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Foreign Languages Teachers' Beliefs in Infusing Moral Values in Their Teaching Practices

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∗Rahmadi Nirwanto[1], Yulia Rahmah[2], Binar Febriyanti Dewi[3], M. Irsyad Airlangga[4]

[1,2,3,4]Institut Agama Islam Negeri (IAIN) Palangka Raya, Indonesia

Corresponding Author: rahmadi.nirwanto@iain-palangkaraya.ac.id

A B S T R A C T

Teachers' beliefs play a fundamental role in building the foundation for the teachers' classroom practices. Beliefs determine what they say and do. The present study investigates teachers' beliefs related to infusing moral values in their teaching practices. The data were collected through interview with six foreign language teachers (three Arabic teachers and three English teachers) who participated in the study. Finding indicated that the teachers hold a variety of beliefs about; a) the moral values, b) the ways they used to nurture moral values, and c) the factors that influence the instillation of moral values. The findings suggest that future researchers could deploy methods such as observation, document analysis, and other methods to provide a more comprehensive understanding and depiction of how moral values are viewed and integrated by foreign languages teachers.

Keywords: Teachers' beliefs, moral values

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INTRODUCTION

All classroom activities are closely interconnected to the roles of teachers, as they have the authority to initiate or stop activities. Many of their decisions to start or stop activities are influenced by various affective aspects, such as interests, attitudes, and beliefs. Among these aspects, beliefs have garnered a significant attention from scholars. Teachers' beliefs guide their actions in the classroom (Pettit, 2011; Richardson, 1996; Wallace & Kang, 2004). Moreover, beliefs shape who teachers are as individuals and influence the types of decisions they make in the classroom (Caudle & Moran, 2012). In essence, beliefs affect everything that teachers practice, aligning their actions with their underlying convictions (William & Burden, 1997).

Numerous scholars have explored the role of moral values in education and their integration into teaching practices. From a cultural and religious view, Arar & Nasra (2019) investigated how teachers in Malaysia instill moral values within Islamic education, showcasing how religious beliefs shape pedagogical approaches. Astuti et al. (2024) examined the integration of Islamic values in English language teaching in digital era. Balakrishnan (2023) focused on teaching moral values through real-life dilemmas. It was reported that study was concerned about moral issues and values which are not covered in current moral education (ME). Gou and Feng (2015) explored the incorporation of moral and cultural values within English language textbooks, revealing how these resources play a significant role in shaping students' understanding of ethics and cultural norms. Hall (2010) examined the impact of teachers' personal beliefs on their teaching methods, particularly in English language education, demonstrating how these convictions influence the way moral values are transferred to students. Rohmana (2020) highlighted the values and ethics in

Islam; its forms and sources. Widodo et al. (2018) focused on the insertion of moral values within English language teaching. Yasin and Jani (2013) emphasized Islamic education; the philosophy, aims and main features.

Although a lot of previous studies were concerned with moral values, little attention has been given to teachers' beliefs in inserting moral values in their teaching practices, specifically in the context of foreign languages teaching and learning. This research gap leads to the formulation of research questions as follow: What are the teachers' beliefs about the moral values? What are the teachers' beliefs about the ways they nurture moral values? What are the teachers' beliefs about the factors that influence the instillation of moral values?

The benefits of conducting this research study are explained as follows. First, the findings can provide evidence-based recommendations for educational policymakers on how to better support moral values in schools, ensuring that moral values are constantly and effectively integrated across different subjects and contexts. Second, the study can identify challenges or problems teachers face in ingraining moral values, such as lack of resources, training, support and so forth. By identifying challenges, the teachers can find better solutions to overcome their weaknesses in infusing moral values into their teaching practice. Third, educators and policymakers can better design curricula that effectively integrate moral values. This can lead to be more comprehensive educational experiences, where academic setting is complemented by moral education.

Literature Review
The Concepts of Belief

Teachers' beliefs are essential for understanding their thought processes, instructional practices, and the changes they undergo (Zheng, 2009). The concept of beliefs is defined in various ways across different disciplines and contexts. Generally, beliefs refer to an individual's judgment about the truth or falsity of a proposition (Pajares, 1992). Borg (2001) expands on this by describing beliefs as propositions that may be held consciously or unconsciously, are evaluative in nature, accepted as true by the individual, and imbued with emotive commitment, serving as a guide to thought and behavior.

Beliefs are also understood in the context of concepts such as attitudes, values, preconceptions, and images (Wood, 1996). They characterize a teacher's unique unity of thought about objects, people, and events, influencing their planning, interactive thoughts, and decisions (Mansour, 2009). Yang (2019) describes beliefs as subjective mental constructs that are formed within social and cultural settings. Pettit (2019) further suggests that beliefs encompass mental constructs such as knowledge, attitudes, perceptions, or conceptualizations. In essence, beliefs are intertwined with what teachers know, believe, and think (Borg, 2003). These mental constructs, including knowledge, attitudes, and perceptions, are often used interchangeably in the context of understanding teachers' beliefs.

Teachers' beliefs are recognized as "complex," "dynamic," "contextualized," and "systemic" (Borg, 2006). These beliefs function as an interconnected system that not only filters and frames but also guides teachers' thinking and actions (Fives and Buehl, 2006). The significance of these beliefs is evident in several key areas. First, teachers' beliefs influence their perception and judgment, shaping how they interpret various aspects of their teaching environment. Second, these beliefs play a crucial role in the translation of theoretical knowledge about teaching into actual classroom practices. Understanding these beliefs is therefore essential for improving teaching practices and the design of teacher education programs (Kagan, 1992).

Teachers' beliefs are also closely linked to their pedagogical beliefs, creating a foundation upon which they build their instructional strategies (Borg, 2006; Farrell & Kuhn, 2007). These beliefs act as filters for theoretical knowledge, transforming it into subjective, personal, and practical knowledge (Tagle, Diaz, Briesmaster, Ortiz, Ubilla & Etchegaray, 2017). In this way, beliefs form the backbone of a teacher's philosophy of teaching (Crusan,

Plakans & Gebril, 2016) and contribute to their understanding of the world and themselves (Pajares, 1992).

Moreover, teachers' beliefs significantly impact their decisions at the classroom level and are integral to their growth and behavior as educators (Eisenhart, Cuthbert, Shrum, & Harding, 2001; Pajares, 1992). These beliefs can also determine, at least to some extent, whether a given policy is introduced, practiced, or modified in the classroom (Harrison & Lakin, 2010). Thus, teachers' beliefs are not just abstract concepts; they are practical tools that directly influence educational outcomes.

Some beliefs are relatively stable (Kagan, 1992) while others are more sensitive to change (Thomson, 1992). Several factors influence these changes in beliefs. Sociocultural and institutional factors, such as teachers' life experiences, school contexts, and economic and political policies, can significantly constrain or shape their practices (Wu, Falmer & Field, 2013). Additionally, situational contexts, teachers' experiences, and the planned aspects of teaching are regarded as key factors that contribute to changes in teachers' beliefs (Basturkmen, 2012).

Further factors influencing teachers' beliefs include learners' behaviors, availability of time and resources, and course content (Ajzen, 2002). Classroom atmosphere, encompassing elements like classroom management, the level of assistance needed by students, and the use of textbooks, also play a role (Fang, 1996). Particular contexts, such as cultural, environmental, temporal, and task-related contexts like instructional planning, classroom interactions, and assessment processes further contribute to shaping and modifying teachers' beliefs (Fives & Buehl, 2012). Additionally, factors related to teacher cognition, which include schooling, professional coursework, contextual factors, and classroom practices, are significant in shaping these beliefs (Borg, 2003).

Beliefs can be understood on two levels: macro and micro. The macro level focuses on broader issues such as curriculum, testing, educational policy, and school cultures (Sato & Kleinsasser, 2004). The micro level, on the other hand, centers on the moment-by-moment progression of a lesson and considers competing pressures such as time constraints, learners' attention spans, curricular demands, and exam pressures (Walsh, 2006; Tsui, 2005). Teachers' beliefs affect the strategies they choose to implement in their classrooms (Ningsih & Pata, 2015).

The Concept of Moral Value

It is important to define to key words, "moral" and "value". According to the *Longman Dictionary of Contemporary English* (2014), "moral" refers to beliefs or ideas about what is right and wrong and about how people should behave. It can also refer to the degree to which something is right or acceptable". Values are the thoughts, often accompanied by deep emotions, which enable human beings with a sense of meaning and purpose in life (Alavi & Rahimipoor, 2010). **Moral values** refer to a collection of principles and standards that guide people to determine what is right or wrong, good or bad, and acceptable or unacceptable behavior. In addition, Moral values are defined as culturally ingrained standards that direct how individuals think, feel, behave, and act within a social setting (Widodo, 2018). In connection with educational context, Lovat (2017) highlights that one of the goals of education is to cultivate moral values. To deal with moral values, teachers teach not only subject content but also moral values (Qoyyimah, 2016; Widodo, 2018). Furthermore, the term "moral" often overlaps with the term "character". Therefore, in this article, the terms "moral" and "character" are considered synonymous.

Moral Values Recommended By Government

The Government   established 18 (eighteen) values, such as (1) religiosity, (2) honesty, (3) tolerance, (4) self-discipline, (5) hard work, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) patriotism, (11) nationalism, (12) respect for achievement, (13)

friendliness/ communicative, (14) peace-loving, (15) love to read, (16) environmental sensitivity, (17) social awareness, and (18) responsibility (Kemendiknas, 2010).

The 18 values set up by the Indonesian government are parts of the character education initiative aimed at integrating moral values into the education settings. These values are intended to foster holistic development in students, shaping not only their academic abilities but also their character and social responsibilities. The values were introduced by the Ministry of National Education (Kemendiknas) in 2010 as a guideline for teachers to incorporate into their teaching practices across various subjects. This initiative is aligned with the broader goal of nurturing well-rounded individuals who contribute positively to society and the nation.

Table 1. The Description of Each of Value

Value	Descriptions
Religiosity	Attitudes and behaviors that are obedient in practicing the religious teachings they adhere to, tolerant of the worship practices of other religions, and live harmoniously with followers of other faiths
Honesty	Behavior that is based on the effort to make oneself a person who is always trustworthy in words, actions, and work
Tolerance	Attitudes and actions that respect differences in religion, ethnicity, race, opinions, and the attitudes and actions of others that differ from their own
Self-discipline	Actions that demonstrate orderly behavior and adherence to various rules and regulations
Hard work	Behavior that demonstrates a strong effort in overcoming various learning obstacles and tasks, and in completing tasks to the best of one's ability.
Creativity	Thinking and doing something to produce a new method or outcome from something that already exists.
Independence	Attitudes and behaviors that are not easily dependent on others in completing tasks.
Democracy	Thinking, behaving, and acting in a way that values the equal rights and obligations of oneself and others
Curiosity	Attitudes and actions that always strive to gain a deeper and broader understanding of what is being learned, observed, and heard.
Patriotism	The way of thinking, acting, and having vision that places the interests of the nation above personal and group interests.
Nationalism	The way of thinking, behaving, and acting that demonstrates high loyalty, concern, and respect for the nation's language, physical environment, social, cultural, economic, and political aspects.
Respect for achievement	The attitude and actions that encourage him

	to produce something useful for society, and acknowledge and respect the achievements of others
Friendliness/ communicative	Actions that show a willingness to communicate, socialize, and collaborate with others
Peace-loving	Attitudes, words, and actions that make others feel happy and safe with your presence.
Love to read	The habit of setting aside time to read various readings that benefit him.
Environmental sensitivity	The attitude and actions that always strive to prevent damage to the environment around them and develop efforts to repair any existing environmental damage.
Social awareness	The attitude and actions that always want to provide assistance to others and the community in need
Responsibility	The attitude and behavior of an individual to fulfill their duties and responsibilities, which they should do, towards themselves, society, the environment (natural, social, and cultural), the nation, and God Almighty

Kemendiknas (2010)

It is important to note that the values mentioned above are based on the nation's foundational philosophy, Pancasila (the Five Principles).

METHOD

Research Design

In order to explore teachers' beliefs in infusing moral values in their teaching practices, a qualitative case study was employed. A qualitative case study has been characterised by Ary et al. (2014) as the study that aims to provide a holistic understanding of the situation, phenomena, episode, site, group or community is needed. A qualitative case study has the following characteristics; (1) the study of phenomena by focusing on specific instances, that is, cases; (2) an in-depth study of each case; (3) the study of phenomenon in its natural context; and the study of emic perspective of case study participants (Gall, Gall & Borg, 2003). Therefore, a qualitative case study was expected to give a holistic understanding of a phenomena related teachers' beliefs in infusing moral values in their teaching practices. It is also important to note that the present study focused more on the particularities rather than making generalizations.

Participants

There were six foreign language teachers to be recruited as participants for the study. They were foreign languages teachers (Arabic and English). They were recruited because they were available for interviews. The teachers hold a bachelor's degree displaying their competency in teaching. They also had more than ten years' experiences, a criterion established to assure that they possessed rich information or data in relation to their beliefs in infusing moral values in their teaching practices. The study was conducted in a province of Indonesia. To make sure that the participants as the main source of data met the expected data in the study, specific criteria were set for recruiting teachers. First, the teachers needed to provide instruction in foreign languages, specifically Arabic and English. Second, they hold BA degrees in Arabic or English verifying their competencies to teach these languages.

Third, they had more than ten years' experiences in teaching foreign languages. These experiences were fundamental to make sure that they can provide subtansial insights about moral values-what they know, what they perceive, what they do in their teaching practices and so forth.

The demographic information about the participants can be shown in the following table.

Table 2. The Demographic Information of the Participants

No.	Code	Gender	Level of Education	Teaching Experience	Field of Teaching
1.	T # A	Male	BA in Arabic Education	15	Arabic
2.	T # B	Female	BA in Arabic Education	10	Arabic
3.	T # C	Female	BA in English Education	21	English
4.	T # D	Female	BA in English Education	24	English
5.	T # E	Female	BA in English Education	26	English
6.	T # F	Male	BA in Arabic Education	17	Arabic

Data Collection

In collecting the data, the interview was employed. The purpose of interviewing people is to find out what is on their minds, what they think or how they feel about something (Fraenkel and Wallen, 2009). The people are interviewed to find out those things that cannot be directly observed such as thoughts, intentions, behaviors and so forth (Patton, 2015). Therefore, interview was appropriate technique to be used to collect the data about teachers' beliefs in infusing moral values in their teaching practices based on teachers' knowledge, thoughts and beliefs. The interview questions were designed to investigate the following areas; a) the teachers' beliefs about the moral values, b) the teachers' beliefs about the ways they nurture moral values, c) the teachers' beliefs about the factors that influence the instillation of moral values.

Before, the interview questions were used in the actual research, the interview questions were tried out to check the length of time for conducting the interview, the understanding of the interviewee toward the questions and the suitability of the interview questions with the data. The interview was held to the three teachers. After the interview have been tried out, there were some conclusions to be drawn as follows. First, they try out for interview questions indicated that the interview needed 60 minutes and the clarity of was good. Second, the questions can be applied to dig up the information adequately.

Table 3. Blue print for Interview

No.	Questions	Number of Items
1.	What are the teachers' beliefs about moral values?	1.
2.	What are the teachers' beliefs about the ways they nurture moral values?	1.
3.	What are the teachers' beliefs toward the inhibiting factors influence the instillation of moral values in their teaching practices?	1.
	Total	3

In terms of research ethics, the following procedures were considered 1) The participants were asked their willingness to participate in the study. 2) The participants were asked to sign the consent form to make sure that there were no pressures for them to be involved in the study and they felt freely to express their points of view in the interview. 3) They had the right to withdraw their participations in any processes of current study. 4) The

participants were informed about the general goal and the procedures of the interview. 5) The interview is done face to face. 6) The interview was done in Indonesian language in order to get rich data and avoid misunderstanding or misinterpretation the interview questions.

Data Analysis

After collecting all the data, they were transcribed manually, translated and categorized based on certain themes and sub-themes while irrelevant data were discarded. Based on these categorizations, then the researcher would find out a) the teachers' beliefs about the moral values, b) the teachers' beliefs about the ways they nurture moral values, c) the teachers' beliefs about the factors that influence the instillation of moral values. The participants were coded as Teacher # A, Teacher # B, Teacher # C and so forth to keep the participants' anonymity.

FINDING AND DISCUSSION

The result are based on the research questions that have been formulated previously. The three research questions are: (1) what are the teachers' beliefs on the moral values? (2) How do the teachers nurture moral values? and (3) what are teachers' beliefs about the factors that influence the instillation of moral values? Therefore, the presentations of the results are classified into three main parts, the teachers' beliefs about the moral values, the teachers' beliefs about the ways they nurture moral values and the factors that influence the instillation of moral values. The explanation is presented as follows.

The Teachers' Beliefs about the Moral Values

Teacher # A

Teacher A perceived that Indonesian is a country rich in moral values extracted in Pancasila (the five principles). Pancasila functions as an umbrella for all positive values and these values are only in the imagination unless they are implemented in daily life. Here is a Teacher A's view:

> "I think Indonesia is a country rich in moral values and these values are condensed in Pancasila. Essentially, Pancasila serves as a main principle for all positive moral values. However, these values remain imaginary unless they are implemented in real daily life. One of the most effective ways to do this is through instruction. Yes, instruction provides a good opportunity for teachers to instil these values for students. Teachers, who interact with students almost every day, play a crucial role in this process. The persistent interactions between teachers and students present a valuable opportunity to impart and maintain moral values. Since teachers are at the forefront of education, teachers are not only educators; but they are also motivators who motivate students to continually to practice the values. Although students can practice values, good and bad values always happen. There is a concern that if negative values may dominate. For example, YouTube is very beneficial for human life on one side, but very disadvantage on another side, YouTube is very dangerous   because students may mimic violent behavior they see on it. In such an environment, it is essential for students to develop strong personal resilience. I believe, it is the teacher's responsibility to help students build this resilience, enabling them to protect themselves from negative external influences".

Teacher # B

Teacher B believes that ownerships of values are interconnected across different levels: the individuals, the families, and the communities. Everything is connected and related to each other.

"In my opinion, values, especially positive ones, are useful in maintaining harmonious relationships among individuals, families and society. I am sure, everyone hopes that good values must be respected and kept to maintain harmony in these relationships. Neglecting moral values means damage existing relationships. I believe that the place of delivering moral values can be in the family environment, through meeting places, private or government schools. If they are not conveyed, the next generation will never know and will never internalize the moral values that surround their lives. As a result, they will become persons who live freely and do not care about other people. Careless behavior about things like this is very dangerous. I believe that teachers must be immediately responsive and proactive in instilling moral values in schools, both in teaching and non-teaching activities so that good values do not fall behind than bad ones. In order to make teachers' actions powerful, government should produce regulations so that teachers have the legality and binding power. As teachers, we need to implement these regulations while we also monitor how we make some plans that are adapted to the situation and conditions of learning in the field".

Teacher # C

Teacher C considered that moral values and society are closely linked. There will no values whenever society does not exist.

"In principle, where there is society, there are moral values. In other words, moral values cannot be separated from society. We have been inherited noble values from our ancestors in our society. Who else can keep our nation's noble values, if we do not start from now? These values will be eroded or simply disappear if there are no efforts to maintain them. Apart from these, values being inherited by each family member, schools can play a big role in instilling the values that already exist in our society. Of course, in general, it can be said that the main route is through instruction. In this regard, instruction is not only about transferring knowledge, but it is also about character formation. The two cannot be separated. In cultivating these values, of course all parties should share the same portion of responsibility. For me as an individual, I have to think about how I teach values to students, through the learning process. These values are something that becomes a reference for students in terms of interactions with peers, with teachers and the community. Of course, I believe that instilling values in students is part of preparing them to be knowledgeable person with noble character in the future".

Teacher # D

Teacher D pinpointed that moral values should be instilled in line with intellectual and psychological development because these influence how students understand and internalize them.

"I believe that instilling values requires stages or processes in accordance with their intelligence (understanding) and psychological developments. If these moral values are not taught or reminded, students will be neglectful persons, in turn making their lives value-free, which can damage the order of life in the family, society and country. If so, they have the potential to commit violations and it will be difficult to fix them. I have to be sensitive to this kind of condition. As a teacher and

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as an educator as well, of course, I must have a high level of commitment and sensitivity to the dynamics of development of the values that exist in society and the implementation of these values. I can provide views or raise awareness through fellow colleagues, parents and students themselves. In my opinion, the initiatives do not have to wait for each other, but I have to start from myself first. After all, everything cannot happen accidentally, but there must be some kinds of massive plans and continuous movement".

Teacher # E
Teacher E highlighted that moral values can be good and can be bad. In addition, they can compete with each other.

"Specifically, from the perspective of theory, I cannot define exactly what is meant by moral values. But in a general sense, what I can do is to classify moral values into two kinds; good and bad moral values. In the Indonesian context, most of the moral values inherited from our ancestors are positive ones that have been encapsulated in Pancasila by the founding fathers of the nation and have become a way of life for all Indonesian people. To preserve good moral values, I believe I can do it because it goes through the education or teaching process. As a teacher, my job is to be able to teach, remind, raise awareness and help students grow and develop in accordance with the values of Pancasila. They must also be prepared from gaining knowledge to becoming aware of moral values. As a teacher, I am determined to always continue teaching moral values to the students through the learning process in the classroom".

Teacher # F
Teacher F remarked that Indonesian has a number of values which guide its people to live harmoniously and peacefully.

"From a young age, I interacted with parents, who often provided wise and valuable advice. This helped me recognize the moral values which exist and grow in society. As I grow older, I continue interact with a numerous wise people who enable me to be aware that I have a big responsibility imparting both knowledge and moral values to my students for the sake of the betterment of students' lives and the broader community".

The Teachers' Beliefs about the Ways They Nurture Moral Values

Teacher # A
Teacher A instils values in two ways; either explicitly or implicitly. Teacher A elucidated.
"Usually, I teach moral values in two ways; either explicit or implicit. Being explicit, I connect them directly with the teaching materials because there are themes or topics that can raise certain moral values. Implicitly means I link moral values to learning activities. In teaching-learning activities, religiosity and attitudes become parts of core competencies. I think this religiosity is the main foundation so it must be done first, namely, at the beginning of learning. Before studying, the students are asked to pray together and one of the students is asked to lead the prayer, followed by the other students. This activity aims to teach students that to start any activity they must pray first so that there is awareness that humans cannot do anything without God's help and assistance. At this time I also instill the value of discipline when checking their attendance. I always say that attendance shows commitment or loyalty of students in participating in learning. Not being

disciplined means that students will experience losses because they do not gain full knowledge. Likewise, when learning, of course students are asked to be quiet and pay serious attention to the teacher's explanation. The value to be taught is mutual respect, in this case, respecting the teacher as well as respecting friends who are listening to the teacher's explanation. During the learning process, there are times when students are asked to work in pairs or groups to complete tasks given by the teacher. This activity aims to instill the values of cooperation so that difficult work can be completed together. If the completion of tasks is completed, this is a manifestation of the sense of responsibility they have. At the end of the meeting, students read prayers together again to instill the value of religiosity. So, at the beginning and the end of lesson, is ended reciting prayer. I also remind students not to forget to carry out the 5 (five) obligatory prayers which illustrate that as servants, they are obliged to follow His orders".

Teacher # B

Teacher B adopted explanation of 18 points for nurturing moral values. However, the points should rearranged based on the order of importance. Teacher B expressed:

> "I will try to provide an explanation. In government regulations, there are 18 items. But for me, I need to rearrange them to make it easier for me to teach and also make it easier for students to internalize moral values, without reducing their substance. I see that that order is not an order of priority. I agree that religious value is put in the first priority. Learning is begun with reading prayers and short surahs. At that time, it was a good opportunity for me to explain the importance of prayer, where every activity must be started from prayer. Praying shows that we are weak, we cannot do anything without help from Allah SWT. At the end of the assignment, I tell them to do it by themselves. In this case, I want to show them how to learn independently. Then I gradually implement some of the other values according to the situations and contexts of their lesson topics. I provide the instillation of moral values in all three stages; namely, pre-instruction, whilst instruction, and post-instruction".

Teacher # C

Teacher C preferred giving daily life and real example of instilling moral values. In teaching process, Teacher C implemented 3 (three) stages, namely, in the beginning, in the middle and at the end of the lesson. Teacher C noted:

> "In teaching religious values, the right time is to pray before starting the lesson. After praying, I gave advice to the students that it is important before starting to study that we need to pray to Allah Almighty, so that it will be easier for us to receive knowledge. In human relations, I teach compassion, love of nation and tolerance and so on. These moral values regulate relationships vertically, namely to the Creator, there are also those that regulate relationships horizontally or among humans and relationships with the environment, both the environment in which one lives and the environment within a larger scope, namely the country. I provide the instillation of moral values consisting of 2 (two) stages, namely, initial learning, in the middle and at the end. In terms of at the end, it is an important opportunity to convey moral messages before the students go home, which of course is their time at home interacting more with their families and the community around them".

Teacher # D
Teacher D deployed 18 points as recommended by the government. Teacher D (4) stated;

"In cultivating moral values, I still refer to 18 points. However, technically, the eight 18 points are applied flexibly. In curriculum 13, the core competency is related to religiosity, so at every meeting, it is mandatory to instill religious values at the beginning and end of every learning meeting until the end of the semester. One method is through reading prayers together, reading short suras, and expressing gratitude to Allah who always gives His mercy and love to humans. Likewise, in terms of other moral values, every activity to be carried out is always connected to moral values. Besides that, entering the room according to the time schedule, dressing neatly according to school rules, paying attention to lessons and so on illustrates the values of discipline. While learning, students can discuss, in this context, students are taught to share opinions. If differences of opinion occur, it is recommended to respect each other's differences of opinions. Likewise with homework, students must complete it. Apart from instilling moral values through activities, it can also be done through topics as provided in textbooks, for example, democratic attitudes, national spirit, love of peace and so on. So it is important for me to be creative in instilling moral values, to have sensitivity about the most urgent things to convey".

Teacher # E

Teacher E clarified that the value of religiosity is the foundation of all subjects. Therefore, in every meeting, religious value should be the main concern. The following is a Teacher E's explanation.

"The first thing relates to the value of religiosity. Although, it is not explicitly stated in learning objective, it becomes the spirit of almost all subjects. The right time to teach and at the same time instill religious values is to read a prayer to start the lesson and end the lesson. In this context, I emphasize to students, before doing anything, including starting to study, they need to pray to Allah Almighty, so that it will be easier to gain knowledge and be able to practice it in everyday life. Without His permission nothing will happen. Instilling religious values is always carried out at the beginning and end of every meeting. In my opinion, religiosity is the initial foundation that must be taught and instilled strongly, because it will influence the internalization of other moral values. Instilling the value of religiosity is carried out at every meeting continuously. For other values, of course I have to look carefully at how far the values to be taught are relevant to learning activities. In this way, it will be easy to convey or instill values because students have a lot of experiences after taking part in the learning".

Teacher # F

Teacher F emphasized that both oral values and science are like the coin having two sides and both are equally importance. Therefore, Teacher F (6) inserted on both aspects in every meeting. Teacher F declared:

"Moral values and science are two different things, but both are important and must be implemented in an integrated and simultaneous manner. Realizing this, first I have to master the learning materials as well as the concepts and nature of moral values. In my opinion, the starting point for the application of the moral values in language learning is the goal of the curriculum itself, in which it emphasizes the aspects of knowledge and strengthening moral values (character). Before teaching or instilling values, first I map these values to the four main parts, namely, God Almighty (religiosity), respecting other people and nationalism. What includes religiosity is religiosity itself. Which includes values related to oneself are

honesty, discipline, hard work, creativity, independence, curiosity, love of reading, sense of responsibility, relating to other people; tolerance, democracy, appreciativeness, friendliness, peace, environmental awareness, social awareness. Meanwhile, nationalism includes the spirit of nationalism (patriotism) and love of the homeland (nationalism). I map moral values to make it easier to control distribution of the items evenly. Usually before praying, I check whether all the students are in the room according to the specified schedule. This is done to ensure discipline in terms of time, then studying starts. If a student is late, it will certainly really disturb the teaching and learning process. It just starts with praying together which aims to instill the value of religiosity. At the beginning of the lesson, I apply apperception phase, namely by asking about past lessons. When introducing a topic, I deliver encouraging questions to arouse their curiosity. After that, I explained the lesson materials. To instill the value of independence, there are times when I give assignments individually, not allowing other friends to cheat, which aims to increase independence and a sense of responsibility in completing the assignment. Regarding students' attitudes regarding other themes, values are instilled through making a group learning and discussion activities and each group will make a presentation in class which allows students to gain experience in tolerant, democratic, friendly and peace-loving attitudes. Values such as caring for the environment and social care can be taught through topics in the learning materials. The values of national spirit and love for one's country can be taught if they are linked to the context of commemorating Independence Day".

The Teachers' Beliefs about the Factors that Influence the Instillation of Moral Values

Teacher # A

Teacher # A asserted that the factor that influence the instillation of moral values is related to the conditions that exist in the student's family.

"Among the factors that can influence the nurture of moral values in learning, to my knowledge, is connected to the condition within the student's family. Meanwhile, students live and grow up with their families from childhood to adulthood. In other words, most of their lives are spent with their families. Inevitably, among their families, there are those who have problems in family relationships. As long as problems can be resolved with good intentions among them, all kinds of problems and everyone has a commitment to find solutions, problems can be resolved well. If there is no good resolution, problems endure, even new problems can arise, which gradually grow bigger, causing mental development and personality formation disorders in students. Such disturbances make me have to first understand and comprehend their problems and conditions to find ways to approach them more humanely, persuasively, and protectively so that what I instil can be easily internalized by them".

Teacher # A further said:

"In principle, as a teacher, I must not stop educating them to gain knowledge and good values that will become their foundation for facing a better future".

Teacher # B

Teacher B emphasized that were 2 (two) factors impacting the inculcation of moral values, namely family factors and social- environmental factors. Here are Teacher B's comments

"I can see from 2 (two) factors, namely, family and social environmental factors. Both are interrelated and cannot be separated from one another. The family is the students' primary residence with their family. The social environment is a

place where the students interact with people other than their family members. In terms of the family, I focus on parenting, education and family relationships. In my opinion, all patterns require harmonious relationships, good communication and mutual affection. Such patterns can be used as supporting factors or basic capitals in the formation or process of internalizing moral values, because indirectly they already have had good experiences. On the other hand, if the patterns I mentioned earlier are not harmonious, communication is not good and they do not care about each other, it will be an obstacle for teachers in transferring and instilling values to the students because they have experienced trauma. It is quite possible that students think that what is instilled in them is just lip service".

Teacher # C

Different from the two previous teachers, teacher C highlighted that among the many inhibiting factors, the psychological aspect is focused.

"I think the psychological aspect has to do with the potentials that students have from birth, such as their personality, talents, interests, attention span, mental strength, anxiety, self-confidence, traits, and so on. At the high school level, students that are accepted by the schools and they have a variety of potentials as previously mentioned. However, data related to student development records is not yet available in the school. Additionally, my knowledge of psychological aspects is very limited. Consequently, it is challenging to determine where and how to start instilling values when dealing with students. For instance, if a student has an obedient nature, it is easier to educate and guide them. But if a student has a rebellious nature, of course, the approach must be different from that is used for an obedient student".

Teacher # D

Teacher D believed that external forces (forces outside ourselves) should be aware of. The following is the statements from Teacher D;

"Yes, there are many factors that inhibit the instillation of values in students. But in my opinion, no matter how strongly we instill moral values in students, there are external forces (forces outside of ourselves) that we must be aware of, namely the massive and wide spread influence of social media content. Even though there are efforts to restrict students' use of social media by all parties, we can only monitor them as long as they are under our control. These students are already mature and can certainly access social media secretly. Media content is almost impossible to control including what it contains, where it comes from, who creates the content, how it spreads, and the reach of its distribution. Indeed, there is positive content, but there is also negative content. Negative content can easily influence students, such as violent acts, bullying, pornography, deviant behavior, hate speech, and so on. When using gadget, parents cannot fully monitor their children. My concern as a teacher makes sense because excessive use of gadgets can eventually lead to antisocial behavior, isolation, lack of socialization, and indifference to the social environment. In my opinion, school is a miniature of social relationships where students can make friends with their peers, interact with people at school, and engage with teachers and communicate with school leaders. To maximize the instillation of values in school, I think it is necessary to limit the use of gadgets so that students can focus more on their studies at school and not be distracted by other things from gadget".

Teacher # E

Teacher E saw from the perspective of the role of the teacher because teachers deal with the students directly in the class. Teacher E further claimed:

> "I think that the challenges faced by teachers in instilling moral values is the limited role of teachers, which is confined to the school environment. For example, instilling or forming moral values through the teaching learning process within the classroom, activities outside the classroom, and extracurricular activities provides opportunities for students to communicate and interact with their peers and teachers. Meanwhile, outside of school hours, they spend more time with their parents. When students spend more time with their parents, parents should take more opportunities to instill moral values in their children through interactions with them. If these opportunities are not utilized, they will be lost without any meaning. Essentially, opportunities that are lost cannot be repeated because time continues to pass. If we rely entirely on the role of teachers, the results of instilling moral values cannot be maximized. The limitations on the teacher's scope of action become obstacles in instilling values, not intentionally, but rather due to factors beyond their control, reach, or authority. Therefore, in my opinion, there needs to be mutual reinforcement and synergy between school and the students' families at homes".

Teacher # F
Teacher F highlighted much more on the existence of students in school.

> "Students who have entered Madrasah Aliyah are relatively filled with various kinds of life experiences. Therefore, it can be said that the school at the high level does not form the students' behavior from zero. Forming the maturity of the individuals is relatively difficult if compared to their times in the young age. Meanwhile, the school should not reject or discriminate against students as long as there is available space for learning. With their relatively mature age, students can bring positive values and negative values that have become ingrained. When they are at the high school level, whatever the condition of the students, they must be accepted. I do not know how deeply positive values and negative values have been ingrained and which values are dominant, whether they are obedient, or well-behaved. If they have positive values, and are obedient, easy to guide, or easy to advice, for me, it will be easier to transfer moral values in learning. However, if they have negative values and have a rebellious nature, they will be difficult to change. They may pretend to be obedient in front of the teacher, but in the behind, they are rebellious. In my opinion, these conditions should require more attention".

Discussion

The Teachers' Beliefs on the Moral Values

Teacher A sees moral values encapsulated in Pancasila remain imaginary unless they are translated into formal instruction. Therefore, in this context, teachers play a significant role because teachers are those who always deal, interact and communicate with students. The values of Pancasila are not new for Indonesian people; they have become integral part of society's everyday life. To ensure these values are not eroded, personal resilience of students should be built to protect them against negative external influences. Teacher B perceives positive impact of maintaining the moral values among individuals, families and community. Teacher C highlights the inseparability of moral values from social context where individual grows and interact with. Teacher D underscores the importance of tailoring moral values to align with students' intellectual and psychological development and growth. Teacher E acknowledges that moral values as elaborated from Pancasila must be positive and should be preserved. Teacher F realizes that Indonesia which is blessed with moral values can foster harmony and peaceful life among its people.

Both, teacher A and Teacher E highlight the importance of Pancasila in Indonesian context. Their views are in line with Octavia's view (2017) which emphasise that Pancasila reflects the cultural values of the nation, which fundamentally function as the foundation for how individuals interact within society, the nation, and the state. In the same vein, Nurizka (2020) highlights that the values of Pancasila act as a way of life, an ideology, and a moral guidance for the Indonesian country, all of which are closely correlated to both national and global challenges and dynamics.

In relation to Teacher B' s point of view, Pike et al. (2012) claim the cooperation among all elements of society, including schools, families, and the wider environment, is crucial to the effectiveness of moral values instillation. Teacher C offers another perspective, the inseparability of moral values from social context where individual grows and interact with. This idea aligns with Handoyo's statement (2018), which says that in order to understand issues related to moral values, people need to understand the socio-cultural perspective. Teacher D focuses on the importance of tailoring moral values to align with students' intellectual and psychological development and growth. This concept is in connection with what Hidayat et al. (2022) underscores that the moral values should be implanted based on student's development. Teacher F realizes that Indonesia which is blessed with moral values can foster harmony and peaceful life among its people. This statement is in line with the claim that Indonesia is home to diverse cultures (norms and traditions), ethnic groups, and religions (Widodo & Fardhani 2011).

In general, all teachers agree on the significance of instilling moral values through instruction in school and there is no contradictory between one teacher and another about the teachers' beliefs on the moral values. However, they differ in their focuses in the context of the implementation, in which some focuses are addressed to involvement of individual, families and community, some are focused on the unity of social values and context, and other emphasize personal and psychological development

Here's a table that demonstrates the similarities and differences in the Six Teachers' Beliefs (A, B, C, D, E & F) on the Moral Values

Table 4. The Similarities and Differences in the Six Teachers' Beliefs (A, B, C, D, E & F) on the Moral Values

Teacher	Similarities	Differences
Teacher # A	All teachers agree on the significance of instilling moral values through instruction	Focuses on Sources of Moral Values
Teacher # B		Shared Ownership of Values
Teacher # C		The Inseparability of Moral Values and the Social Context
Teacher # D		Tailoring Moral Values to Students' Intellectual and Psychological Developments
Teacher # E		The Competition between Positive and Preserved Values
Teacher # F		Values serve as Instruments for Achieving a Harmonious and Peaceful Life

The Teachers' Beliefs on the Ways They Nurture Moral Values

Teacher A adopts both explicit and implicit ways to teach moral values. The explicit way means connecting moral values directly with teaching materials, while the implicit way means linking moral values to learning activities (not the content). Teacher A pays more attention on promoting religiosity, discipline, respect, cooperation, and responsibility. Teacher A starts and ends lessons with prayers, checks present list after prayers to instil discipline, encourages quiet and attentive behavior when listening to other students to

cultivate respect, assigns group to stimulate working together, and reminds students to perform five daily prayers. Teacher B reorganises the government's 18 points for easier instruction and internalization. The primary focus is on religiosity and independence. Techniques include prayers at the beginning and at the end of lessons, emphasizing the importance of prayer before doing any kinds of activities, and independence in doing assignments, and integrating those moral values throughout all stages of the lesson, pre-instruction, whilst-instruction and post instruction. In addition, Teacher B instils other values based on situations and contexts. Teacher C employs real examples from daily life to teach moral values, focuses on both personal relationships with the Creator, the humans and the environment. Strategies involve prayers at the beginning, in the middle, and at the end of lessons, love of the nation, tolerance, and leaving moral messages before in the post-instruction. Teacher D applies the government's 18 points flexibly, some values to be included are religiosity, discipline, respect for achievement, cooperation, democratic attitudes, national spirit, and love of peace. Techniques include starting and ending lessons with prayers, relating activities to moral values, creatively and sensitively inserting these values into various learning activities. In addition, Teacher D recommends that students should dress neatly and arrive on time in following lessons. In the context of other values, Teacher D considers the relevance between moral values and learning activities. Teacher E bases all subjects on religiosity. The approach includes starting and ending lessons with prayers, putting an emphasis the importance of prayer before doing any activities, and persistently reinforcing religious values that are relevant to learning materials and activities. Although Teacher E bases all subjects on religiosity, other values are taught as well based on school timetable. Teacher F implements moral values and science simultaneously, a broad range of values are taught, including religiosity, honesty, discipline, hard work, creativity, independence, and curiosity, love of reading, responsibility, tolerance, democracy, respecting for other, friendliness, peace, environmental awareness, social awareness, and nationalism. Techniques encompass prayers, checking attendance for discipline in time, using apperception, encouraging curiosity through questioning technique, assigning individual and group tasks, conducting discussions and presentations, and linking values to teaching materials.

All teachers (A, B, C, D, E, and F) accentuate the significance of religiosity as a core value and they generally incorporate moral values into various teaching activities and the materials, both explicitly and implicitly in pre-teaching activities, whilst teaching activities and post teaching activities. However, the differences are as follows. Teacher A promotes discipline, respect, cooperation, and responsibility, Teacher B on the value of independence, Teacher C on attention on compassion, love of the nation, and tolerance, Teacher D on democratic attitudes, national spirit, and love of peace, and recommends neat dressing and punctuality, Teacher F on honesty, hard work, creativity, independence, and social awareness.

Exploring the interview findings with foreign language teachers on how they instill moral values, two methods emerge: explicit and implicit approaches. In this context, Qoyyimah (2016) pinpointed that when teachers deliberately teach values and include them in the teaching materials, they are teaching Moral values explicitly. When they integrate values through behavior, they are considered to be teaching implicitly. There are times when the inculcation of these values is directly presented through certain topics or themes in the teaching materials. However, there are also times when these values are difficult to introduce in certain topics or themes but are easier to instill through learning activities. Therefore, it cannot be said that one is better than the other; both complement each other.

Table 5. The Similarities and Differences in the Six Teachers' Beliefs (A, B, C, D, E & F) on the Ways They Nurture Moral Values

Teacher	Similarities	Differences
Teacher A	Significance of religiosity as a core value	Promotes discipline, respect, cooperation, and responsibility
Teacher B		Raises the value of independence
Teacher C		Focuses attention on compassion, love of the nation, and tolerance
Teacher D		draws attention to democratic attitudes, national spirit, and love of peace, and recommends neat dressing and punctuality
Teacher E		Puts emphasis on prayer before any activity, and persistently reinforcing religious values that are relevant to learning materials and activities
Teacher F		Highlights honesty, hard work, creativity, independence, and social awareness

The Teachers' Beliefs about the Factors that Influence the Instillation of Moral Values

In the field of moral values instillation, six teachers provide a variety of perspectives on the factors that influence the development of moral values in students. Teacher A emphasizes the vital role of family conditions, allows teachers to understand more students' family, Teacher B on the association between family and social environments, while pointing out that harmonious family relationships and good communication are very fundamental, Teacher C on psychological aspects, recognizing the various psychological potentials of students and the need for adapted techniques based on individual traits, Teacher D on the wide influence of external forces, particularly social media, and support for limiting social media use in school to enhance concentration on instillation of moral values, Teacher E on the importance of parental involvement, emphasizing the need for an integrative approach between school and home for effective moral values instruction, Teacher F on the students' varied life experiences and fixed values. All in all, all the teachers discuss about the factors that have direct influence to the development of moral values. However, the differences lie in perspectives they hold. The following is a table that demonstrates the similarities and differences in the six teachers' beliefs (A, B, C, D, E & F) on the factors influencing the development of moral values in students.

Table 6. The Similarities and Differences in the Six Teachers' Beliefs (A, B, C, D, E & F) on the Factors Influencing the Instillation of Moral Values in Students

Teacher	Similarities	Differences
Teacher A	Discussing factors that have direct influence to the development of moral values	Highlights Family
Teacher B		Focuses on Family & Social Environment
Teacher C		Discusses Students' Psychological Aspect
Teacher D		Illuminates Social Media
Teacher E		Spotlights Parent Involvement
Teacher F		Emphasises Students' Varied Live Experiences

CONCLUSIONS

All six teachers exhibit a strong commitment to instilling moral values within the foreign language education context. They collectively recognize the significance of integrating values into the teaching and learning process. The teachers demonstrate a diverse

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range of beliefs about nurturing these values, with each educator emphasizing different aspects such as discipline, compassion, and independence while employing tailored strategies to meet their students' unique needs. Additionally, the teachers highlight various factors influencing the instillation of moral values, including family conditions, social environments, psychological aspects, external influences like social media, and the importance of parental involvement. Overall, these insights reveal a comprehensive understanding among the teachers regarding the multifaceted nature of moral value development and the factors that directly impact it.

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