Language Learning or Language Education? Reviving Teachers' Moral Exemplary Function

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Abstract: English teaching is not only simply devoted to make students to master language contents. More than that, teachers may infuse moral values like politeness, respect, and honesty during the teaching and learning process. This preliminary case study explored teacher's perception to their moral exemplary function and how they play their role as a moral agent in the classroom. Through interviews with two English teachers, it is revealed that teachers regard the exemplary function is crucial for students' moral development. Teachers could actualize their role as moral model by showing good attitude in speaking and behave properly in front of students.

Key Words: character building, english language teaching, role model

Abstrak: Pembelajaran bahasa Ingris tidak sesederhana mengajarkan konten bahasa kepada siswa. Lebih dari itu, seorang guru bahasa inggris seharusnya juga menyampaikan nilai moral yang melandasi penggunaan bahasa seperti norma kesopanan, menghargai, dan juga kejujuran. Penelitian ini bertujuan untuk memahami persepsi guru bahasa inggris tentang peluang mereka menjadi menjadi teladan bagi siswa dan bagaimana guru mencontohkan nilai moral kepada siswa. Dari data interview, diketahui jika guru megganggap bahwa dengan menjadi contoh yang baik, mereka dapat mendorong pembentukan karakter siswa. Bukan hanya ucapan, sikap dan tingkah laku adalah dua hal penting untuk dapat mewujudkan peran guru sebagai teladan bagi siswa.

Kata kunci: pendidikan karakter, pembelajaran bahasa, role model

The teaching of English as a foreign language is usually seen as a mere process which concentrates mainly on the language content that helps learners to acquire the language (Johnston 2003). This narrow understanding on the language teaching has neglected crucial inseparable parts of a teaching, like culture, moral values, and some other social aspects which underlie English teaching practice in the classroom (Huitt, 2004, Saleh 2013). As a language teacher, the discussion of morality, values, or ethics is inevitable since by nature a language is critically related to character development of the language learners. Nunan (2003) reminds us that a language teaching means to teach students to be able to use the language as a mean to express values and moral judgment. In this sense, it seems that teaching language and moral education are inseparable since students will make use the language in their daily communication on the basis of moral virtues. For example, whenever they want to speak or write something, they must consider whether what they are going to speak or write is morally appropriate or not. As such, teachers should enhance their language teaching with moral virtue contents to students. One powerful and effective way to bring moral virtues into language classes is by being a teacher who demonstrates a good example for students to follow, bein g a role model.

A language teacher who stands in front of a class, of course, does not spend his whole teaching time by solely delivering language content to his or her students. Naturally, he/she will get in touch with students by having small talks about something else out of language content, encouraging students to be more actively involved in the classroom activity, or just saying "great job, nice, well done" to express his/her appreciation toward his students. This kind of teacher-student

interaction looks like an "everyday business" for teachers. But, something that many teachers often do not realize is that the "everyday business" contains layers of moral meaning which has a big potential impact to the development of students' character. The way teachers treat their students verbally or non-verbally will take part in students' moral judgment later on because students learn from teachers not only about the language content but also the way teachers act, speak, and treat others right away from the typical teacher-student interaction (Phan & Phan, 2006; Arneback, 2014). Therefore, it is really teachers' job to be aware that moral dimensions are at play in the teaching process. They should act and show their "best side" during the interaction so that students may see them as good model for their moral learning and development.

An interesting classroom real-life story may exemplify the importance of teacher's role in students' moral development. Once, a colleague teacher showed a message he got from his student who graduated years ago. It was said that the student was really grateful for having a session of English language learning in his life with him. He told my colleague how he was impressed on the way he was treated by my fellow teacher. He thought that at that time, he could not make a well writing project entitled "FISHMONPO". He just drew a simple picture and then wrote few paragraphs with plenty of grammatical errors and limited words choice to describe the picture. He was not confident with what he had written before his teacher finally came and said "oh great picture, is it a monster fish?" His teacher's first warm-response on his writing project cooled his nerve down and gradually brought his confidence back. He began to listen to his teacher suggestion on his writing enthusiastically. Every time he paid attention and listened to his teacher, he also learned how he was treated respectfully and led him to be a more confident person. After seven years since his graduation, he started a clothing and event organizer business under a label namely "FISHMONPO". A student who was a silent, lack of confidence, and a bullying target in the class, now rises and shines to be a promising and confident young entrepreneur.

Noticing the story, it is interesting to know how the teacher could do such a "magic" that changed someone's life. He had successfully made use of a simple but sincere appreciation during a language teaching to trigger someone's biggest potential to develop his character. Not only being a nice caregiver to his student by appreciating his student's work nicely, but he also provided a good example on how to use a 'warm' language to treat others respectfully regardless their imperfection. At this point, what the English teacher had done just affirm what Klaassen & Maslovati (2010) maintain that daring to be a good model in the teaching practice is crucial factors in moral courage. It also corroborates Hauer's (2003) that teacher having good character plays an important role for students' character building.

The multi facet of teachers' potential roles, the one who acts professionally as language content as well as a moral agent, in the classroom, has promising power to answer social problem regarding character or moral education (Hoffmann, 2009). Just like the other subject teaching, English teaching is rooted in mostly relationship between teacher and students. The interaction between them is essentially moral in character (Johnston, 2003). Teachers' decision to handle late submission of an assignment, to help slow learners in the class, and to treat students' mistake are examples of moral layers which are at play in typical teacher-students interaction. If the English teachers could maintain such a good interaction with students, there is a big chance for them to contribute to the development of students' attitude and character.

Being a Moral Role model

Learning a moral from a role model indicates that students will notice, observe, and then learn from how their teacher behaves in teacher-student's interaction. Every single move or action done by the teacher is a moral learning resource for students. Any single word is heard and noted as a moral lesson. In this sense, teacher may serve as a teaching media showing students how to act or behave properly in a social relationship (teacher-student relationship in the classroom). As a role model, teacher would not explain or preach morality to students directly rather than teach the students about morality in silence. For example, an English teacher commits to promote a good manner in requesting something to others (value of politeness). He/She might start the lesson by giving the language content about polite request, and then he/she models the polite request in his daily behavior. Every time he/she makes a request, he/she would use the polite form of request with "*please*", "*would you mind…. please*" rather than informal expressions which sounds 'bossy'. In the connection of teacher's role as a moral model, the teacher's consistency in displaying the "good manner" in requesting, during classroom interaction, can make

students to be aware that those kinds of expressions are not just a string of expressions to request but also such meaningful expression to treat people respectfully.

In Indonesian context, the importance of infusing character education in English subject has become a notable national issue since the implementation of KTSP Curriculum and then finally flourishes after the character education is explicitly stated in the recent Curriculum, K-13 Curriculum (Syaifulloh, 2013; Faiziyah, 2013). As a response to the moral problem, the 2013 Curriculum requires students to have not only a qualified competence in content language knowledge and skill competence but also high competence in attitude (Kadarisman, 2013). The attitude competence is elaborated into *Kompetensi Inti* (Core Competencies) and developed into *Kompetensi Dasar* (Basic Competencies).

In *Buku Panduan Penilaian Pencapaian Kompetensi Peserta Didik Sekolah Menengah Pertama* (Guideline Book for Assessing Junior High School Students Competence Achievement), there are two important *Kompetensi Inti* (KI) must be included in the teaching of English. KI 1 is developed to exhibit students to appreciate and devote themselves to their religious belief. Meanwhile, KI 2 deals with students' social competence. It requires students to appreciate and to be committed to honesty, self-discipline, responsibility, social awareness, (tolerance, social responsibility), politeness, and self-confidence in doing interaction with the social and natural environment within his/her reach (pp.3-10). It means that while teaching the English materials, an English teacher is also obliged to bring religious and social values during his/her teaching.

Incorporating religious and social values in English Language Teaching (ELT) is not an easy job for teachers. Kadarisman (2013) even calls this as an intriguing issue, especially when it deals with religious value (KI 1). He argues that it is quiet unusual in ELT throughout the world to correlate the language teaching and an effort to build students' religious character. However, he points out that certain values in the Curiculum 2013 are relevant or possible to be carried out in ELT. For example, the value of politeness is closely related to ELT since in the daily communication, pragmatically speaking, a language user should pay attention to the necessity of being polite to whom he or she talks to. To sum up, Kadarisman believes that not all values which are stated in the Curiculum 2013 could be carried out in ELT. Some values are regarded as odd or unusual and some others, somehow, could be integrated in ELT.

Then, the big question are "which values could be integrated?" why? How? The answers still need to be explored. Thus, the present study is intended to reveal those pieces of information.

Furthermore, beyond the curriculum demand, parents and also community expect teachers to help them shape not only students' competence in a certain content but also develop their character and teach them to be a good member of society (Lumpkin 2008). Since parents entrust their children education almost half of their active time in live in the school, where they spend about 6–8 hours a day, teachers-students interaction during the period is potentially life changing (Lickona, 1997). If an English teacher in Junior High School has 4 x 40 minutes to interact with students in the class every week, it means, in a semester, they have hours of opportunity to mold students with values which are integrated in their teaching. This makes the position of teacher, including English teachers, in students' character building is not only promising but also critically affecting.

Unfortunately, although the importance of being a moral role model is theoretically affecting students' character (Lumpkin 2008), the contribution of a moral exemplary function of an English teacher in building students' character has rarely been talked, and may be many of teachers are not even consciously aware of it. Research about character education mostly talked about character education in a broader view, like curriculum, for character education. Some others have worked into what is known as "cognitive approach" (Hoffman, 2009) like developing teaching material bringing topics which are associated with moral values, curriculum, and school programs in the light of moral values in language learning.

A study by Adi (2013) suggests the immersion principle where students should be exposed to ample moral examples in the school. Unfortunately it addressed more on the importance of incorporating moral values in teaching materials and some activities to promote moral values to students and just missed out the examination of the teacher's role as moral example. From the findings, it implies the presence of a teacher just laid on facilitating or managing the classroom activity. Teachers act as a mentor (see Lickona, 1991) and let students learn moral through the material provided (reading text about moral case) or activities arranged (class discussion, students' presentation). These two learning resources sound to stimulate only students' cognitive aspect in learning moral virtues. The affective aspect, which is important one in learning

process (see Kratwohl, Bloom and Masia, 1964), is failed to touch on. Therefore, the current study tries to catch information on how an English teacher could bring the moral values in the classroom not as a cognitive information-processing skill but more on deeply shared emotions embedded in the relationship between teacher (as a role model) and students.

Similar studies by Yulieda (2014) and Indra (2014) emphasize the importance of material which incorporate moral values as effective means to teach morals in English language classes. The other researchers underlie the need of effective teaching strategy (Ezzel and Ezzel, 2014), a school curriculum (Tobroni, 2014; 2014) engage students with moral values during the English teaching and learning process. None of those studies touches on the importance of teacher's exemplary function. Therefore, to fill the gap, the researcher tries to investigate the English teacher exemplary function in shaping students' character.

One of the most recent important studies in this field, in the Indonesian context, was concerned with cultural conflicting materials in the English language teaching (Agnyoto, 2015). It examined an English teacher's role in conflicting cultures between "western" and "eastern" during the teaching of English. He described how teacher managed some culturally conflicting English materials like valentine and Halloween. A notable observation result was that teacher had played a dominant role in leading students to a moral judgment on a particular issue by providing explanation, reasoning, classroom discussion, and encouragement to students. In other words, a teacher should "preach" the morality to students. A teacher should explicitly points out which values is "right or "wrong". On the other hand, this study will not approach that "sensitive" issues that way. It will explore on how a teacher addresses the moral values implicitly by being a role model. Here, the focus of investigation is not what the teacher's explanation like "Ok children, honesty is…." but more on what the teachers do to mold students' characters like justice, honesty, respect, etc.

Most of those research findings aforementioned seem to put aside or fail to address the necessity of a teacher as the moral example and merely rely moral courage on something else outside the teacher himself (i.e. reading materials about moral teaching). It does not mean that using resources outside the teacher is something wrong, but leaving the teacher's role as example out of the students' moral teaching just creates a big hole in the project. As Lickona (1997) and the Indonesian government suggest, the struggle for char-

acter education in a school requires a teacher to be the one who gives sincere care to students (caregiver), a good moral example (model) and also a man who teach them how to be a good human by providing direct instruction and guidance through explanation (mentor). At this point, leaving the role model function in the effort of developing students' character is not a wise option. Further he explains that a teacher as a moral agent should not only be a mentor who provides direct moral instruction through explanation, corrective feedback on students' negative behavior, and tells moral values through materials. Indeed, he should also be able to be a moral model, someone who demonstrates a high level of moral act inside and outside of the classroom.

In summary, teaching moral values is not just about explaining moral knowledge to our students, providing moral value-based materials, or setting character-based activities. It needs teachers to act as a caregiver as well as a good model in their teaching. However, information about teachers as role model in building students' character has scarcely been found, especially in the Indonesian context. Although the Curriculum 2013 also points out the important of teachers' exemplary function, it seems that the power of teachers as a role model in forming moral values to students has not been sufficiently discussed among researchers.

In order to understand the exemplary function of English teachers in the development of students' character building, it is profoundly needed to start the exploration on this matter by concentrating on revealing information about what English teachers think about the possibility of being moral agent in the classroom and how English teachers actualize their moral role model during the teaching and learning process. There is still too little light thrown on these questions. Thus, the present study starts to explore this issue. The information gained from the research subjects related to the moral exemplary problems may be beneficial in understanding the 'other' function of English teacher, that is a role model who shapes students' character.

METHOD

This is a case study focusing on exploring moral values, which are related to English language teaching and learning, modelled by teacher. It assesses English teachers' perception of their potential role as moral model for students. It also tries to capture how a teacher fulfils his/her role as moral example in the classroom.

Case study approach is applied to explore the holistic and meaningful characteristics of real-life based events (see Yin, 2009). Hancock and Algozinne (2006) explains that case study research can be used if it is a study of phenomena by focusing on specific instances, that is, cases, it is an in-depth study of each case, it is a study of phenomenon in its natural context, it is the study of emic perspective of case study participants. Since this study is an in-depth study of instances of teacher exemplary function in English language teaching, which occurs in a classroom context, and involving English teachers as those who experience the exemplary function, the current research is regarded to fulfil each characteristic of a case study. Thus, case study approach will be appropriate design for do this study.

This study involved two English teachers at Al Azhaar Junior High School, Tulungagung. Since the first launch of 2013 Curriculum, this school has been appointed to be the target school which serves as one of pioneer schools applying the Curriculum. The government's decision to involve the school in the project indicates that it has potential and qualified resources, including the teachers, to carry on the Curriculum. Having known the facts that it is a pioneer school in implementing the 2013 Curriculum and the fact that they had been through series of Curriculum trainings before they implement it and even while they are carrying out the Curriculum, a preliminary study interview session shows that the member of school has already been familiar with the Curriculum demands, including the need of integrating character or values in English teaching and learning by being a moral role model for students.

Al Azhaar Junior High School is one Islamic school in Tulungagung, which maintains the power of learning from Uswatun Khasanan (a good model). This philosophy is strongly held by all members of the institution. Based on a pre-study informal interview with the school principal, in everyday school interaction, teachers, students call them *ustadz*, are required to show the right and to be a good model for students. They believe that a good behaviour which they show to students will talk louder than thousands times of preaching about morality. Thus, it gives a strong impression that Al Azhaar teachers' awareness of their exemplary function appears to be strongly visible. It is also assumed that all members of the institution are on the same spirit in terms of character education since its Islamic vision requires all personnel in the institution to shape students morality to be *rabbani* generation, an ideal generation who is responsible for their behaviour religiously, personally, and socially.

Among four English teachers in the school, two of them were selected based on their teaching experience and professional achievement during their teaching career in the institution (annual award for the best teacher). The award received indicates that the selected teacher is recognized as the one who has excellently complete his/her teaching tasks including for being a teacher who show four main characters in the Islamic school *siddiq* (trust), *amanah* (responsibility), *fathanah* (diligent) and *tabligh* (open) in their teaching.

The first teacher joining this study was a female English teacher having 15 years of teaching experience (called Tutik). She is recognized as one of the best teacher in the school. She was awarded "teacher of the year (2010)" prize since she had shown her best dedication in teaching. She held her undergraduate program from a local university in English language teaching. Right after her graduation, she joined Al Azhaar as a kindergarten teacher. Three years later, she moved to an elementary school to teach English for first graders. Since then, she routinely delivers English lesson across elementary graders. For the last two years she has had responsibility to teach English at ninth grade, Junior High School of Al Azhaar Tulungagung.

During her years of English teaching, she has joined several teacher training conducted by the government, universities, and local ones from Al Azhaar institution. She admitted that those trainings help her a lots in updating her knowledge on recent issues related to English teaching. Among teacher training she had attended, her interest in children with autism brought her to be one of activist in the field of education for autism in local government. She mentioned that dealing with children with mental retardation has taught her a deeper understanding on her role as caregiver and model for her students. In addition, she used to handle a student with autism for about three years.

The second participant was a male English teacher (called Heru) in the Junior High School level. He joined the institution as English teacher for 13 years. His dedication, character, and capability made the board of directors appointed him as the vice principal in Al Azhaar junior high school. Regarding his new additional role in the school, he has to act as both vice principal and English teacher simultaneously in the school activities. Due to his double role with some additional tasks, he only teaches three classes in eight grade of Al Azhaar junior high school.

He held his undergraduate degree in English language teaching form a local collage. One of educational issues that took his interest is the growing movement on character education implementation in Indonesia. As any other member in the institution, he maintains that moral education is important elements in helping students to be a good human being, a *robbani* generation, a generation who displays good manner in any condition life.

The interview is the backbone of the study to reveal and answer questions have been proposed. Sessions of face-to-face interview were conducted for each participant to dig up information, to confirm and to reconfirm results of each interview sessions. Questions in the interview are mostly guided by the topics related to teacher's perception about moral exemplary function and moral values that could be integrated in their teaching.

The interview was recorded and then analysed for the purpose of writing coherent narrative of the teacher's belief about their role model function and how they should actualize themselves as moral example.

RESULTS

A total 3 sessions of face-to-face interviews were conducted with each of the participants. The interview result was transcribed into text and clustered into segments. The texts reviewed for phrases that are related to English teachers' role as moral agent and how they deal with it.

Teachers' Perception to Moral Exemplary Function

The data showed that according to English teachers, being a moral role model is really important and has a big potential to influence students moral development. They also acknowledge that more than just accommodating the curriculum or parents' demand, teacher should act and behave properly as it is part of their noble duty. Heru said:

> "Principally, It (being a role model) should always be kept in teachers' mind. Not only English teachers, but also all subject teachers should understand the importance of being role model. Teacher is an *uswah* (role model), a model who students can learn from, a figure who students see and observe. If we count the amount of time they spend in a day, teacher's capacity in being a role model is much bigger than

parents' because students see teachers behaviors almost for the whole day, especially in our school which adopt a full day school system…"

In regard to English language teaching, teachers believe that an English teacher should not only devote their time to make students learn the language content but should also infuse some moral values underlies the language use in communication:

> "Teacher needs to tell students that learning a language means to learn the language and also how to use the language appropriately. When they speak a language, they should know to whom they speak to (to parents, teacher, friends) and then choose the most appropriate words or utterances."

However, they also point out that students may be failed to catch moral message from teachers behaviour. They realise that some of students do not have such a moral sensitivity to learn moral form teachers' examples. Regarding this potential issue, they think a teacher must be patient and persistent to show sincere care to students:

> "In the classroom, some students may easily grasp the teachers' moral lesson through modeling. Yet, there always be students who are not sensitive enough to catch the teachers' intention even after series of seeing moral examples. In this case, it requires teachers to be patient."

Teachers' Words and Behavior Representing Moral Exemplary Functions

The data indicates that English teachers had clear ideas on how to show their exemplary function in the classroom. They think teacher-students interaction could be a positive medium to mold students with examples of moral values. In general, teachers efforts to be a good example could be classified into two broad categories: verbal expressions and non verbal expressions.

First, teachers think that students may learn moral values by noticing their verbal expressions. For example, teachers say "thank you" every time they receive help from others. The teachers' consistency in demonstrating the expressions is believed to expose students to series of good habit in communication. Table 1 summarizes the verbal expressions that are demonstrated by English teachers in the classroom.

Teachers also said that in certain occasion, they express their care by having small talks about family, certain school events, or any interesting topics. "How

Table 1. Verbal Expressions Indicating Teachers' Moral Exemplary Function

Verbal Expressions	Form of verbal expressions	Values
Gratitude	Thank you, thanks a lot, thanks God,...etc.	Respect, thanksgiving, care
Greeting	Good morning, Good afternoon,..etc.	Care, respect
Polite expressions	Excuse me, ...please, would you, I'd like to...etc.	Politeness
Praising	Great, well done...etc	Respect, care

Table 2. Non-Verbal Communication Indicating Teachers' Moral Exemplary Function

Non-Verbal Expressions	Form of verbal expressions	Values
Gesture	Rubbing students' shoulder	Care
Facial expressions	Smile, attentive,..etc	Care, respect.
Moral based acts	Being on time, fairness in scoring, no cheating policy,...etc	Discipline responsibility

is your father?, Do you join tonight's school event?" are typical questions in the teacher-students talk during the teaching activity.

Second, non verbal expressions are also frequently used to show teachers moral message. It includes teachers" gesture, facial expressions, and also some acts indicating their concern to some values in the classroom (e.g. being on time, keeping promise):

> "Surely, if a teacher show his high spirit to students, keep smiling, gradually it will have positive impact to students, even for 'trouble maker' ones."

Teachers believe that the way they behave to students have significant effects to their attitude. Together with verbal expressions, grabbing students' shoulders will strengthen the emotional connection in teacher-students communication:

> "Usually, for students who have problem, I will come close and then rub his shoulder and begin to have small talk about his/her problem."

Table 2 summarizes teachers' non-verbal communication with students.

Regarding the first issue to be explored in this study, English teachers' perception toward their exemplary function, it is revealed that they have a positive response to their role as moral agent. They believed that becoming an example for students is part of their job as a teacher. This echoes Johnston's (2003) argument concerning an English teachers' role. He believes that while they are teaching, an English teacher is not only transferring a certain language material or contents but also exposing students to moral acts.

In Indonesian context, the teachers' awareness to infuse moral values in their teaching is in line with the government policy about character education. It is expected that every subject in the curriculum should contribute to students' character development, *Dirjen Pendidikan Dasar* (2014).

Since English language teaching is helping students to communicate, the main values in English language teaching (ELT) is about how to communicate appropriately. Specifically, students are required to be able to perform a communication using English accurately, fluently, and appropriately. Accuracy and fluency refers to their ability in selecting correct language forms. While appropriateness in using a language refers to their awareness to choose which language form suit best in a certain context. Kadarisman (2013) points out that in daily-based communication, students need to be taught to pay attention to values of politeness. Teachers should underline that a language users should carefully notice the importance of being polite to whom he/she is talking to. How to do that? Being role model is an alternative way to bring such moral values in the teaching of English.

Taking apposition as a moral role model means that teachers indirectly 'teach' students to be a good person. In other word, teachers flood students with series of moral examples and then let them notice to every single example they are exposed to. Students will learn from teachers' behaviors, utterances, and also attitudes. Klaassen & Maslovati (2010) argue that if teachers hold a good commitment to be a moral role model for students, it will be significant for students moral development.

In ELT practices, it can be inferred that being a moral role model for English teachers means being a 'senior' language user who behave properly and communicate appropriately. For example, if a teacher wants to promote the value of politeness in requesting, teacher

will show how to politely request something and then use the polite request every time he has a chance to make request. They will say such a typical polite request "would you clean the whiteboard please" "could you close the door, please?"

Regarding the integration of religious value in ELT, as Kadarisman (2013) concerns, the data showed that teachers believe they could incorporate the value in ELT by using English language as a media to express their religious belief. For example, teacher say "Thanks God, *Alhamdulillah…*" to express his/her gratitude to the God Almighty for all his bless. Combining Islamic terms like *Alhamdulillah* and English expression thanks God seems to be a promising way to include or accommodate the religious value of thanks giving. It may sounds too optimistic to say that this kind of expressions may well representing the religious value in ELT. However, at least, it is a milestone to understand the potential way of religious value integration in ELT enterprise.

In addition to verbal expressions (e.g. polite request), teachers believe that their moral model role could emerge if they also behave properly in front of students. They argue that gesture and facial expressions are crucial to make meaningful communication. Pragmatically speaking, those two aspects will determine the quality of communication. For example, when a teacher have to deal with a 'trouble maker' student, he needs not only verbal calm and attentive language expression to communicate but also 'a touch' of non-verbal expressions l (e.g. smile, sincere eye contact) to build more emotional bond with the student. In this situation, teacher demonstrate a good example for the particular students how to use language to treat others respectfully and sincerely.

Noticing to non-verbal expressions in the communication, examples of this expressions could be classified into language-related behavior and non language related acts. (a) Language related behaviors. It refers to any acts that support the communication process to be more effective or appropriate. Teacher believe that some aspects of non verbal communication can help them to achieve a certain goal of communication. It gives an alternative way, other than words, to express their feeling and thought. For example, if a teacher wants to express how deep his concern is about a student's problem, he/she may express it with attentive stare, moving close to the student, or make a certain facial expression to show his/her feeling of concern. (b) Non language related behaviors. It is related to

any acts that re beyond the language use in communication. It deals with acts or attitude of a teacher in the process of language teaching and learning. The way he/she handle a late submission, their commitment to be on time whenever they teach, they way they dress up, are examples of this type of behavior. It is may be out of ELT content, however, in the view of moral role model concept, their decision to be on time, dress well and handling late submission are needed to organize the process of teaching and learning so that the learning objectives could be achieved. In fact, it also potentially affect students' moral development. They will see and, in some cases, imitate everything from teacher. Sometimes students just follow and do whatever their teacher did, positive or negative ones.

Findings in this preliminary case study confirm that being a moral role model is a promising way to bring out moral values in English language teaching. Teachers' awareness in performing a good behavior, speaking politely, and maintaining good attitude in the language class are significant to mold students' character. Since hours of teacher-students interaction in a language classroom throughout a year, teachers' decision to be a good moral model is critically affecting. A Javanese old saying states that *'guru iku di gugu lan ditiru'* (teacher is the one whose talks are obeyed and his behaviors are followed).

DISCUSSION

This section discusses the findings from the view of related theoretical references to locate the position of the study among available theories. Importantly, it also elaborates findings and related theories on moral values in English language teaching to glean insight information for drawing salient implication for English language teaching.

English Language Teaching as A Moral Conduct

The findings from the study reveal that English teaching and learning are not merely about presenting language content to students. Believes and values underline every decision that teacher and students take in the process of teaching and learning. Far from what and how to know about English (grammar or pronunciation), English teaching should move beyond the immediate learning goal concerned with subject content and try to identify what ideal long-term goal a language

user should achieve (Dunkin and Biddle, 1974; Yandell, 2015).

In line with Byram's idea about language education (2008), Heru and Tutik maintain that learning language in an educational institution (schools) should logically, ethically, and morally address ideal educational goals. In fact, ideally speaking, English teaching should comply with Bloom's tripartite conceptualization of learning (1959) which suggests that the process of subject teaching should tackle cognitive, behavioral, and affective domains. Thus, an English speaking class should not only talk about how to speak in English correctly but also show students how to speak wisely.

Although the dominant paradigm about schooling nowadays is a tendency to exclude something that is uneasy to measure (affective domain), Tying to stand out of the crowd, Heru and Tutik strongly believe that their English language teaching (ELT) class could contribute positively to students' affective domain, particularly develop students' moral character (Mart, 2013). They see that their position as a teacher in the classroom is potential and strategic to pose noble values to students while they are delivering subject content. Thus, along the observation and interview it was found that they always find ways to hook their teaching with some moral values to shape students' character.

Their first engagement with Indonesian 2013 National Curriculum positively strengthens their belief on the importance of moral integration in their teaching duty. The document stated clearly some values or characters, which should be introduced to students. However, Heru and Tutik see all the stated values in the Curriculum document is not a 'prescribed' values. There are rooms for improvisation to include or to exclude the given values in purpose.

Some notable finding also confirms the importance of teacher-student interaction to simultaneously teaching content and promoting moral values to contour students' character. Both Heru and Tutik tried to be close to their students to mold them to certain values. As Heru said, how teacher treat students is one determinant element to the success of achieving learning objectives. If a teacher show his/her care to students, Heru believes that students could easily be brought into a more conducive learning atmosphere. At this juncture, teachers' decision to be care, to be attentive, to be patience during a teaching and learning process is an obvious indication that ELT is reasonably a value-laden activity (Kristjánsson, 2013).

Beside the value of care aforementioned above, there were found other values at play in their teaching practice. Each of the values are classified, described and discussed in the sections that follow.

Language Related Values

Language related values refers to any values which they believe as inhere part of a language teaching. Heru and Tutik believe that the values under this category seemed to always background language use in communication. They are known as the ethics of communication, which are drawn from religious belief, social norms, and some personal intuitions about good communication.

Religious Themes in English Language Teaching

"Give thanks to God for the opportunity of learning English as a means of international communication and the thanksgiving is realized through learning motivation."

(*Buku Panduan Penilaian Pencapaian Kompetensi Peserta Didik Sekolah Menengah Pertama*, 2014).

The idea of being responsible for developing students' religious character in English language teaching was, of course, a quite new for teachers and raised various responses. Kadarisman (2013) questioning the necessity of bringing religious value in the ELT enterprise. He insists that the government' decision to include such value is only a jargoned policy without convincing theoretical basis. On the other hand, Munir and Hartono (2016) maintain that religious issues could possibly be brought to ELT through teaching materials including religious themes.

In line with Munir and Hartono'idea, Heru, and Tutik believe that if being religious is thought not just simply giving thanks to God (as it is stated in the curriculum), but including the necessity of being polite in communication, being respectful, being honest in their utterances, and being care, then language teaching is seen as a promising environment to learn how to use language to care, to be polite, and to show respects to others (Smith, 2002). In fact, as it is pointed by Celce-Murcia (2008), language teaching should not only talk about linguistic competence. It should also involve socio-cultural competence (pragmatic), where the noble values are usually laid and learnt.

For some reasons, both pragmatic and socio-cultural competences have some intersection with religious value. For example, when Heru told his students that in communication, they have to be careful to "having eye contact" with those who were not their *muhrim.* It seems that not having a direct eye contact, for some people, sounds a cultural element of communication. In fact, more than just a cultural background, it has a notion of spirituality behind it. In Islamic perspective, it is a religious teaching, which has sin and reward consequences.

Findings also revealed that their belief about relationship between language learning and religiosity was reflected through their teaching practice. In many occasions, they took the teaching materials as a milestone for religious discussion. For example, when Tutik delivered a topic about telling time, she led students to learn not only about how to tell time in English but she also told them about how to use the time wisely. She said to her students "time is worship". Every minute, single activity a human does should be based and have religious meaning.

Politeness in Communication

Among three variables of socio cultural competence, stylistic appropriateness encompassing politeness strategies is found as a major elements that Heru and Tutik bring in their language classroom. They maintain that teachers of English as foreign language should acknowledge socio-cultural behaviors and expectations that exist in the target language. They should bring all socio-cultural norms of communication into the classroom to help students understand and then acquire the communication pattern in the target language community (Celce-Murcia's, 2008).

Despite the importance of socio cultural elements like politeness in communication, the acquisition of politeness strategies may required teachers' greater knowledge and sensitivity to locate "which is appropriate and not " of the target language. In fact, sometimes, it also depends on the teacher's own intuition to choose which politeness standard should be complied, the target language standard of politeness or their own social standard. For example, when Heru told his students to use the eye contact strategy wisely in communication, he knew that for native English speakers, it is impolite to not having eye contact while conversing. However, he insists that for Moslems having such direct contact is not preferable. This cultural factor, or some other think it is religious factor, seems play significant role in the teaching of English as foreign language.

therefore, when it comes to the topic of politeness in communication, the questions that follow would be "what is politeness? Whose standard is being used? Why?"

Interactional Competence: Wrapping up the Value of Honesty, Care, Cooperation and Self-Confidence Underlying Language Expressions.

Referring back to the concept of communicative competence, it is explained that language teachers should also have a responsibility to teach students interactional competence. They should train students to be able to perform common speech acts in the target language like complaining, blaming, regretting, etc (actional competence). They should also introduce the conversational competence (how to interrupt, how to collaborate, how to open conversation, etc.) and non-verbal competence.

The above elaboration on interactional competence is obviously a range of area where the value of honesty, care, cooperation, and self confidence could be integrated. The findings showed that when teachers are teaching actional competence, where students are taught to use various language expressions, at the same time they are explicitly teaching those values. For example, in a session of teaching, Heru should remind one of his students for the students utter a "bad word" to complain his teammate. Then, he asked the student to ask for apology and then showed a better way to complain. This typical natural classroom interaction is obvious value-laden activity. In a single group work activity, students could learn how to apology, how to complain, and how use language to collaborate with other group member. In this sense, teachers' concern is not only the form of the language but more on the psychological effect of spoken statements.

Another pointer in the findings revealed that Tutik had successfully wrapped his English day to be a mean of building students' self-confidence. Together with the interactional competence which is given, they are trained to control their nervousness so that they could manage their actional, conversational and non-verbal competence to produce a well delivered speech in front of the whole class.

Non-Language Related Values

Both Tutik and Heru hardly find the direct relationship between ELT and the value of discipline and responsibility. It is hardly to say "you have to be discipline in communication" or "you have to be discipline

in speech". However, it does not mean that an English teacher could escape the necessity of bringing such value in the classroom. It seems that those two are generic value which should be integrated in across subjects to ensure the classes are in order.

As any subject which is taught in school setting, teachers have their students to be discipline and to be responsible. They are required to come on time in class, to hand their assignment before the due date, or even to be prepare any learning stuffs or materials asked by the teacher. To do all these schooling matters, most teachers would agree that being discipline and responsible are required character from the students. In short, integrating discipline and responsibility values in ELT is unquestionably significant for academic achievement (Wishman and Hammer, 2014). The most important notable from the findings was the way teachers promote the values. As Tutik and Heru has shown, being discipline is not necessarily being mean to students. teachers should carefully manage the tension of the classroom. They should be sensitive and cleverly play with rules and punishment because research indicates that frequent punishment has no positive benefits to students learning outcomes (Losen, 2011).

CONCLUSION

The findings from English teachers involved in this study show that English teaching is not mere process of helping students to speak "another language". It goes ahead of such immediate objective and move further to the realm of character education. Teachers' concern should not only o students' intellectual development but also their moral growth. Particularly, for English teachers, teaching English as a second language is introducing a new language to students, train them to master the language, and at the same time educate them about what they are becoming with the language they have learnt. In this regard, English teachers' position as a moral role model is critically needed to pose, introduce, and educate students about norms underlying English language use.

Just like a sword master teaching his trainee how to use a blade, English teachers' concern should be more than just how to master the language, it should also involve how to use the language morally-appropriately. Language, to some extent, is like a sharp sword. It is a tool, a means, an instrument, which value depends so much on the user. If it is carefully used, it of-fers numerous benefits. Conversely, a nasty word spoken could slice or even kill someone else's reputation.

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