

# Exploring Teacher's Identity and Reflection of local culture Urang Banjar *Gawi Manuntung* in a Classroom Interaction Context

<sup>1</sup>Heppy Lismayanti, <sup>2</sup>Haris Supratno, <sup>3</sup>Setya Yuwana  
<sup>1-3</sup>Universitas Negeri Surabaya

## ABSTRACT

Albeit there are many studies that discuss teacher identity, there are still very limited discussions about kinds of teachers' identity that reflect into the local culture (*Gawi manuntung*) Urang Banjar (Banjar People). This research is descriptive qualitative research, with in-depth observation and interview methods that focus on the teacher identity of Urang Banjar and how teacher identity reflects on local culture. The results showed that the identity of Banjar teachers can be categorized, A sense of appreciation (*Saling Mahargai*), A sense of positive relationship (*Baakuran* or *Barukunan*), A sense of competence (*Baisi Kabisaan*), A sense of commitment (*Taguh Hati*). Meanwhile, the identity of the teacher must be able to be integrated in the teaching and learning process as a reflection of local culture. Local culture provides a sense of identity for teachers and students in a learning environment.

**Keywords:** Teacher identity, classroom interaction, local culture, *Gawi manuntung*.

## INTRODUCTION

Recently, some scholars conducting research related to teachers' identity such as Van Lankveld, et al., (2017) focused on review summarizes the growing body of literature discussing teacher identities of university teachers. Their finding showed that several factors contribute to the development of teacher identity. Friesen, M. D., & Besley, S. C. (2013), investigate the teacher identity development in the first year of teacher education: A developmental and social psychological perspective. As a result of the findings, teacher education programs can benefit from applying well-researched psychological theory when examining the processes by which student teachers develop their professional teaching identities. Meanwhile, Chen & Mensah (2018) focused on Teaching Contexts That Influence Elementary Preservice Teachers' and Science Teacher Identity Development. Study findings were based on the identity of a subject matter teacher, the positioning theory, and the identity of a social justice science teacher.

Unfortunately, whole research findings didn't explore teacher identity in a classroom interaction based on local culture, particularly local culture of Urang Banjar South Kalimantan, Indonesia. Meanwhile, Urang Banjar has its own culture in reflecting on learning interactions in the classroom. The culture is known as *Gawi Manuntung*. Mostly those are exploring teacher identity development and growing body literature discussing teacher identity of university teachers. It is a reason for researcher to investigate the teacher identity of Urang Banjar related to the local culture.

Urang Banjar is one of the tribes in Kalimantan is part of the archipelago which is very diverse in culture whose tribes have their own uniqueness and peculiarities. Same, but not necessarily exactly. Because every place and community group created to the wisdom of its own people. Every society basically

has an order of social and cultural values that can be positioned as social capital. The attitudes and behaviors of the directing community are based on values that are believed to be true and are a manifestation of local wisdom. This local wisdom is part of the Urang Banjar culture that needs to be adopted into learning in classroom interactions, (Wahyu, 2020).

## LITERATURE REVIEW

### a. The Concept of Local Culture Urang Banjar (Banjar people) *Gawi Manuntung* in the Classroom interaction.

Teacher identity provides a framework in which teachers construct their ideas of "how to be," "how to act," and "how to understand" their work and their students in a classroom interaction." Sachs (2005). The Teaching Professional Identity (TPI) has the potential to play an important role for the quality of teaching, professional development, and a successful long-term career in the teacher profession (Rots et al., (2010); Agee,

**Corresponding Author:** Heppy.19017@mhs.unesa.ac.id  
<https://orcid.org/0000-0000-0000-0000>

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2004; Korthagen, 2004). Likewise, the teacher's commitment to teaching students in the classroom, makes students more confident, builds an emotional connection in an interaction. In the teaching and learning process, the teacher not only acts as the facilitator and controller of teaching and learning interactions, but the teacher acts as a planner, guiding and directing in students motivating, so that there is an interaction process that allows the learning process to occur better. The treatment of teachers in the classroom cannot be separated from the philosophical value of life in the Motto of the Banjar People, namely *Gawi Manuntung* which includes answers, hard work, perseverance, creativity, discipline, Nadila (2017).

*Responsibility* in the Banjar people's context is that a person's attitude and behaviour to carry out his duties and obligations, which he must do, towards himself, society, the environment (natural, social and cultural), the state and God Almighty. It relates to teaching that teachers must be able to carry out their duties and obligations properly, Imron et al., (2020). As an educator, teachers should always master the subject matter to be taught to develop and improve their abilities that have an impact on achieving teaching targets for students in the classroom, this is what Urang Banjar (Banjar people) intends which is related to local culture.

*Hard work* according to the view of Urang Banjar (Banjar people) means teacher attitudes and behaviors that show earnest efforts in overcoming various obstacles to student learning in the classroom, as well as completing tasks as well as optimally. Thus, one of the efforts that must be considered by teachers is to be able to enrich knowledge to add insight based on their knowledge. This means that the teacher must learn constantly. In this way, the teacher will enrich himself with various knowledge as a provision in carrying out his duties as a teacher and facilitator and be able to demonstrate what he teaches clearly so that what is taught can be understood by students in the classroom well, Archana & Rani (2017). The teacher's hard work in the classroom is a work activity that the teacher does earnestly without getting tired and giving up until he/she reaches predetermined learning goals, working hard is often referred to as workaholic.

*Perseverance* in the context of Urang Banjar (Banjar people) is the attitude and behavior of teachers who show craft, continuous sincerity in learning and doing tasks that have implications for achieving learning objectives. Learning perseverance can also be interpreted as activities carried out by students continuously, regularly and scheduled in processing subject materials in classroom interaction aimed at obtaining knowledge, understanding, skills, and attitudes related to the subject matter being studied, therefore teachers and students need to synergize in learning so that learning paths can be achieved, Kirbas, A. (2018). This is part of the local culture of *Gawi Manurung* who is always diligent and committed in solving and responsibility as a teacher or educator.

*Honest* according to the views of the Banjar is the attitude and behavior that shows that he can always be trusted both in speech and in Action. In relation to the culture of the Banjar people, teachers often instill honesty in learning, for example saying the real reason if students are late for class, by not lying and always being honest if students do wrong, Honest behavior can make oneself calmer and not feel anxiety in undergoing activity in classroom interactions.

Thus, *Gawi Manuntung* is a principle that is very closely related to the daily life of the Banjar people, where this principle has even become the motto of the Balikpapan City of East Kalimantan as well. Based on the terminology, *Gawi manuntung* consists of two words, namely the word *Gawi* meaning work and *Manuntung* meaning complete. So, it can be said that *Gawi Manuntung* means that every work that starts must be completed. Based on this, it is enough to describe a work ethic of the Banjar people themselves who must be consistent and committed in doing each work until it is completed. This clearly shows an attitude of responsibility and hard work, which are the five points highlighted in character education, so that of the five values that accompany this principle it is very relevant to integrate in classroom learning. Thus, the research problem will formulate as follow;

1. What kinds of teacher's Banjar identity applied in a classroom interaction?
2. How does teacher identity reflect to the local culture of Urang Banjar in a classroom?

### **b. Relationship between Classroom Interaction and teachers' identity**

Classroom interaction is a media to provide opportunities for students to do interaction to develop interaction skills when learning occurs in class. Students must be able to interact to build positive emotion relationships so that their social interactions can develop. Student social interaction needs to be developed by the teacher in the classroom so that students are able to build harmonious relationships both by the teacher himself and by his classmates. Interaction is also an important point in teaching and learning activities because not only students get benefits, but also teachers also get feedback, whether the material presented can be accepted by students properly.

Teachers are not only carrying out expert functions in the educational and knowledge process, but also serve to instill values and build student character on an ongoing basis. The low quality of education has had a direct impact on the low quality of our nation's human resources. Because the process to produce quality human resources can only be through educational channels and a quality learning process. If examined further, the low quality of education cannot be separated from the condition of teachers as one of the elements of education providers. The quality of education can be

achieved if teachers live adequately, have good achievements so that they are able to pay attention in fulfilling their duties in the learning process.

Learning is based on interaction between teachers and students or vice versa between students and teachers in the teaching and learning process. This process of interaction, the teacher carries out teaching activities and students learn. This teaching and learning activity, is not two separate things but united, the two things that unite it are the interaction. A harmonious relationship between teachers and students is indispensable in the teaching and learning process, Kasalak et al., (2022). Effective interaction activities between teachers and students will make it easier for students to receive and learn the subject matter well. In addition, the completeness of student learning facilities also determines student achievement in learning, as well as an effort to increase student learning motivation. Good interaction between teachers and students and completeness of library facilities can increase the potential of students optimally to be able to compete at an increasing level.

Interaction plays a role in developing the relationship between learning content and knowledge that has been previously possessed. This makes it easier for students to form speaking or communication skills, and a more complex, easy-to-understand, and memorable science. Teaching and learning interaction are a reciprocal relationship between teacher and student participants in a teaching system, Barnes et al., (2017).

The relationship with classroom interaction and teacher identity, that the interaction carried out by the teacher towards students can be described through interactions in the classroom, especially the culture adopted by the Banjar people themselves, which is referred to as *Gawi Manuntung* which symbolizes the identity of the Banjar people such as, responsibility, perseverance, discipline, honesty. how teachers reflect on that culture in the context of classroom learning. This culture is one of the moral values that must be able to be applied in learning and in community life. Therefore, teachers must be able to reflect the local culture of *Gawi Manuntung* in classroom learning as a moral value that is used as a handle for Banjar people in implementing learning.

Sachs (2005) identifies teachers' identity that occurs in learning interactions as follows; a sense of appreciation, a sense of positive relationship, a sense of competence, a sense of commitment. Appreciation is an assessment of an effort or achievement. The forms of appreciation that the Teacher gives to students do not always in the form of objects. But it can give praise or word motivation such as good, excellent, which can provide enthusiasm and motivation to students, stimulate innovation and creativity of students in the classroom. Bahar et al., (2022) argue that the appreciation given by students from their teachers can spur student learning motivation,

increase self-confidence, stimulate student creativity in the classroom.

A harmonious teacher-student relationship will make students more eager to learn and can follow the learning process as well as possible, Yan, Y. (2019). The desired end result, of course, is that the learning objectives as well as the goals of education will be achieved. The efforts made by the teacher to create good relationships with students, teachers need to apply effective attitudes, including being open to students, accepting and respecting students when expressing opinions, providing empathy when learning in class.

Teacher competence in the teaching and learning process greatly affects students' interest and motivation for learning. Students will be more motivated when the teacher can place the learning according to the portion and interest of the student in learning, Fauth, et al., (2019). The teacher is called competent if the teacher can master the material, concepts, structure and scientific mindset that can support the mastered learning. Mastery of competency standards and basic competencies of each subject or field mastered. Develop learning materials that are mastered creatively. Thus, all element of teacher identity owned by Urang Banjar (Banjar People) able to integrated to the local culture namely *Gawi Manuntung* has become a local value for Banjar society.

## METHOD

This study was conducted in Banjar South Kalimantan, we recruited one teacher to be observe in the classroom interaction. The teacher is Urang Banjar (Banjar People) also have 10 years teaching experiences; he is a male teacher. Data collection was conducted observation, the researcher focusses on teacher interaction and identify teachers' identity as a professional, and how to reflect teacher identity to local culture *Gawi manuntung* in teaching and learning process. The next data is obtained in depth interview unstructured by using national Language (Bahasa Indonesia), then translated into English. Each interview lasted between 45 minutes to 1 hour.

In general, the data was analyzed using a thematic model as recommended by Creswell (2013), we read each transcript and did careful examination similar responses and included in one emergent theme. This analysis procedure is normally undertaken to figure out emerging themes from an interview study. To ascertain the data saturation, we did member-checking by inviting the participants to closely examine the transcripts and provide comments on the analyses.

## FINDING AND DISCUSSION

This study attempts to identify kinds of teachers' identity applied in a Classroom Interaction, such as a sense of appreciation, a sense of positive relationship, a sense of competence, a sense of commitment. Those are able to integrated into teaching and learning process.

### a. Saling Mahargai (A sense of appreciation).

With appreciation, students will understand that their goal on campus is not only to learn the subject matter, but to be able to provide positive things and both for themselves and for the campus such as achieving achievements, therefore teachers must strive to give appreciation to student achievements in the classroom, Carless, D., & Winstone, N. (2020). A sense of appreciation is a part of teacher identity which is owned by Urang Banjar (Banjar people). This appreciation is part of the motivation of students to learn, high self-confidence so that learning objectives can be achieved. Awards are not always gifts but with positive words can also have a positive impact on learning motivation, such as in the following interactions;

- T ; Good Morning students  
 All St ; Morning sir  
 T : Are you okay Nita?  
 S1 ; Yes sir, I am fine thanks.  
 T ; Well, Nice. How do you think about your lesson?  
 S3 ; I think little bit tricky, but it's totally excited.  
 S4 ; I love it sir, it was a challenge for us.  
 T ; Wah fantastic, I really like your reason. This class is better, I hope you to keep going to practice your English speaking.  
 S6 ; Sure. I will do that sir.  
 T ; Amazing class.

Data excerpt above showed that when a teacher interacted with the students in a classroom, the teacher himself often gave appreciation such as a positive word for the students. It was evidence that teacher must able to enhance students' motivation in learning. Teacher appreciation of students can trigger increased selfconfidence, increase learning motivation, Stein Mayr et al., (2019). Therefore, teachers must be able to create a conducive learning atmosphere so that learning objectives can be achieved. Several studies prior to such as Van Lankveld, et al., (2017) relating to teacher identity only describe the development of teacher identity in body literature, but in research not only identifying teacher identity but exploring how teacher identity reflects on the local culture (*Gawi Manuntung*) of Banjar people as a moral value to classroom learning. Where the culture is used as a hold for the Banjar people's lives in carrying out their duties and responsibilities as teachers.

### b. Baakuran or Barukunan (A sense of a positive relationship)

The teacher's relationship with students is a two-way relationship. When the teacher shows a positive relationship full of enthusiasm and enthusiasm when teaching, the students will automatically also give a positive response. The zeal, enthusiasm, patience, and positive good qualities of the teacher will

be contagious to the students. Therefore, teachers are able to show positive relationships with students by establishing good communication so that students do not always feel afraid of their teachers. And teachers should consider students as learning partners not domination which results in students not all out in learning, Bahar et al., (2022). From the excerpt below showed that teachers always open opportunities for students to establish positive relationships with students as we see in the interaction as follows;

- S9 ; Sir, can you help me for this issue?  
 T ; Sure, I always help you, no worry, what is the matter?  
 S9 ; Here it is, (student show to the teacher about the issue)  
 T ; Oh see, you can do it based on the example (teacher is explaining on the white board).  
 T ; all students, please do not hesitate to asked me if you find difficulties. I will help you as long as I can do.  
 S4 ; Thank you sir.  
 T ; No worry. I always assist you when you need my help, once again call me please if you have questions.

The data excerpt above showed that positive relationship between teacher and students still exist. The teacher always shows a positive relationship at the time of interaction in the classroom. It can be seen in the data above when the teacher says "Sure, I always help you, no worry, what is the matter?". It is evidence that teacher attempt to keep positive relationship during learning process. To build a positive relationship between Teachers and Students should increase enthusiasm in teaching. Appreciating every student achievement in the classroom, discussing Student interest, engaging Students in learning process, Cheon et al., (2020).

### c. Baisi Kabisaan (A sense of competence)

Teacher competence is the most important thing for teachers to have, both pedagogic competence and social competence in interacting in the classroom, Mantra (2017). The teacher must be able to see how the students are capable of in the classroom. Therefore, teachers should see the extent of students' abilities, so that when determining the topic of discussion can be adjusted to the student's ability so that the student can follow the learning material in class, as in the interaction as follows;

- T ; Today we are going to discuss about favorite food, do you agree with that Topic?  
 S3 ; Yes sir,  
 T ; What is about another students? Do you like this, Topic?  
 All St ; Yes, sure. Interesting because here many traditional foods.  
 T ; Listen, my instruction. You may mention kinds of food you like, then each students have a reason why you like that food. Explain the food taste, such as like tasteless, sweet, or delicious or salty or whatever. The next you

*may find your group by choosing your friends to be in one group. Each student is able to participate in a discussion in order the class to be liven up. Discipline please, try to respect your friends' opinion. The point is how can you speak up in a discussion. Do you understand? Do it now. S6 ; Yes Sir.*

Based on the data above, it shows that the teacher has competence and ability to explain the material well. It can be proven when the teacher explains what the students will do during the discussion in class. A competent teacher is an adaptive teacher. It means that teachers who have the ability to adapt and communicate well with students. Can empathize with students, can listen to students. In this case, there is a sense of solidarity of teachers in the classroom. Bahar, et al., (2022) teachers solidarity is very necessary in classroom learning so that students can receive lessons well without any fear or anxiety. In the previous study, Yan, Y. (2019), focused on teacher identity that prioritizes positive relationships between teachers and students that can build student motivation in the classroom. Meanwhile, the results of this study not only identify positive relationships but investigate how teacher competence can arouse student competence and student enthusiasm for learning in the classroom.

#### **d. Tatap Pandirian or Taguh Hati (A sense of Commitment)**

The teacher's commitment in teaching is the most important determination of the teacher to show sincerity and direct all abilities professionally in carrying out tasks at school, Renata, et al., (2018) The aspects seen from this commitment are concern, responsibility, and loyalty in teaching. Teachers must be able to take responsibility for the achievement of learning in the classroom. As happened in the learning interaction below;

T ; *How was your assignment?*  
 S3 ; *I have done sir.*  
 T ; *Another students, have you done it?*  
 S1 ; *Yes, sir. I have submitted yesterday.*  
 T : *That's great, You must do it. And do not hesitate to asked me if you didn't know about that assignment, because that my responsibility or commitment.*  
 S6 ; *Thank you for your attention sir.*  
 T ; *Don't mention it.*

Based on the data citations, the teacher shows a commitment regarding the task given by the student, that the task must be completed by the student. This commitment is part of the teacher's responsibility in the classroom. In addition to responsibility, teachers also try to provide attention or solidarity with students so that all difficulties experienced by students can be resolved. In the previous study, Stein Mayr et al., (2019), only focused on the positive relationship between teachers and students, while in this finding it not only investigated the positive relationship between the two but

how teachers were committed to achieving learning objectives in the classroom. The same tone was conveyed by Lynch & Pappas (2017), that in classroom interaction it is necessary to have a teacher's assertiveness to spur students to participate more actively in class, not just listening to the teacher when explaining the material but must be involved in learning.

### **Teacher Identity Reflect to the Local Culture Gawi Manuntung in Teaching Context**

#### **a. Saling Mahargai (A sense of appreciation)**

The local culture of *Gawi Manuntung* is a culture of banjar people that needs to be integrated in classroom learning contexts. *Gawi Manuntung* has a high value that needs to be implemented in learning because the culture requires teachers to maintain integrity responsibilities when teaching in the classroom. The same tone Thakur, K. (2017), Contended that responsibility of the teacher in the classroom is important not only to teach, but also to educate students to be disciplined, responsibility so as to create positive relationships so that the student can have self-confidence and high motivation to learn.

T; *I think teachers need to appreciate their students at the time of learning such as positive words, now teachers should assume that students are learning partners in the classroom. In order to create a positive relationship between teachers and students. If it is reflected in the culture of the Banjar people, the teacher should uphold the value of the culture of mutual respect (mutual Mahargai). Where both teachers and students respect each other in order to create a conducive learning atmosphere.*

From the data above, it shows that teachers also able to appreciate their students' achievements in the class such as form of positive words. The appreciation is part of the local culture of Urang Banjar (Banjar people) that we respect each other, especially teachers should be able to integrate this culture in classroom teaching, so that students feel more comfortable so that these students have confidence and have strong learning motivation, Dörnyei, Z., & Muir, C. (2019). This is evidences that local culture must be able to integrate in teaching and learning process. So, the students keep strong and feel students delighted to learn in classroom interaction., not showing anxiety. The previous study such as Van Lankveld, et al., (2017), just focused on teacher identity related to development of body literature, meanwhile this study not only identify teacher identity but also how teacher identity able to reflect to the local culture.

#### **b. Baakuran or Barukunan (A sense of Positive Relationship)**

Teachers who form strong bonds with their students improve the learning environment in the classroom and meet the academic, emotional, and developmental needs of their charges. Teachers

must be able to create positive relationship with students so that the students feel delighted to learn. The existence of local culture such as *Gawi manuntung* can be hold as moral value in daily life, mainly as an educator. Have a looked the teachers' perspective about the teacher identity reflect to the local culture.

*T; I think building a positive relationship between teachers and students is necessary, sir, because a good relationship can build student motivation, as well as self-confidence that has the potential to increase enthusiasm for learning. And I think it needs to be integrated into the local culture, namely Gawi Manuntung. The local culture teaches responsibility in learning by educating to be polite, disciplined, how the student can appreciate the teacher in the classroom.*

The data excerpt above showed that teachers dan students' relationship are so importance to be built because success depends on having good student relationships. Students are more likely to participate in learning and perform better academically when they feel supported. Additionally, students who engage well with teachers exhibit fewer behavioral issues, Martin, A. J., & Collie, R. J. (2019). Build relationship between teachers and students are so crucial because developing relationships with children fosters a pleasant learning environment, contributes to the development of our classroom community, and is one of the best investments we can make in our students. That's why local culture is able to integrated in teaching and learning process, Claessen, et al.,(2019). Previous study Bahar, et al., contended that positive relationship enhance students motivation, but this study not only to identify enhance motivation as a feedback of positive relationship but also investigate how teacher identity of Urang Banjar reflect to the local culture.

### c. Baisi Kabisaan (A sense of competences)

Competencies are skills and knowledge that enable a teacher to be successful. To maximize student learning, teachers must have expertise in a wide-ranging array of competencies in an especially complex learning environment where hundreds of critical decisions are required each day, Jackson cited by Gamayao & Binas (2021). In addition to influencing teachers' values, behaviours, communication, goals, and practices in the classroom, teachers' competencies also support professional development and curricular studies. Thus, the discussion on teachers' competencies to enhance the teaching-learning process in the classroom is of critical importance, such as what the informant mentioned below;

*T; I think teachers should have interaction ability when teaching in class, for example critical thinking, honestly, conscientiously, and responsibly in learning. This responsibility is part of the local culture of Gawi Manuntung held by Urang Banjar (Banjar people).*

The data excerpt shows that teacher competencies must be possessed because these competencies are part of the responsibility, Caena & Redecker (2019). One way to reflect the responsibility of teachers is to maintain, direct and guide students to grow and develop according to their potential, interests and talents. Teachers as motivators, the learning process will be successful when students have motivation in learning. Therefore, teachers need to grow students' learning potential with their competencies. The previous study such as Kasalak et al., (2022), focus on the teacher positive relationship in a classroom interaction as part of teacher's identity, but this study investigates the teacher identity and reflect to the local culture as moral value of Urang Banjar (Banjar people).

### d. Tatap Pandirian or Taguh Hati (A sense of Commitment)

Teacher participation will be the main barometer of the existence of teacher performance in conducting learning activities and providing services to students on campus, Whipp & Geronime (2017). Thus, teachers are also expected to have a high commitment in carrying out various duties and obligations carried out, this is what is called commitment (*Taguh Hati*) for the Banjar people. As stated by the informant as follows;

*T; As a teacher, you are able to have a commitment (Taguh hati) when teaching in class, because the teacher has the responsibility to achieve learning goals. The teacher's commitment is a form of implementation of the local culture owned by the Banjar people.*

Data excerpt above showed that teacher commitment must be able to be owned by the teachers. The purpose of the teacher's commitment is how to train the attitude of commitment between speech and deed, train discipline that will be beneficial for the future, build a culture of fairness and transparency in the learning environment, build a consequent mentality to the rules, Yang et al., (2018).

## CONCLUSION

Based on the finding teacher identity of Urang Banjar (Banjar People) in classroom interaction can be categorized as a sense of appreciation (BarakatBarakatan haja), A sense of Positive Relationship (Beakurang Haja), A sense of competences (Kabisaan), Sense of commitment (Taguh Hati). Meanwhile Teacher identity must be able to integrated in teaching learning process as a reflection of local culture. Local culture provides a sense of identity for teachers and students in a learning environment. This identity facilitates understanding, tradition, and moral values all essential to the identification of action plans to increase student learning motivation. Culture contributes to building a sense of identity and solidarity between teachers and students

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