community?

**B. Second interview**

1. What grades do you teach?
2. How long have you become an English teacher?
3. How can you become an English teacher?
4. In what way do you expose your Acehnese identity when teaching English? Why?
5. In what way do not you expose your Acehnese identity when teaching English? Why?
6. What are the advantages if you expose your identity as an Acehnese when you teach English?
7. What are the advantages if you do not expose your identity as an Acehnese when you teach English?
8. What do you think about Aceh language? What is the role of Acehnese language?



9. What do you think about Indonesian language? What is the role of Indonesian language?
10. What do you think about English language? What is the role of English language?
11. In what ways do you include the values of Acehese culture in your English teaching?
12. In what ways do you include the values of Indonesian culture in your English teaching?
13. In what ways do you include the values of foreign cultures in your English teaching? Which foreign cultures are they?
14. Actually, which cultural values should you ideally involve when you teach English? Why?
15. What do you think of the use of English in this global era today?
16. Could you explain the importance of English teaching in Aceh today?
17. What is the importance of a regional identity for you?
18. What is the importance of a national identity for you?
19. What is the importance of a global identity for you?
20. Do you use English outside of the classroom?
21. Do you communicate with other people from different culture or countries? Not just in English but any language.
22. What language do you use? If no, why not?
23. How do you do the communication?
24. How do you feel about it? (What do you do with language outside classroom as well?)
25. What do you feel to be an English teacher from Aceh?
26. What teaching practices do you do that are contrary to your Acehese culture?
27. What do you think about western cultures (such as American, British, Australian culture) used in English teaching practice?
28. How do you involve the values of western cultures when you teach English?
29. How do you avoid the values of western cultures when you teach English?
30. Do you agree with the statement that teaching English means teaching the cultural values of its native speakers as well? Why?
31. Do you agree if English teachers must use their local culture only when they teach English? Why?
32. What cultural conflicts occurred in classroom when you teach English?
33. What is your philosophy of teaching?
34. What factors influence the way you teach now?
35. What do you think of your English teaching now?
36. What do you think of your English teaching in the past?

37. What do you think of your English teaching in the future?

38. What is the best way to teach English to Acehnese students?

39. What style of communication do you use when teaching English? Is that part of your culture?

40. Who should teach English to Acehnese students? Why?

### **C. Third interview**

#### **Questions based on the first and second interview:**

1. When you were a child, what language did you speak at home? Outside the house?
2. During your teaching practicum, what language did you use when teaching?
3. Do you show your identity as an Acehnese while teaching English? If so, how?
4. Do you involve Acehnese cultural values when you teach English in the classroom? If so, how? If not, why?
5. How do you negotiate things that are contrary to Acehnese cultural values in your English teaching methods/materials so far?
6. Is there any native English speakers' teaching style that you use when you teach English?
7. Why do you want to be able to teach English like native English speakers teach English?
8. What kind of native English speaker's culture do you avoid to tell your students?
9. What kind of native English speaker's culture do you tell your students?
10. What are the influences of your religion on the way you teach English?
11. What are the influences of your ethnicity on the way you teach English?
12. In your opinion, which English accent do you speak? Then what accent do you teach to your students? Why?
13. What is the effect of this English teaching job on your cultural identity? On your lifestyle? On your mind-set?
14. What teaching method will you use in the future?

#### **Questions based on classroom observations:**

15. Rather than saying Assalamu'alaikum as a greeting at the beginning of teaching, why do not you use the greetings of native English speakers as well such as 'How are you' and so on?
16. Why do not you use Acehnese while teaching English? Why do not you translate English sentences into Acehnese or ask students to translate English words into Acehnese?
17. In what situation do you want to discuss culture or cultural differences while teaching?
18. Why did you use Indonesian when you called or warned your students instead of using English or Acehnese?
19. Why did you use Indonesian when you explain about tasks, grammar or particular points to students instead of using English or Acehnese?

20. Why did you often mix English with Indonesian when you spoke to your students? Why did not you mix English with Acehnese for example?
21. At the end of your teaching activity, you often apologized to your students if you made any mistakes (such as forgive me for my mistake, you said). Why? Whose culture is it?

**Questions based on teacher journal:**

22. When you did teaching practicum, why did you group your students in the classroom by gender?
23. Could you please explain what two-stay two stray learning, examples and non-examples mean?
24. What teaching courses had you attended after you became an English teacher?
25. Can you explain why cultural contradictions arise when there is a material like a song and describing people? To whose culture is it contrary?
26. What kind of behaviour do you have in class that reflects the style or characteristics of your Acehnese culture?
27. When teaching about grammar, what language are you using? Why?
28. In your English teaching, you always put forward cultural elements because you think that culture is very important for the civilization of a nation. Well, whose cultural elements do you prioritize and how to do it?
29. You stated that you used a social approach to your students. What does the social approach mean here? If the socio-cultural approach that you will still hold it, what does it mean when you stated that you keep adopting socio-cultural approach?
30. When you interact with students, you position the students as your child and you are their parent. Whose culture is it?

**Questions based on documents:**

31. What do you think about Curriculum 13?
32. What do you think about the cultural values that are either expressed or implied in the 13 Curriculum?
33. Are there cultural values in Curriculum 13 that are contrary to the cultural values of Aceh? If so, how do you negotiate them?
34. What do you think about the textbook entitled 'Pathway' that you use to teach your students?
35. Are there cultural values in the textbook that are contrary to the cultural values of Aceh? If so, how do you negotiate them?
36. Do you compare the cultures in the textbook to Indonesian or Acehnese culture when teaching your students?
37. When you are going to make a lesson plan, what are your considerations for it?

**D. Fourth interview**

Questions for a final confirmation:

1. Is the two-hour English language course devoted to all levels of class?
2. Do you agree with this? Why is it only 2 hours?
3. So far, how do you get the knowledge about native English speakers' culture or other foreign cultures?
4. What is the influence of your ethnicity on the way you teach English in classroom?
5. How is your regional identity after you become an English teacher?
6. What teaching method is suitable for Acehnese English teachers?
7. Are you part of a global community? What is the benefit of the global community for your profession as an English teacher?
8. Is there any influence of your membership in the global community on your English teaching methods?
9. Regarding global identity, people generally define global identity as a global citizen or citizen of the world. Do you have a sense that you are a global citizen?
10. How do you position / negotiate your regional identity, national identity and global identity when teaching English?

## Appendix D Convention of transcription

Symbols	Descriptions	Examples
.	Falling intonation	That was foolish.
,	Continuing contour	I took bread, butter, jam and honey
?	Questioning intonation	Who was that?
!	Exclamatory utterance	Look!
[ ]	Overlap	A: He saw it [to] and stopped B: [oh]
[[ ]]	Additional words to make the meanings clearer	[[they said]] "nobody is here" and [[I asked]] "how do you know?"
[[	Speakers start at same time	[[A: And the [[B: So she left it behind
=	Latched utterances	A: We saw her yesterday. = B: = And she look fine.
(xxx)	Unable to transcribe	We'll just (xxx) tomorrow
(send)	Unsure transcription	And then he (sold) it.
(( ))	Other details	She made me sad ((taking phone))
-	Abrupt cut-off	If you go- if you leave
" "	Direct speech	She said to me "what's happened?"
' '	Intended word(s)	For example, 'thank you' and 'go'.
@@@	Laughing	@@@ really?
<i>Italic</i>	Non-English words	<i>Salam</i> is an Indonesian word.
(( <i>Italic</i> ))	Out of the topic being discussed	Sure. (( <i>It's cold here, let's go inside</i> ))

Adapted from Richards' (2003) convention of transcription



## Appendix E Sample of transcription

23. What teaching methods or activities do you use or do that conflict with the values of Acehnese culture?

H : Oh that is [[the question]].

R : Yes. For example, you teach this but because the knowledge of- the pedagogy is indeed like this but in fact it conflicts with our culture. Did you find like that?

H : Yes I did. For instance like sing- oops song. Actually it is not too contradictory but because [[when]] we have to present an English song we need to show its video as well. You know their dress right. Oh how this.

R : Yeah yeah.

H : That is contradictory a bit. But I tried to find this one [[the one that is not contradictory at all]], but there is not [[like that]] because they are more likely to show their genitals but they still have to be displayed as well. Then in learning about compliment, for example. For us, indeed a praise comes from devil but we must tell them, "this is the way we give compliment to others". We must teach them about it. However, still I filter. There is a dividing wall. I said, "this is our culture and that is other's culture. In our culture we should not over-praise, let alone if you say, "oh yeah I am so happy". Do not be like that because it makes your ears go up and devil is clapping. People can be arrogant because of a praise, while if there is a little arrogance in our heart, we will not enter paradise [[and]] all our sciences are gone right".

R : Other than your teaching materials like the video you mentioned before, is there any of your teaching methods that is contrary to the values of Acehnese culture that you do it maybe because of the pedagogical demand itself or stuff like that?

H : No.

R : No.

H : No, because if, for example, when male students say hello to female students it is okay I think. Moreover, [[for example]] if they sit in one group. Indeed the children [[the students say]] "do not mix us Miss". Maybe they are embarrassed because they are never mixed. Here is a male dormitory, there is a female dormitory, so when I place them in one group, they were rather uncomfortable, [[they said]] "do not mix us Miss". [[I said]] "There is me here [[so]] it is no problem how come you do not communicate with men?"

R : @@@

H : @@@ So now I do it.

R : Yes.

H : Because it is fine it is still not a problem actually- the one that must not be is you are two together [[in a lonely place]]. No [consideration].

R : [So no problem].





## Appendix F Sample of interview – Hanum

### Second interview

#### Main research question:

1. What classes do you teach?

H : Grade 11 and 10.

R : Grade 11 and 10.

H : Grade 11- grade 11 actually consists of three classes. Two science classes, one social science class coincidentally I teach the science ones. 10- 12- ups 11 science 1 now it is named 11 right. 11 science 1 and 11 science 2. For grade 10 I teach four classes all I teach from 10 science 1, 10 science 2, 10 science 3. 10 social science.

R : So many.

H : Yes @@@

2. How long have you been a teacher?

H : It's been long time since 2004 at the beginning in 2004 I was still a honorary [[teacher]] then in 2005 I passed the test for being a contracted teacher, a central assistant teacher in 2005. Then from 2005 2006 2007 bleaching [[recruited without any test]] was in an uproar so in 2007 there was the stage one of bleaching then in 2008 *alhamdulillah* [[thank God]] I passed the bleaching to become a civil servant in stage two. So in 2008 I already became a civil servant. *Alhamdulillah* [[thank God]] so from 2004 to 2017 I mean 2016 is [[the length of my]] [teaching].

R : [Length].

H : So the length has been for 12 years though.

3. When teaching English, in what ways do you reveal your identity as an Acehnese?

H : Yes about it seems because we really are- it seems that we really carry it all. Because for example the speaking or listening, although we should say it like native speaker do the Acehnese [[accent]] is visible for example in learning such as Reading, it is very clear because I always relate to our Acehnese culture that is identical with Islam.

R : In Reading yes?

H : Yes Reading.

4. Then in what ways do you not reveal your identity as an Acehnese when you teach English?

H : In what way. Like Grammar if Grammar I mean has no @@@ culture- about culture. But there is also that in Grammar because in terms of vocabulary I always relate it to Acehnese language Acehnese vocabulary as well. I think Grammar.

R : *Grammar* yes.

5. What are the benefits if you show your identity as an Acehnese when teaching English

H : it seems the advantage for me is because I am identical with Acehnese if I go anywhere [[people can know]] from the face of mine is [[I am]] Acehnese yes.

R : @@@

H : It has been already like that.

R : Yes.

H : So when I teach these Acehnese children [[students]] English, there is a happiness in itself when we show the identity of our ancestors our *indatu*. It seems like our loyalty is there

not in the sense of racism no we are not racist we keep respecting because the culture of each ethnic has its plus and minus and it is their own happiness in it, for example Batak and Sundanese ethnic group they must be proud with their own ethnicity. It does not mean that those ethnic groups are racists it is not. So what else was that?

R : The advantages if you show your identity [as] an Acehnese.

H : [The advantages].

H : One more thing I always tell these children that English does not belong to English people anymore @@@ it is said it has belonged to international [[people]] an international language. So if we speak English with a little bit Acehnese accent it means it is how our English is. I told them like that.

6. What are the benefits if you do NOT show your identity as an Acehnese when you teach English?

H : I think it is very arrogant. Because for me I cannot be separated from Acehnese language. Even if- as when I lived in Medan I had Batak accent. But the Acehnese accent is still visible, let alone English that we rarely [[use]], only at school, right? So it is always carried away like that.

**First sub-research question:**

7. What do you think about the Acehnese language?

H : The Acehnese language is actually extraordinary, because the language shows the nation. We know that Aceh was once known internationally. There are documents from outsiders who recognize that Aceh our Acehnese nation was once a country, there was its currency. That is truly amazing. So when a nation is advanced, the language will be also advanced. Like Britain itself, it recognized, for example, our greatness. Let alone the Netherlands and Japan. So Acehnese language is extraordinary, I think. In fact, Indonesian language is inferior [[to Acehnese language]] if I think. In terms of vocabulary, for example, what kind of words do they say? In Indonesian, it is only kick, if we [[Acehnese language]] have some such as *sipak, trom,*

R : @@@

H : *glung*, so it has many vocabularies so I always say English has many vocabularies, so does Acehnese. So actually, our language is extraordinary. That is the cultural teaching that I often give to the children [[students]].

R : So what is the role of Acehnese language?

H : What?

R : So what role does Acehnese language have?

H : The role of the Acehnese language has faded away. We already have our own national language, Indonesian, so it has played a less role, even though it is good if we think. I remember my grandmother who said that, grandmother from my mother [[side]], in the past when I was a child there was still [[that grandmother]]. When that [[she]] was talking about something [[she used]] *saga*. With the *saga* she was chanting. Her poem contained Islamic identities so it was extraordinary so there- it no longer exists because it is not used [[anymore]], let alone it has begun to fade along with the time goes by, so it is a pity.

8. What do you think of Indonesian language?

H : Indonesia language is derived from Malayan language it is also good but now because like the time of Soekarno [[and]] Soeharto- history is related- language is related to history right.

R : Yes.

H : We cannot deny that the one more blown up is Javanese culture. So Acehese language now- this Indonesian language indeed is influenced by Javanese culture [[and]] not original Malay anymore. Instead I think Indonesian is a slang now and not original anymore.

R : So what is the role of Indonesian in your opinion?

H : Oh Indonesian language is extraordinary because now [[it is]] the national language unifying nation, as a means of communication between tribes in Indonesia, especially now it is also being studied in Japan and then in Australia, so it is being studied. In China as well, but I see that they are not proud of Indonesian language, this is little a bit of my personal [[opinion]]. Because now Indonesia is being contested they learn Indonesian in order they can enter our country with a specific purpose. I am also very wary of things like that. It seems that it is not because they love Indonesian as they love English.

9. What do you think about English?

H : English is ordinary because it has been international [[language]] right. [[This]] is extraordinary for right now. It seems that not only in Aceh but also in Indonesia in Jakarta if we watch on TV [[we can see]] apparently celebrities will look amazing and great if they can speak English.

R : So what is the role of English in your opinion?

H : [[It]] really plays a part in science too. As [[I said]] before a country that has been developed shows that its language is, how do I say, that is all I mean. And currently all scientists use English to convey something, so it has a role as- a unifier- a tool for international communication so [[English is]] very good.

10. In what ways do you involve the cultural values of Aceh when you teach English?

H : Many, can you give me the example [for example]?

R : [for example] when you are teaching, in what ways do you want to involve the values of Acehese culture?

H : Oh, like that.

R : Yes.

H : For example in terms of speech if there is speech [[in lesson]].

R : Yes.

H : If in English [[speech]] there is [[the greeting of]] *Assalamu'alaikum* right. [[Usually]] 'Hello everybody good morning', it is likely to the point. The closing is also like that [[such as]] 'okay thank you' and finished. If we it is not like that. Still [[we say]] '*assalamu'alaikum*' [[and]] praise and thank Allah *subhanahu wa ta'ala* [[and then send]] blessings and greetings to the prophet Mohammed. Then [[here we start saying]] 'thank you very much for giving me opportunity to stand in front of you all for example'. So we have some steps. That is the example.

R : Okay.

H : So, I also showed [[the students]] a video of Obama's speech. So [[we saw]] they were to the point so if- but we may not follow them we should be with our culture.

11. In what ways do you involve Indonesian cultural values when you teach English?

H : Indonesian cultural values yes.

R : Yes.

H : How to say it for example. Perhaps 'thank you' though. Saying 'thank you' for us, perhaps in everything [[we say]] thank you right. In England for example in English people's culture, [[if]] we have bought from them, if we are, we thank the buyer [[the seller]], but if they are, it is not like that the seller thanks us. If we are, when we have bought [[we say]] 'thank you again'. It is also [[the example of Indonesian cultural value]]. Then if we- the point is like

that though [[for example]] we go by bus or stuff like that after we pay we say 'thank you' [[but]] English people are not like that. It is still they who say 'thank you' to us [[and]] we do not need to say 'thanks' again.

12. In what ways do you involve foreign cultural values when you teach English?

H : Foreign cultural values for example. Oops, it seems that I forgot. How are foreign cultural values for example?

R : It is like from which country or which western country it is perhaps [American]?

H : [Oh]

H : Oh like that there is for example learning- for example there is a text about cleanliness. For example a text about cleanliness. Because in the text is indeed told how Japanese students keep cleanliness. Here I keep explaining it. I keep explaining how students in Japan keep their cleanliness. If in Japan is so and so. The example is in this boarding school itself, "after eating you- even you don't try to wash the plates by yourselves. Still those who wash them are kitchen attendants [[and]] those who sweep [[but]] in Japan, kindergartners after they eat they themselves together mop the floor". So they have a long mop ((exemplifying how they mop)). That is what I also explain. Accidentally because English subject indeed has texts [[and]] sometimes in those texts [[cultures]] from different countries are explained so that it is easier for us [[to explain]].

R : The cultures of which countries do you usually involve?

H : Japanese like before [[I explained]].

R : Yes.

H : Then England as well as Australia. America I think so especially about day care family [[and]] stuff like that- about carrier woman.

13. Actually, whose cultural values should be involved when teaching English?

H : I think all are fine so long as it is appropriate because in Islam it is easy for us, Indeed Allah said that religion was *rahmatan lil'alam* [[grace for all nature]]. When we compare cultures from foreign countries that are appropriate with human nature, it is also in line with our Islamic culture. So from anywhere is fine the important thing is in accordance with our nature as Muslim. And most are suitable.

R : Suitable.

14. What do you think about the use of English in the current era of globalisation?

H : I think it is so good because it is compulsory for us to be able to speak English especially with- the era of globalisation is the era of free trading now right [[and]] because our competence is very limited to master English. They master English so that they master our market. Whereas many our mainstay products that we can sell by ourselves. Not [[necessarily]] through this government [[but]] through the private sectors themselves- from the lower middle class people here [[the products]] can be [[sold directly]] to Malaysia [[and]] Singapore, just the closest countries. [[They]] can sell themselves but because of the limited language, we just go round and round in Malaysia whereas we actually can go to Singapore, Australia. Maybe they like Indonesian products though. So it is very important.

R : Very important.

15. Could you explain what the importance of teaching English in Aceh today is?

H : Oh it is. It is so important though. Especially now since- from the conflict- actually people have known Aceh since in the past? But because now it has been the era of globalisation then- after the Tsunami plus the era of globalisation, people are more free to Aceh, right?

Especially as in Sabang every week, there are cruise ships that stop over like that. So if for example, what was the question?

R : What is the importance of teaching English in Aceh?

H : So if, for example, our children [[students]] from junior high school, when they have graduated from junior high school, they are ready with English, it will be great if they are traveling, they are not shy about talking to tourists, for example, traveling with their families, to Sabang and then to Medan. Or to Pulau Weh, when they travel they can directly [[speak English to tourists]] not, it's not just looking at tourists, so they really should be able to actually if we think, at least if you graduate from junior high [[school]], you can already speak English if you don't [[try to do it]] slowly.

R : So do you mean it is important for communication?

H : It is very important, but now the reality is that when you graduate from high school, it is just- not maximal yet [[for students]] to be able and (dare) to speak English to English people. Because especially now the [[learning]] hours have been reduced. In the past, there were only four hours a week, so every class we had meetings twice a week. Now it is only two hours. So two hours in a week. After that, it is over. But *alhamdulillah* [[thank God]], here in this boarding school [[they]] really have to speak English and Arabic, *alhamdulillah* [[thank God]], [[but]] if in public schools it is not like that especially in [[the schools in]] villages.

R : Nothing.

16. What is the importance of regional identity for you?

H : It is very important.

R : What is the importance?

H : [Yes].

R : [in] what way?

H : Moreover, the language shows the nation. Like our religion. Our identity of a Muslim, a Muslimah should dress as [[real]] Muslimah does so people know. After all, with all the gestures that we have, it is good that people can say, "Oh it is how a Muslim is", so is our culture, right? "Oh so it is how the culture of Aceh is, that is good", so it can also introduce us to other people who can admire our culture.

17. What is the importance of national identity for you?

H : National identity is also clearly important because we are already national right now. Indonesia is made up of various ethnic cultures [[and]] diversity so *alhamdulillah* [[thank God]] now there is a national language. Then the identity of these regional cultures has also been made as a national culture right so when we show our national culture to others who are outside of our nation, it means that we show our national identity as well. For example there are already many. Like Saman dance from us. Like from Papua, there is also from Lombok, it is from Lombok, what is the dance? Oh, I forgot too, because if we do gymnastics- for the [[my]] husband [[is in charge]] in the Kodim [[commander and military officer office]], in addition to healthy heart gymnastics there is also gymnastics called something like *mere-mere* that I forgot too. So you already know this is Indonesia. So many kinds.

R : Okay.

H : Very extraordinary.

18. Have you heard global identity?

H : Yes I have.

R : You have. In your opinion, what is the importance of global identity?

H : I do not really know the specifics, but I will try to answer it.

R : Or should I explain it a little?

H : You may.

R : For example- the global identity here means we can say like a football club. Say AC Milan, so everyone who likes AC Milan feels the same [[about the things related to AC Milan]].

H : I see.

R : Maybe mothers might not know what a group that they like together so that mothers do not have one common thing in the whole world for example.

H : Yes, yes

R : Do you not feel that kind of identity?

H : That is right. There is only- accidentally because I am a housewife I sometimes accompany the [[my]] husband to watch a football [[match]]. But [[I am]] not so fanatic this and that. But I like Ronaldo because he once adopted an Acehnese child right? After that, [[because of]] his concern for the Syrian [[and]] Palestinian people. Then like Hollywood artists such as Parasof? [[The one]] who plays what we call it, well her name is so famous. Who is she? The tall one.

R : Where is from?

H : A Hollywood artist.

R : Oh I do not remember either @@@

H : I do not remember it. Ouch, Parasof, she played the film, she was like that. O Allah, she is well-known I mean.

R : Oh does she often do acting as a soldier [[in movies]]?

H : Yeah now already- she also cares about humanity I like artists who care about humanity. What's her name Lindsay Lohan? I like that kind of global identity.

R : Oh who (-)

H : (-) It means that what is really wrong is wrong, because I am raised from a Muslim community, so now it is said that Islam [[Muslim]] is a terrorist I am burn myself it is not. So when international artists either from football club or others state that Muslims are not terrorists, I am impressed with them. I will continue to monitor them I follow up them.

R : That means your mother's global identity is Muslim. Feel (-)

H : (-) Yes.

R : The whole world is (-)

H : (-) Yes.

R : We feel the same fate.

H : Yes, it is true because it does mean that we do not respect other religions at all. Islam is very respectful of other religions. So this is why I am more inclined to Muslims because of Donald Trump's current policies [[for example]]. In terms of how they see [[us]] makes me so sad even though Islam is not like that, it is not like that, at all, the evidence is that you [[Donald Trump]] try to look at Aceh, for example, if I meet him [[I will say]] like that.

R : @@@

H : Just look at Aceh, in Aceh, [[there is]] Islamic law, but how free the minorities here are right? See Bhineka Tunggal Ika [[the motto of Indonesia for diversity in unity]]. In fact, there was a celebration of the cross that day. It is ok because we adopt *lakum dinukum waliyadin* [[which means]] for you is your religion and for me is my religion. I do not force you to follow my religion and you may not force me to follow my [[your]] religion so it is clear how our prophet taught us right. So that's what we are born with because our blood is already thick with Muslims [[Islam]] that is in accordance with the development of the times and we have compared it and it is indeed true *rahmatan lil'alamin* [[a mercy to all creation]], that's the term.

R : Do you use English outside classroom? Out of school?

H : Less- not at all. Except there is a training. [[Or]] Meeting [[other]] English teachers.

19. Do you also communicate with people from the cultures of other countries?

H : No.

R : For example, maybe you also communicate not only in English but in another language.

H : No.

R : No.

H : No, I never know Japanese people @@@

R : What about with [the people of the archipelago] is that many?

H : [Arabic people].

H : With the [[people of]] archipelago is many.

R : In what language? In Indonesian though.

H : Also in Javanese.

R : Javanese.

20. How do you communicate with the people of the archipelago?

H : Just ordinary because we have been bound by the unity of the Republic of Indonesia. Just ordinary because we have the same goals and ID cards, I mean Indonesian IDs. Just ordinary (-)

R : (-) Usually face to face or maybe through [[social]] media?

H : Face to face, Facebook, Whatsapp media various kinds.

21. What do you feel about the communication with people of different cultures outside Aceh for example?

H : Oh there are so many benefits. For example in terms of cuisine. For example now I live in Kuta Alam, [[she said]] "Hi I cook today, please come, take it," [[So we can know that]] the Javanese people like to share, the Sulawesi people are like us too, for example. So, mothers [[like to]] share foods. Moreover, there are [[those]] who sell many clothes as well [@@@]

R : [@@@]

H : Just like [us] too.

R : [Same].

H : Yes.

### Second-sub research question:

22. What do you feel being an English teacher from Aceh?

H : *Alhamdulillah* [[thank God]] I am so happy but I still- still feel inadequacy that is why I want to continue my study for getting better- for getting better English so that I can speak English as fluently as you do for example. Now I just can teach the children [[students]] by using textbook.

R : (xxx) your feeling as an Acehnese (-)

H : (-) happy.

R : [Very happy though].

H : [Very happy though]. Extraordinary happy.

23. What teaching methods or activities do you use or do that conflict with the values of Acehnese culture?

H : Oh that is [[the question]].

R : Yes. For example, you teach this but because the knowledge of- the pedagogy is indeed like this but in fact it conflicts with our culture. Did you find like that?

H : Yes I did. For instance like sing- oops song. Actually it is not too contradictory but because [[when]] we have to present an English song we need to show its video as well. You know their dress right. Oh how this.

## Appendix F

R : Yeah yeah.

H : That is contradictory a bit. But I tried to find this one [[the one that is not contradictory at all]], but there is not [[like that]] because they are more likely to show their genitals but they still have to be displayed as well. Then in learning about compliment, for example. For us, indeed a praise comes from devil but we must tell them, “this is the way we give compliment to others”. We must teach them about it. However, still I filter. There is a dividing wall. I said, “this is our culture and that is other’s culture. In our culture we should not over-praise, let alone if you say, “oh yeah I am so happy”. Do not be like that because it makes your ears go up and devil is clapping. People can be arrogant because of a praise, while if there is a little arrogance in our heart, we will not enter paradise [[and]] all our sciences are gone right”.

R : Other than your teaching materials like the video you mentioned before, is there any of your teaching methods that is contrary to the values of Acehnese culture that you do it maybe because of the pedagogical demand itself or stuff like that?

H : No.

R : No.

H : No, because if, for example, when male students say hello to female students it is okay I think. Moreover, [[for example]] if they sit in one group. Indeed the children [[the students say]] “do not mix us Miss”. Maybe they are embarrassed because they are never mixed. Here is a male dormitory, there is a female dormitory, so when I place them in one group, they were rather uncomfortable, [[they said]] “do not mix us Miss”. [[I said]] “There is me here [[so]] it is no problem how come you do not communicate with men?”

R : @@@

H : @@@ So now I do it.

R : Yes.

H : Because it is fine it is still not a problem actually- the one that must not be is you are two together [[in a lonely place]]. No [consideration].

R : [So no problem].

24. What do you think about western cultures such as American and English cultures applied in English teaching methods?

H : It seems there is no influence still educative. They can be still accepted in our culture. Usually only about their speaking, for example there are texts that we find about dating. I did not show anything like that perhaps rationally- it seems that it depends on the teacher. If I, I do not give it, because [[I]] always say that dating is not allowed. For what the dating is. You are still kids with runny nose want to make this appointment that appointment, do not be like that.

25. How do you include Western cultural values when teaching English?

H : Western cultural values?

R : Yes. When you teach English, how do you include the values of Western culture?

H : It seems rare except for example- I do not know either how Western culture is. What I know is it is identical with not good things. But sometimes in the textbook it [[the topic]] is about ‘Tea Time’, and what else is it? Such as night programs like parties. That kind of thing exists but I keep telling them like “basically it's not just any party”. Still, I say, for example, “in here, it is like we have a wedding event or for example a birthday party so then we meet our old friends there”. I keep showing an example in our language [although] (-)



R : (-) [So] you include the values of Western culture into your content?

H : Yes.

R : Into content and then convey it to students.

H : No I mean there [[in the textbook]] there has been [[the topic about]] 'Tea Time' for example 'the time for drinking tea together' then about 'Valentine's Day', I did not even teach this. I just searched for other topics. I said frankly [[to the students]] that this Valentine's Day is not [[the day of]] affection, this is the day of adultery. I tell [[them]] the knowledge I know about it. I tell all of them to the children [[the students]] so that they become individuals who know their identity as Muslims and Indonesians as well as the eastern nation.

R : So the way you avoid Western culture when teaching English is by ignoring it.

H : Ignoring [unsuitable ones].

R : Topic [like that though].

26. Do you agree with the statement that teaching English means you must also teach the values of its native speaker's culture?

H : I do not agree- It does not mean I do not agree at all. Because there are also- for example, we also need to know because right now English knowledge is, for example, you go there to get knowledge in England, Australia, America. So we still have to tell [[the students about it]] but still [[we need]] to tell [[them]] this is not allowed that is not allowed but that person is like that but we should not be like that [[for example]].

27. Do you agree that English teachers should involve local culture only when teaching English?

H : Wow, it seems to be not so social @@@ it is not 'open government'? [@@@]

R : [@@@]

H : Now it [[the term]] is no longer 'good government' [[but]] 'open gov'- because we are very open though. Because Allah says in the Qur'an, the point is this, I created you from different tribes, different languages, so that you know each other so you know that there also lie the signs of the greatness of Almighty Allah. So we also have to tell them. How can [[we are]] learning English but what is known is only about Aceh because we are not just in Aceh. Especially [[if we watch]] on TV it looks global.

R : Okay.

H : So how do we interact with other people if we are left behind so we still have to tell how the development of the era.

28. What cultural conflicts occur in the classroom when you teach English?

H : Nothing. Maybe because what I teach is limited. But it seems like there isn't any- something that is too much isn't there (-)

R : (-) Maybe there are students who are not happy about this culture for example because it is contrary to his culture. Is there any [like that]?

H : [there is not] there has not been the case like that though.

R : Do not you even have it when you teach? Like you feel this conflicts with yourself for example, with this culture or other cultures for example. Or with Indonesian culture itself for example when you teach English.

H : Oh like that. I think there is not. Just pictures in the book.

R : Like that.

## Appendix F

H : Because the pictures are about love, dialogues like that. Let me take the English books first ((go to take some books)).

R : Okay.

H : I tell them frankly, in order they do not say Marry Christmas and Happy New Year or “whatever your status on the BBM, WhatsApp or Facebook” [[I said to them]]. It should not be like that even though it is only a congratulation we may not do so. I keep saying that. Because it is 100% Muslim here? [Like that].

R : [Muslim].

H : No, it does not mean fanatic. Because indeed it is the teaching of Islam and there is no conflict with them. They ask for our help as long as they do not disturb us we [[will]] help! One time they are good [[to us]] 10 times we are better than they are but please this is my religion, do not talk about religion. For you is your religion for me is my religion. We remain friends. So, I teach this to the children [[the students]]. Because Banda Aceh is crowded [[diverse]].

R : Yes.

H : Plural. If compared to districts, here is more. Christianity, Hinduism there is church here. There are several churches even then temple too.

### Third Sub-research question:

#### 29. What is your teaching philosophy?

H : Teaching philosophy? [[my]] teaching philosophy is not to- I do not know if I have specific words I think I do not have it but I have [this principle] (-)

R : (-) [Principle] of your teaching for example.

H : The principle is to give- to transfer all knowledge that I know that is it and hope students can [[do it]] but not all students can [[do it]] though [[and]] the rest we pray to Allah in order he [[they]] can [[do it]]. And I teach it more to character.

R : Oh I see.

H : More to character because it is proven that character is very important compared with being able to master Grammar this and that, no I am more to students' character. Students' character must be good their morality though. Their morality and their creed must be strong.

#### 30. What factors influence your current teaching methods?

H : Factors of information technology though. It affects now that I have used laptop projector then the children [[students]] directly search for materials from the internet because we- accidentally we have lap- internet right. So the children [[students]] directly [[do it]] there it made a tremendous change since teaching in 2000s.

#### 31. What do you think about your current teaching methods?

H : Not maximal yet.

R : About what? For example.

H : About the presentation of the concrete examples of the materials for example, teaching materials maybe, because of the lack of facilities though sometimes I cannot afford to bring up [[stairs]] a laptop with a projector, which makes it not optimal. Maybe if there were a projector in class [[and]] we would only bring a laptop [[with us]] it seemed that the teaching had been very maxima right.

32. What do you think about how you taught in the past?

H : Yes in the past- oh one more thing regarding the question before.

R : You may.

H : That is about me.

R : Yes.

H : About the students, these people when we lecture they are sleepy [[then]] sleep. So the children [[students]] here prefer action [[such as]] finding out their own materials on the internet, that's how it is. But if [[they just]] sit [[and]] listen [[and I said]], "ok pay attention please this is" they [[will]] sleep, and so many of them are like that. About group work too. Those who work is only one person- one person- one or two [[but]] the others are sleeping. So we must constantly control [[them]].

R : Yes.

H : Constantly control [[them]] when we go [[outside]] he then sleep that is the obstacles.

R : Okay.

H : But that is normal that is our challenge as teachers.

R : What is about your teaching in the past?

H : How to teach in the past was more to Grammar though tenses like that. And the development of English learning was not as sophisticated as that right now, right now they can see directly [[things]] in America, in the past it was not like this.

R : [true].

H : [just] this.

33. What are your thoughts on how to teach in the future?

H : @@@ in the future I would like to [[teach]] as English people teach English.

R : Oh like that.

H : Like that. I really want if now sometimes [[there are]] vocabularies that I do not know I do not want- Like that in videos I like it. As English people master English perfectly I want like that.

R : You want to be like that in the future.

H : Amen though @@@ Like you though.

R : I am not either @@@

34. In your opinion, what is the best way to teach English to students from Aceh?

H : The best way?

R : The best way.

H : the teaching methods are already good, like showing Video [[and]] watching right [then] there are these words. They like it. They do not want to open the book [[then we say]] "try to pay attention please".

R : Okay

H : They do not want like that. That is it.

R : Okay.

35. What communication style do you use when teaching English?

H : In terms of communication style, my communication style is Indonesian though. [[For example, I said]] "Ok you know what day is today?" ((saying this slowly)) still like that I mean not fluent not like proud of speaking English it is not. Children [[students]] still can understand what I say.

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R : What communication style do you use with students? Is that friendly or have fun or a bit strict for example or?

H : Oh mixed and polite too yeah just not tense.

R : Are there any special characteristics of Acehnese culture that you use when communicating with the children [[students]]? [Style] (-)

H : (-) [For example]?

R : Acehnese unique communication styles for example, the ways Acehnese talk.

H : [Oh of course]

R : [brought into] teaching.

H : @@@ of course, there is.

R : There is. Perhaps do you still remember the example?

H : Yes the example is our dialect is Acehnese. The way our Acehnese people give advice. And then like *assalamu'alaikum* [[peace be upon you]] pray after that *salawat* [[salutation upon the prophet]].

36. In your opinion, who is the right person to teach English to students from Aceh?

H : @@@ For example about the teacher?

R : Yes, for example, who is the right person to teach English to students from Aceh? With the character of Acehnese students like this, who do you think is suitable for teaching Acehnese- English to Acehnese students?

H : It seems that native speaker though.

R : Native speaker of English?

H : Yeah that of English. But the one who is purely- For example if we see them on videos they look fun right. But do not let the case like in Lab School happens. Lab School used to contract teachers from England =

R : = The teachers.

H : Yes the teachers. Young handsome teachers. In fact they had a mission. The mission of church. Do not be like that either. So rather than like that it is better from our own people.

R : Okay.

H : What for if it is threatening the faith right? After all, this [[English]] will not be brought to death right.

R : So the one who is suitable to teach English to students from Aceh in your opinion is?

H : Its native speaker.

R : Native speaker of Eng- language- British people?

H : British or American people.

R : Okay.

H : But yesterday the American was- [[I think]] just the British one [[because]] if we look at the country [[America]] even though they shout out tolerance all kinds of things, but it seems that British people are more tolerant than Americans. Just British [@@@]

R : [So just British] @@@

H : Yes.

R : Thank you for [the answers].

H : [Yes].

## Appendix G Sample of observation notes - Nisa

### Classroom observation

<b>Date</b>	: 1 March 2017
<b>Setting</b>	: Classroom XI (23 students)
<b>Time</b>	: 10.30 – 11.55
<b>Course</b>	: Narrative Text
<b>Participant's name</b>	: Nisa

#### A. Observation of Teaching

1. How students are greeted? In what language?
  - No greetings.
2. What kinds of interaction patterns occur? Are there any interactions that are not typical (Acehnese or Indonesian culture)?
  - Teacher plays a role of facilitator.
3. What language does the teacher use most?
  - Indonesian
4. Are there any cultural discussions? What cultures are discussed? Whose culture? What way?
  - No
5. What cultural contents are used or discussed by the teacher?
  - No
6. Whose culture does the teacher represent? And which culture is more dominant?
  - Indonesian (using Indonesian language when teaching).
7. How is the teaching style? Creative? Friendly? Assertive?
  - Friendly but not energetic.
8. See if Indonesian identity is taken out of the classroom.
  - No

#### B. Observation of Phenomena

No	Events/Phenomena	Reflection
1.	Students are grouped arbitrarily.	The teacher says that most of her students are smart, so she is not worried to group them arbitrarily.
2.	Teacher uses Indonesian a lot. No Acehnese and little English.	Why?
3.	No cultural contents are discussed.	Perhaps, the teacher lacks of knowledge or not interested in cultural topics? Facilitator?

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4.	The teacher helps each group discuss the questions related to their narrative text.	Why?
5.	No NS style of speaking (English).	
6.	No rewards or praises addressed to students	
7.	The teacher asks each group to select one of its members to translate one paragraph of the story into English.	
8.	At the end of the teaching, the teacher explains about sincerity, a moral point that she takes from the story, in Islamic perspective.	

## Appendix H Teacher journal guidelines

### Purpose:

An important goal of teacher journal is in order teachers can make a reflection of their teaching beliefs and practices.

### Procedures for the journal:

1. You will need writing paper. Alternatively, you may wish to type it with your computer.
2. The journal is expected to be written in the form of a one-thousand-word story.
3. The audience for your writing is:
  - (a) Yourself
  - (b) The researcher

### How to reflect:

Reflect about your daily teaching experiences. Use the reflection questions below to guide you but you are also free to add other important things or aspects in the story that are not guided by the questions, such as commenting on the difficulties that you encountered and the strategies that you used to overcome them. You may also cite specific examples whenever necessary.

### Reflection Questions:

#### Your story part 1

Introduce your cultural and social background.

1. Where do you come from?
2. What languages do you speak?
3. What cultural backgrounds do you have?
4. What is your nationality?
5. What is your role in your society or community?
6. Why do you become an English teacher?
7. How do you feel about English today?
8. What do you think about English teaching in Aceh?

#### Your story part 2

Tell about your early teaching experience.

#### In the past:

1. When and where did you first teach English formally?
2. What problems did you have when you taught English?

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3. How was your teaching style in the past?
4. How did you group your students?
5. What approaches did you use?
6. How were your teaching procedures?
7. What teaching materials did you use?
8. What kind of teacher-student interaction occurred?
9. What was your philosophy of teaching reflected in your lessons?
10. Were you able to accomplish your goals?

### **In the present:**

1. Do you discover anything new about your teaching?
2. What changes do you make in your current teaching? Such as your teaching styles, approaches and procedures?
3. What is the source of your ideas about your language teaching?
4. Are there any cultural contradictions in your teaching? If yes, what are they? If no, why?
5. How do you manage the cultures other than your own culture in your language teaching?
6. Do you teach your students with Acehnese way of teaching? If yes, how?
7. How do you help your students learn English?
8. What are your limitations at present?
9. What are your strengths at present?
10. What language do use more when you teach English in classroom?

### **In the future:**

1. How will you improve your teaching?
2. Are you going to involve more cultural aspects in your teaching?
3. How do you describe your professional practice in the future?
4. What things (in the past and present) do you still use in your teaching in the future?
5. How will you interact with your students?

### **Your story part 3**

Make a conclusion of your story.



## Appendix I Sample of teacher journal - Edi

### Edi's journal

My name is Edi. I am from northern Aceh. I use Indonesian and Acehnese language as everyday languages. I am Acehnese. I am Indonesian. I do not have a specific role in society because I am a civil servant who have determined responsibilities and working hours. I became an English teacher because I liked English and was inspired by my mother who is also a teacher. In this modern era, English is developing rapidly and has entered all aspects of life either nationally or globally. English is inseparable from information and technology development as well as the influence of English as one of the international intermediate languages. Regarding the English teaching in Aceh, it has progressed rapidly after the national disaster of earthquake and the Tsunami on 26 December 2004. Many foreign NGOS arrived in Aceh followed by foreign workers from many parts of the world who used English as an intermediate language. Furthermore, more countries are offering full scholarships and trainings that require the participants to have TOEFL or IELTS scores to qualify them as prospective participants/recipients of scholarships so that the people of Aceh has been increasingly preferring and loving English.

I started teaching English officially in 2001 when I took part in the practice of field experience (PPL) at SMAN 5 Banda Aceh and subsequently was officially appointed as a civil servant teacher in 2006. There are a number of problems that I face when teaching English, such as students who still lack of motivation, has low interest in learning English, a large number of students in the class, lack of desire to explore English, lack of learning resources that contain local content to facilitate them to understand the contents of the reading. In addition, the difficulty of spelling or pronunciation in English that is not the same as that of Indonesian and other problems. I had a different way before when I first started teaching.

I tend to teach using the GTM method (Grammar Translation Method). This is because students better understand English learning through the structure of English they have learned at the junior high school level. And this is a reason for me to use this method. Due to the different abilities of students, I classify them based on their abilities, where students who have more mastery of English material will guide students who lack mastery. The approach that I use in language teaching is the communicative approach and Acehnese culture because it is easier to approach students through the approach of tradition or culture they know. The teaching procedures that I practice vary depending on the situation or conditions at the time of learning, sometimes using FGD procedures, 3 phase techniques, Discovery learning, or problem based learning. The English language teaching material I took from the curriculum that applies in the national education system is K13. The interactions between students and me in the class is a friendly interaction, mutual respect and not discriminating students' backgrounds. I use a simple philosophy that is placing students as learning partners and treating them as young people who need guidance and guidance from the teacher. Associated with the purpose of learning, I try to meet the target or learning goals that I want even though sometimes this is difficult to realize because of the various obstacles that occur in the field both my factors as teachers and students as learning objects.

In the present, I have found many new things concerning the way of teaching where I get it through training or guidance from the school supervisor. The changes that occur to me are I use more

## Appendix I

contextual and communicative teaching methods and enjoyable teaching procedures as well as apply technology in learning. As for the source of ideas for English language teaching, I got it from youtube, training from USAID, and PLPG training in 2011.

In terms of cultural aspects, there is no conflict between teaching English and our local culture, namely Acehese culture. Especially after the Tsunami, the people of Aceh were open to western culture represented by English. Basically, there is no different treatment from the culture that I face in teaching English because students already understand western culture as an English culture as long as it does not conflict with Islamic teachings as a source of Acehese culture. I teach English with Acehese culture elaborated with national culture by including a number of slogans or funny words in the Acehese language that I interpret in English. So students easily understand this. Usually I help students learn English by providing materials that are easily recognised or learned by students, especially those from local contexts. Basically, many of the limitations that I face in teaching, especially those relating to teaching materials in the context of local culture, this is due to the lack of available English reading resources. My current strengths / advantages in teaching are that I am able to integrate local material into English-language material and have a better approach with students. While the languages that I often use in teaching are 60% English, 30% Indonesian, and 10% Acehese.

In the future, I will try to improve my teaching skills by more taking part in educational trainings or seminars, sharing experiences with colleagues, discussing with senior teachers and experts in teaching English and more often accessing teaching materials online and in accordance with students. In the learning process that I carry out, cultural aspects must be a reference in teaching because culture cannot be separated from humans. In this case, Acehese culture. However, culture is not an obstacle and even increases the strength of learning because acculturation will work well if it can elaborate on local culture and the culture of the target language. In the future, I will try to be more professional because the challenges of teaching in the future will be more complex and varied, I must be able to reduce the gap between students in learning and try to use the issue in learning English. Many things that I still use today in teaching, especially in the learning approach with students because it is my identity, remaining a good partner to students and try to be friendly in learning without forgetting the teacher's status that I adhere to. Whereas interactions with students I hope can be well established so that the learning process can be successful.

## Appendix J Coding scheme and definition

### Coding scheme

- The codes are made by content and have definition.
- A coded part ends when new content appears.
- If related topic is returned to the code, it is made as an additional code within the code.
- If one segment has more than one topic (overlaps), it is coded with more than one category following the related topics.
- The content from the interviewer is not coded unless it is a part of the dialogue of the interviewees

### Code definition

	Category	Definition	Emergent code	Definition
1	Culture	The way of life, the customs, and beliefs of a particular group of people in a particular time.	Attitudes to culture and language	Point of views or feelings with regard to culture and language.
			Attitudes to cultures	Point of views or feelings with regard to culture (the way of life, the customs, and beliefs of a particular group of people in a particular time).
			Attitudes to Acehnese culture	Point of view or feeling about Acehnese culture.
			Attitudes to foreign culture	Point of view about foreign culture.
			Attitudes to Indonesian culture	Point of view about Indonesian culture.

			Attitudes to languages	Point of views or feelings about languages.
			Attitudes to Acehnese language	Point of view about Acehnese language.
			Attitudes to English language	Point of view about English.
			Attitudes to Indonesian language	Point of view or feeling about Indonesian language.
			Cultural comparison	Estimation of the similarities or dissimilarities between two cultures.
			Cultural negotiation	The act of accepting or not accepting between two or more cultures, seeking to discover a common ground, reach an agreement or resolve a conflict.
<b>2</b>	<b>Identity</b>	A self-image of who, what and how a person is.	Core identity	A self-image that is central to a person and will be visible wherever he/she is.
			Group identity	One's self-image or feeling of belonging to a particular group

				because the group has the same interests and beliefs.as one's.
			Place identity	One's self-image or sense of belonging to a place.
			Imagined identity	A self-image that is visualised to have.
			Religious identity	A sense of group membership to a religion.
			Teacher identity	A self-image as being a teacher,
			Academic identity	A self-image of who, what and how a person is in relation to his/her education.
			Construction of teacher identities in teaching	The action of forming, building or establishing self-images as a teacher in teaching practices.
			Approaching students	To be closed to students in terms of relationship.
			Depending on subject matters	Determined by the topic dealt with.
			Guiding students	The action of directing or

				influencing the behaviour of students.
			Advising students	The action of giving counsel; offer an opinion or suggestion to students.
			Building character in students	The action of constructing students' mentality.
			Filtering out contradictory issues	Selective presentation or deliberate manipulation of information with regard to contradictory issues to make it more acceptable to its recipient.
			Making students understand	The action of producing something easier or possible for students to understand things (such as lesson) easily.
			Telling stories	To give accounts or narratives of.
			Using CTL method	To use a method that involves

				making learning meaningful to students by connecting to the real world. It draws upon students' skills, interests, experiences, and cultures and integrates these into what and how students learn.
			Organisation identity	A self-image as member of an organized group of people with a particular purpose.

	Category	Definition	Pre-existing code	Definition
1	Identity	A self-image of who, what and how a person is.	Cultural identity	A self-image or feeling of belonging to a group. It is part of a person's self-conception and self-perception related to nationality, ethnicity, religion, society, locality or any kind of social group that has its own distinct culture.
			Regional identity	A self-image or feeling of belonging to a particular region.

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			National identity	One's self-image or sense of belonging to one state or to one nation.
			Global identity	One's self-image or sense of belonging to global communities that have the same interests and beliefs.as one's. .



## Appendix K Screenshot of NVivo use

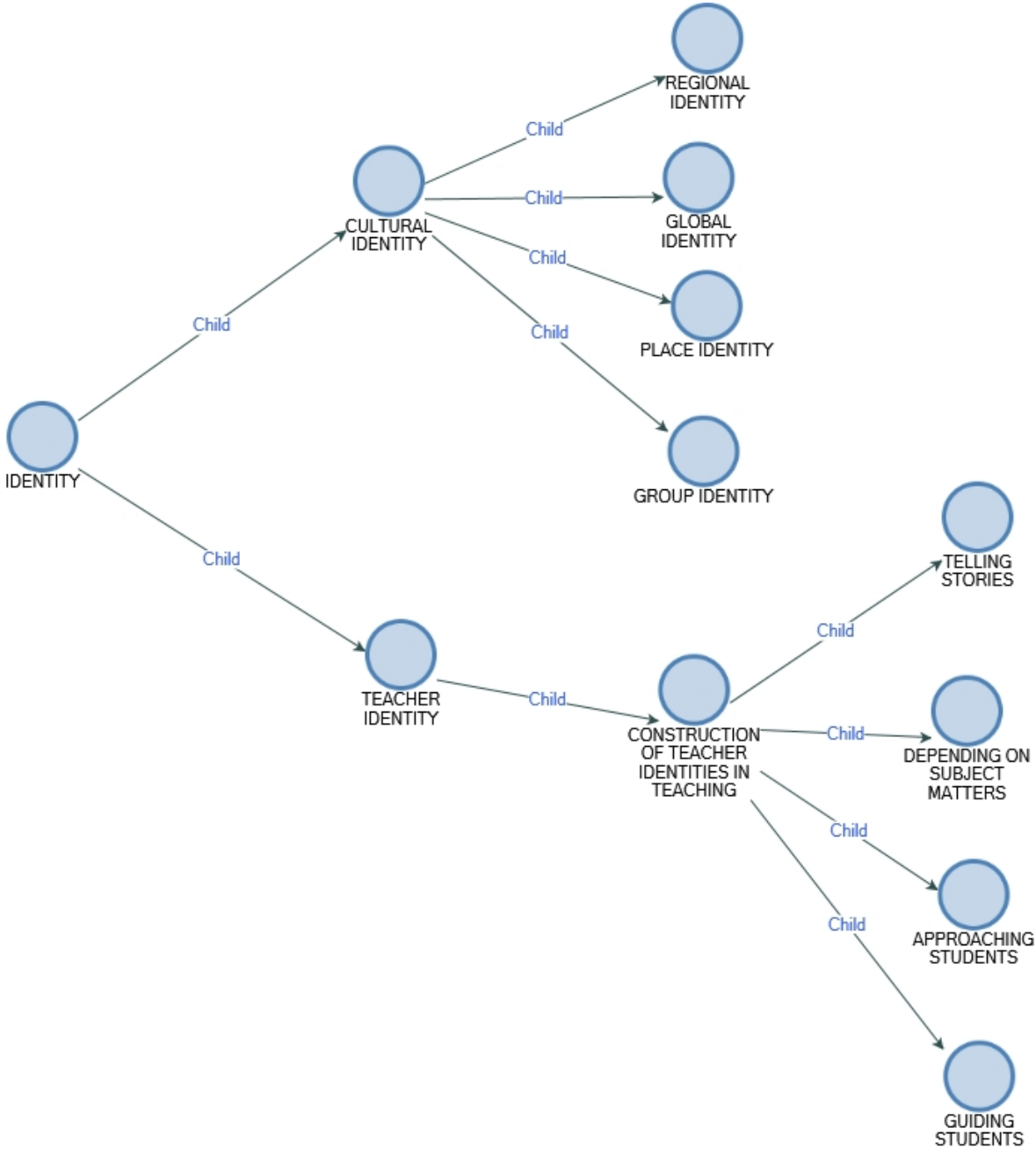
The screenshot displays the NVivo Pro software interface. The top menu bar includes FILE, HOME, CREATE, DATA, ANALYZE, QUERY, EXPLORE, LAYOUT, and VIEW. Below the menu is a ribbon with various toolbars for Workspace, Item, Clipboard, Format, Paragraph, Styles, and Editing. The main area shows a search bar and a list of nodes. The 'Nodes' list is as follows:

Name	Sources	References	Created On	Created By	Modified On	Modified By
CULTURE	0	0	08/02/2018 17:56	UGAHARA	26/04/2018 17:28	UGAHARA
CULTURAL NEGOTIATION		4	20/02/2018 21:35	UGAHARA	27/05/2018 00:18	UGAHARA
ATTITUDES TO CULTURE AND LANGUAGE	0	0	04/05/2018 18:10	UGAHARA	06/05/2018 16:26	UGAHARA
ATTITUDES TO LANGUAGES	0	0	05/05/2018 01:08	UGAHARA	16/05/2018 13:22	UGAHARA
ATTITUDES TO CULTURE	0	0	05/05/2018 01:09	UGAHARA	06/05/2018 07:16	UGAHARA
CULTURAL COMPARISON		4	04/05/2018 17:15	UGAHARA	15/05/2018 05:21	UGAHARA
IDENTITY	0	0	15/02/2018 01:40	UGAHARA	26/04/2018 20:53	UGAHARA
TEACHER IDENTITY		4	26/03/2018 20:37	UGAHARA	14/05/2018 21:17	UGAHARA
ORGANISATION IDENTITY		1	27/04/2018 17:54	UGAHARA	15/05/2018 06:12	UGAHARA
ACADEMIC IDENTITY	1	6	16/02/2018 23:52	UGAHARA	04/05/2018 04:30	UGAHARA
CONSTRUCTION OF TEACHER IDENTITIES IN TEACHING	0	0	01/05/2018 05:46	UGAHARA	27/05/2018 00:20	UGAHARA
APPROACHING STUDENTS		4	12/02/2018 20:35	UGAHARA	15/05/2018 05:15	UGAHARA
USING -CTL- METHOD		3	01/02/2018 23:39	UGAHARA	15/05/2018 06:02	UGAHARA
GUIDING STUDENTS		0	02/05/2018 16:53	UGAHARA	15/05/2018 04:07	UGAHARA
TELLING STORIES		2	27/03/2018 16:50	UGAHARA	16/05/2018 14:54	UGAHARA
DEPENDING ON SUBJECT MATTERS		3	15/05/2018 03:53	UGAHARA	16/05/2018 12:37	UGAHARA
RELIGIOUS IDENTITY		3	08/02/2018 18:02	UGAHARA	04/05/2018 22:05	UGAHARA
IMAGINED IDENTITY		2	28/02/2018 20:36	UGAHARA	07/05/2018 19:58	UGAHARA
CULTURAL IDENTITY	0	0	20/02/2018 16:30	UGAHARA	26/04/2018 21:29	UGAHARA
GLOBAL IDENTITY		4	08/02/2018 18:07	UGAHARA	16/05/2018 15:18	UGAHARA
GROUP IDENTITY		2	08/02/2018 18:39	UGAHARA	26/04/2018 22:27	UGAHARA
NATIONAL IDENTITY		3	08/02/2018 18:06	UGAHARA	08/05/2018 03:53	UGAHARA
REGIONAL IDENTITY		4	08/02/2018 18:14	UGAHARA	27/05/2018 00:25	UGAHARA

The bottom status bar shows 'UGA 35 Items'. The Windows taskbar is visible at the bottom of the screen.



# Appendix L Final coding structure on NVivo





## Appendix M Participant Information Sheet



### Participant Information Sheet (Face to Face)

#### Study Title:

A narrative case study of the cultural identity of Acehnese English teachers in Indonesia

#### Researcher:

Ugahara Bin Mahyuddin Yunus

#### Ethics number: 24640

Please read this information carefully before deciding to take part in this research. If you are happy to participate you will be asked to sign a consent form.

#### What is the research about?

This research is about the cultural identity of English teachers in their professional practice. To be specific, it intends to see how the cultural identity of teachers affects the way they teach language. This research is conducted for the sake of a doctoral degree achievement. The researcher of this research is a PhD student in the University of Southampton whose academic study commences on 24 September 2015 and ends on 23 September 2019. The questions that are asked in this research are about the cultural identity, teaching experience and perspectives of participants in relation to their career. Such questions are asked because they are related to the research questions. Finally, as this research is a student research, it is sponsored by the university where the student is studying, that is, the University of Southampton.

#### Why have I been chosen?

The reason why participants are selected in this research is because of their criteria as follow: having teaching experience for more than five years, can speak their local (Acehnese) and national (Indonesian) language and having no experience to go to any western English speaking country.

#### What will happen to me if I take part?

The participants who take part in this research will be involved for data collection activities for a three month period. These activities consist of interview, teacher journal, document analysis and ethnographic observation. The researcher will interview participants for four times using their national language. Then, about teacher journal, participants are asked to write a 1000-word story telling about their teaching experience, written in their national language as well. They are given two months to complete the journal. With respect to document analysis, participants are expected to show the researcher their teaching materials, including syllabus, lesson plans and textbooks. With their permission, the researcher may wish to take the photo of or copy them. Then, the researcher will visit their school and classroom for three times just to take notes about the context and setting of their workplace, not to evaluate the participants, their school, their work and their

students. Afterwards, there will be a follow-up, such as through phone call, email or message if a confirmation related to data is needed.

### **Are there any benefits in my taking part?**

This research benefits participants, other similar practitioners, teacher educators and policy makers. Participants will gain additional knowledge about the current issues and trends in their own field informed through this research. Other similar practitioners, namely other English teachers, can use the results of this research to reflect on their own practice and context. For teacher educators, they can relate the phenomena that happen in this research to their strategies and practice for empowering their student teachers who have similar context to that of the participants. Lastly, policy makers can take into account what kind of teaching practices appropriate for their teachers who have the same common grounds as the participants have.

### **Are there any risks involved?**

Because the participants and the researcher do not know each other before, psychological and physical discomfort may appear. The participants might not be comfortable when required to tell their life story to the researcher because for them it is likely to tell their life to a foreigner. Then, for female participants, there will be physical discomfort experienced by them as the researcher is male and has to do face to face interview with them in a particular spot. Lastly, because this study will use classroom observation, participants might experience distress at the beginning because of the presence of the researcher in their classroom.

### **Will my participation be confidential?**

Regarding the confidentiality of participants, the researcher obeys the Data Protection Act/ University policy. Information of data and study results will be stored and remains confidential on a password protected computer. Then, Participants' anonymity also becomes a high priority for the researcher to maintain. For example, this research does not use a focus group interview in order anonymity can be maintained as good as possible.

### **What happens if I change my mind?**

If participants change their mind and want to withdraw from this research participation at any time, there will be no any penalty. Participants have their right to withdraw at any time because their participation in this research is voluntary.

### **What happens if something goes wrong?**

If there is a concern or complaint, participants can contact the chair of the Faculty Ethics Committee of the University of Southampton, Prof Denis McManus (023) 8059 3984 D.Mcmanus@soton.ac.uk.

### **Where can I get more information?**

If more information is needed in relation to this research, participants can contact the researcher (62) 81269 569 043 ubmy1g15@soton.ac.uk or the supervisor of the researcher who is also the party to this study, namely Dr Will Baker (023) 8059 9423 W.Baker@soton.ac.uk.

## Appendix N Consent Form



**CONSENT FORM (FACE TO FACE: version no: 1)**

**Study title:** A Narrative case study of the cultural identity of Acehnese English teachers in Indonesia

**Researcher name:** Ugahara Bin Mahyuddin Yunus

**Staff/Student number:** 26823233

**ERGO reference number:** 24640

*Please initial the box(es) if you agree with the statement(s):*

I have read and understood the information sheet (Date: 24/01/2017/ version no. 1) and have had the opportunity to ask questions about the

I agree to take part in this research project and agree for my data to be used for the purpose of this study.

I understand my participation is voluntary and I may withdraw at any time without my legal rights being affected

*Data Protection*

*I understand that information collected about me during my participation in this study will be stored on a password protected computer and that this information will only be used for the purpose of this study. All files containing any personal data will be made anonymous.*

Name of participant (print name).....

Signature of participant.....

Date.....





## Appendix O Research protocol



### FACULTY OF HUMANITIES

#### OUTLINE OF PROPOSED RESEARCH WITH HUMAN PARTICIPANTS, TO BE SUBMITTED via ERGO FOR

#### ETHICAL COMMITTEE APPROVAL

**STUDENTS PLEASE NOTE:** You will need to discuss this form with your Supervisor. In particular, you should ask him/her to advise you about all relevant ethical guidelines relating to your area of research, which you must read and understand.

**ALL RESEARCHERS PLEASE NOTE:** You must not begin your study until Faculty of Humanities ethical approval and Research Governance Office approval have been obtained through the ERGO system. Failure to comply with this policy could constitute a disciplinary breach.

**1. Name(s):**

Ugahara Bin Mahyuddin Yunus

**2. Start date:** 20/01/2017      **End date:** 20/04/2017

**3. Supervisor (student research only):**

Dr Will Baker and Dr Julia Hüttner

**4. How may you be contacted (e-mail and/or phone number)?**

E-mail

**5. Into which category does your research fall? Delete or add as appropriate.**

PhD

6	<p><b>Title of project</b></p> <p>A narrative case study of the cultural identity of Acehnese English teachers in Indonesia</p>
7	<p><b>Briefly describe the rationale for carrying out this project, and the specific aims and research questions</b></p> <p><u>Rationale:</u></p> <p>Research about English teacher cultural identity in professional practice within multilingual and multicultural setting is minimal. Besides, English is a global language and has become an important part of teaching in Aceh (the setting of the study) now but Aceh itself is already complex with its multilingual and multicultural environment. Therefore, it is worth to explore how English teacher cultural identity within such a setting is.</p> <p><u>Specific aims:</u></p> <ol style="list-style-type: none"> <li>1. To give contribution to the development of perspectives and approaches in understanding cultural identity in language teaching.</li> <li>2. To inform teacher educators about the importance of the concept of teacher cultural identity in English Language Teaching (ELT).</li> <li>3. In order policy makers can take into account what kinds of ELT practices appropriate for their English teachers' contexts.</li> </ol> <p><u>Research Questions:</u></p> <p>How do senior high school English teachers in Aceh negotiate their cultural identity in professional practice?</p> <p><u>Sub Research Questions:</u></p> <p>How do they negotiate regional, national, and global identity?</p> <p>How does their role as English teacher affect their cultural identity?</p> <p>How does their cultural identity influence their teaching practice?</p>
8	<p><b>What is the overall design of the study?</b></p> <p>(Give a brief description, including start and end dates, and a step by step account of what you will do.)</p> <p>The study is a qualitative study using a narrative inquiry and a case study as approaches. Data collection methods used in this study are life story (semi-structured) interview, teacher journal, document analysis and ethnographic observation. The data collection will start from 20 January to 20 April 2017 by involving six senior high school English teachers as participants. Because the six participants do not know the researcher yet,</p>

	<p>the researcher will meet them first to introduce himself and know them. Here, the researcher will briefly describe what he is going to do, such as interviewing them, asking them to write teacher journal, looking at their teaching materials and taking notes about what they do in classroom. Of course, all of these activities will be done with the permission of the participants.</p> <p>The interview will be done four times and audiotaped. The teacher journal will be collected in two months, whereas the teaching materials will be seen after the second interview done. Then, the note taking will be conducted three times as well. Finally, there will be a follow-up through a phone call, message or email if a confirmation related to data is needed.</p>
<p><b>9.</b></p>	<p><b>What research procedures will be used?</b></p> <p>(Provide a brief description of what participation will involve, for study participants, including duration of any activity/ task/ test. Please attach copies of any instrumentation to be used, e.g. interview schedules or questionnaires).</p> <p>Each of the four interviews will last more or less for one hour at the school where the participants teach. They are also expected to write a 1000-word story (teacher journal) telling about their teaching experience. Their teaching materials that may be copied or taken picture by the researcher include syllabus, lesson plans and textbooks. Finally, note taking about what the participants do in classroom will be done for one to two hours depending on the contexts and situations in the field.</p>
<p><b>10</b></p>	<p><b>Who are the participants?</b></p> <p>(What age are they? Where and how will they be approached, and how will they be recruited?)</p> <p>n.b. if work with children within the UK is planned, the researcher MUST obtain prior clearance from the Criminal Records Bureau (a CRB check). If work with children overseas is planned, clearance in line with national guidelines must be obtained.</p> <p>The participants are senior high school English teachers coming from and live in Aceh, Indonesia. Their age is between 32 and 45. They will be approached by directly meeting them in the school where they teach. Lastly, they are recruited based on the following main criteria: having teaching experience for more than five years, able to speak their local (Acehnese) and national (Indonesian) language and having no experience to go to any western English speaking country.</p>
<p><b>11</b></p>	<p><b>How will you obtain the consent of participants, and (if appropriate) that of their parents or guardians?</b></p>

	<p>The consent of participants will be obtained by directly requesting it from them before the first interview is done. This request will be preceded by an explanation of what researcher will do with the data and what their rights in this study as participants. Because they are adults, the consent of their parents or guardians are not needed. However, various permissions from the school will be sought in order the researcher can observe what the participants do in their classroom.</p>
<p><b>12</b></p>	<p><b>Is there any reason to believe participants may not be able to give full informed consent? If yes, what steps do you propose to take to safeguard their interests?</b></p> <p>There may be no reason because this study is not aimed to evaluate the participants' works and professional practice, but only to understand their life experience and depth perspectives. Thus, they need not to feel worried with this study and will likely be able to give full informed consent.</p>
<p><b>13</b></p>	<p><b>Detail any possible discomfort, inconvenience or other adverse effects the participants may experience arising from the study, and how this will be dealt with.</b></p> <p>As the participants do not know the researcher before, they may experience psychological discomfort (uncomfortable) when required to tell their life story to the researcher in interviews. Then, for female participants, they might feel physical discomfort when have face to face interviews in a particular spot with the researcher because the researcher is male. Lastly, because this study will use note taking of what the participants do in classroom, the participants and their students might experience distress at the beginning due to the presence of the researcher in their classroom.</p> <p>To deal with such psychological discomfort, sometimes the researcher will spend his time beyond the study affairs with the participants in order the harmonious relationship between the researcher and the participants can be increasingly achieved. He will offer helps to them, such as lending them books, sharing teaching and learning materials and providing them research articles they need. Perhaps, he will invite them or he wants to be invited by them for having lunch or attending family gatherings, for example. About the physical discomfort, it can be minimised by not doing face to face interview with the female participants in a closed room or the place where nobody is passing by. In relation to the distress caused by the note taking, he will try to convince the participants and their students that the note taking is not to evaluate them and their work. Such note taking will be done more than one time so that they will get used to the presence of the researcher.</p>

14	<p><b>How will it be made clear to participants that they may withdraw consent to participate at any time without penalty?</b></p> <p>This information will be explained to the participants when they are offered to sign a consent form. The researcher will make sure that they read the statement allowing participants to withdraw from this study at any time without penalty before signing the consent form. The researcher even will check again if the initial box of this statement/information has been filled in and understood by them.</p>
15	<p><b>How will information obtained from or about participants be protected?</b></p> <p>The information that the researcher has from the participants will not be shared with friends, colleagues, other researchers and those who are not party to this study. Even, the issues derived from this information will not be mentioned or spoken by the researcher in his daily or routine conversations with others. More importantly, any personal data and study results related to the participants will be stored on a password-protected computer.</p>
16	<p><b>If this research involves work with children, has a CRB check been carried out?</b></p> <p>The researcher of this research will only take notes about the teachers as his participants and will not be collecting or storing any data from the students.</p>
17	<p><b>Outline any other information you feel may be relevant to this submission.</b></p> <p>The researcher comes from and lives in the city where the participants live as well, so that the researcher understands how the participants manage their life and time generally. This fact will help the researcher know how to approach them well without interfering their important routines. Also, the researcher's ethnicity is the same as theirs, so that a harmony and good relationship between both of them can be established easily.</p>



## Appendix P Risk assessment form

UNIVERSITY OF  
Southampton

Faculty of Humanities

### ETHICS IN RESEARCH RISK ASSESSMENT FORM

#### To be completed in accordance with the attached guidelines

This is not a Health and Safety Risk Assessment. If your project also involves Health and Safety Risks you will also need to complete a Health and Safety Risk Assessment form. Contact your supervisor for more information about this.

#### Activity:

Interviewing participants, analysing their documents and taking notes about what they do in classroom.

#### Locations:

In senior high schools located in Banda Aceh city, the province of Aceh, Indonesia.

#### Potential risks:

##### The first potential risk:

Participants might have psychological and physical discomfort at the beginning of their involvement. Psychological discomfort might occur because the participants do not know the researcher before, whereas they are expected to tell their life story to the researcher. Regarding physical discomfort, it might occur to female participants when they are interviewed face to face by the researcher (who is male) in a particular spot within their workplace.

##### The second potential risk:

Because this study will use note taking of what the participants do in classroom as well, the participants and their students may experience distress at the beginning when the researcher visits their classroom.

#### The third potential risk

Because some of the participants get the recruitment information from their online/social media group and friends, this may compromise the identity of the participants and make them identifiable to others.

#### The fourth potential risk

The researcher can feel anxious when frequently travelling to the school (where the participants teach) to conduct interviews and note takings because the researcher is certainly considered an outsider by the people inside and outside the school. As a result, the researcher might be often interrogated by many people who want to identify who the researcher is.

#### **Who might be exposed/affected?**

The participants, their students and the researcher.

#### **How will these risks be minimised?**

##### The first potential risk

The psychological discomfort can be minimised by letting the participants know the researcher soon. The researcher will be open to them regarding the researcher's identity, family, profession and purposes. The physical discomfort can be minimised by never conducting face-to-face interview with the female participants in a closed room or the place where nobody is passing by.

##### The second potential risk

Regarding the distress discomfort, this can be minimised by ensuring the participants and their students that the presence of the researcher in their classroom is not to evaluate them and their students but just to take notes about what the teachers do in classroom. It is also not to collect or store any data from the students. Also, such note taking will be done more than one time so that they will get used to the researcher's presence in their classroom.

##### The third potential risk

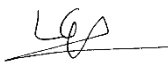
About the identifiable identity of the participants through the online/social media, the researcher can minimise this by not disclosing who the recruited participants are to anyone, including to the online/social media in which the researcher send the recruitment information. Even, the researcher will always keep the participants' anonymity and secure their data in a password-protected computer. However, the participants themselves who can disclose their involvement in this study to their online/social media group or friends. This thing is beyond the researcher's control and responsibility.



The fourth potential risk

In terms of the researcher's anxiety with the interrogations that may occur because of his travelling to the school very often, the researcher can always bring a formal letter written by the researcher's supervisor with him clarifying the purpose of his visit/activities in the site. This might help the researcher to ensure people about who the researcher is. In addition, the researcher can ask the school to post information/announcement stating that there is a student-researcher is doing study in their school for three months so that the researcher can be comfortable to walk around in their school.

<b>Risk evaluation:</b>	<b><u>Low / Medium / High</u></b>
<b>Can the risk be further reduced?</b>	<b>No</b>
<b>Further controls required:</b>	<b>No</b>
<b>Are the controls satisfactory:</b>	<b>-</b>
<b>Date for reassessment:</b>	<b>-</b>

<b>Completed by:</b>	<b>Ugahara Bin MY</b>		<b>29/11/2016</b>
	_____	_____	_____
	Name	signature	date
<b>Supervisor/manager:</b>			
If applicable	<b>Will Baker</b>	<b>Will Baker</b>	<b>29/11/2016</b>
	_____	_____	_____
	Name	signature	date
<b>Reviewed by:</b>			
	_____	_____	_____
	Name	signature	date



## Appendix Q Student research project ethics checklist



### Student Research Project Ethics Checklist 2016/17

This checklist should be completed by the student (with the advice of their thesis/ dissertation supervisor) for all research projects.

Student name: Ugahara Bin Mahyuddin Yunus

Student ID: 26823233

Supervisor name: Dr Will Baker and Dr Julia Hüttner

Discipline: Modern Languages

Programme of study: PhD

Project title: A narrative case study of the cultural identity of Acehnes English teachers in Indonesia

		YES	NO
1	Will your study involve living human participants?	✓	
2	Does the study involve children under 16?	✓	
3	Does the study involve adults who are specially vulnerable and/or unable to give informed consent?(e.g. people with learning difficulties, adults with dementia)		✓
4	Will the study require the cooperation of a third party/ an advocate for access to possible participants? (e.g. students at school, residents of nursing home)	✓	
5	Does your research require collection and/ or storage of sensitive and/or personal data on any individual? (e.g. date of birth, criminal offences)		✓
6	Could your research induce psychological stress or anxiety, or have negative consequences for participants, beyond the risks of everyday life?		✓
7	Will it be necessary for participants to take part in the study without their knowledge and consent at the time? (e.g. covert observation of people)		✓

8	Will the study involve discussion of sensitive topics? (e.g. sexual activity, drug use)		✓
9	Will financial inducements (other than reasonable expenses or compensation of time) be offered to participants?		✓
10	Are there any problems with participants' rights to remain anonymous, and/or ensuring that the information they provide is non-identifiable?		✓
11	Will you have any difficulty communicating and assuring the right of participants to freely withdraw from the project at any time?		✓
12	If you are working in a cross cultural setting, will you need to gain additional knowledge about the setting to work effectively? (e.g. gender roles, language use)		✓
13	Are there potential risks to your own health and safety in conducting the study? (e.g. lone interviewing in other than public spaces)		✓
14	Will the study involve recruitment of patients or staff through the NHS?		✓
15	Does the research project involve working with human tissue, organs, bones etc that are less than 100 years old?		✓

Please refer to the Research Project Ethics Guidance Notes for help in completing this checklist.

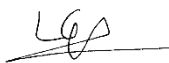
If you have answered NO to all of the above questions, discussed the form with your supervisor and had it signed and dated by both parties (see over), you may proceed with your research. A copy of the Checklist should be included in your eventual report/ dissertation/ thesis.

If you have answered YES to any of the questions, i.e. if your research involves human participants in any way, you will need to provide further information for consideration by the Humanities Ethics Committee and/or the university Research Governance Office. This information needs to be provided via the Electronic Research Governance Online (ERGO) system, available at [www.ergo.soton.ac.uk](http://www.ergo.soton.ac.uk).

**CHOOSE ONE STATEMENT:**

- I have completed the Ethics Checklist and confirm that my research does not involve human participants (nor human tissues etc).

I have completed the Ethics Checklist and confirm that my research will involve human participants. I understand that this research needs to be reported and approved through the ERGO system, before the research commences.



29/11/2016

Signature of student: ..... Date: .....

Signature of supervisor: .....Will Baker..... Date: 30/11/2016



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