

# English, Islam, and Secular values in Pre-service English Teacher Education: Exploring the Curricular Balance

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## English, Islam, and Secular values in Pre-service English Teacher Education: Exploring the Curricular Balance

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**Abstract:** Over the past few decades, Pre-service English Teacher Education (PETE) Programs have been offered in Indonesian Islamic state universities, which traditionally only provide education programs in Islamic studies. This new development became particularly evident after the transformation of several former state institutes and schools for Islamic studies into state Islamic universities. This transformation calls for an understanding of how English, Islam, and secular values are integrated into a balanced proportion in a PETE Program's curriculum. This paper draws on findings from a case study exploring the interplay among English, Islam, and secular values in principles, content, and implementation of PETE curriculum in an Islamic state university. The findings showed that the principles underpinning PETE curriculum in the university reflect a balanced curricular representation of English, Islam, and secular values in the following terms: (1) students' and lecturers' roles in learning process, (2) theories and practice, and (3) institutional identities and professional realities. Similarly, a balanced proportion of English, Islam, and secular values was found in the curriculum content. This balanced proportion of curriculum content was reflected in (1) components of the curriculum content (language component, educational and pedagogical component, institutional component) and (2) pedagogical characteristics connecting the curriculum content (Islamic, integrated, theoretical, practical, contextual). However, the study revealed that there was inadequacy of balance in the curricular accommodation of English, Islam, and secular values—a finding that was represented by curriculum implementation that was fragmented, inadequately practical, and inadequately contextual. The above findings will be discussed based on perspectives from theoretical and empirical literature in second language and general teacher education, Indonesian education, and Islamization and secularization of education. The presentation will conclude with some curriculum and policy recommendations for sustainable 21st century Pre-service English Teacher Education in Indonesian state Islamic universities or in other similar contexts.

**Keywords:** Curriculum, English, Islam, secular values, teacher education

### 1 INTRODUCTION

In Indonesia, as in many other Asian countries where English is taught as a foreign language, a principal goal of teaching English is to contribute to the improvement of the country's education quality. Achieving such a goal will help provide a path for efforts to increase the quality of the country's human resources, which, to a large extent, and along with the increasing role of English as a Global Language (EGL), requires the provision of effective English Language Teaching (ELT) programs (Dardjowidjojo, 2000; Jazadi, 2000). This proposition echoes the result of previous studies on ELT in Asia (Choi & Lee, 2007; Graddol, 2006; Nunan, 2003), which, among others, indicate that English teacher education programs are in a strategic position to contribute to the empowerment of human resources across the continent.

The above view is in line with Darling-Hammond's statement that "education is increasingly important to the success of both individuals and nations, and growing evidence demonstrates that among all educational resources teachers' abilities are especially crucial contributors to students' learning" (2006a, p. 300). Therefore, an important element in this regard is the ability of English teacher education programs to prepare qualified teachers, who, as indicated in Feiman-Nemser and Norman (2000), play significant roles to help schools in developing knowledge, fostering socially acceptable values, and "lay[ing] the foundation for productive work and active citizenship" (p. 732).

Referring to Feiman-Nemser and Norman (2000) above, it can be argued that a pre-service teacher education program needs to operate with a balanced curriculum in terms of its principles, content, and implementation. In

other words, the intention to produce teachers who are qualified in their profession as characterized by the adequacy of knowledge, skills, and personal and social capacity that they possess requires the development of a balanced teacher education curriculum. The work of Darling-Hammond (2006a, 2006b, Ben-Peretz, 2009) indicate that curricular balance is a key issue in ensuring pre-service teachers to develop the qualification that are required of them in real teaching situation.

In Indonesia, while the secular universities continue with a focus of providing secular education programs, the country's Islamic universities have expanded their education provision from mainly offering education programs in Islamic studies to offering a wide range of secular education programs as well, which among others includes PETE programs. This is a phenomenon that reflects a shift in the Islamic universities' perspective toward education and may pose challenges to, as well as provide opportunities for, cooperation with the secular universities. This transformation calls for an understanding of how English, Islam, and secular values are integrated into a balanced proportion in a PETE Program's curriculum of the Islamic state universities.

## 2 THEORETICAL FRAMEWORK

This section presents a brief review of the theoretical and empirical literature relevant to the exploration of the curricular balance in Indonesian Islamic public universities. It provides a context to situate the current study within existing work, research, and practices that are relevant to SLTE (Second Language Teacher Education). Awareness and understanding of the theories and researching SLTE is believed to contribute to an understanding of the principles that underpin a PETE curriculum as an area of research in SLTE, particularly in guiding the selection of the curriculum content and the delivery of the curriculum content itself (curriculum implementation).

### 2.1 Conceptualizing the knowledge base of SLTE: A search for relevant curriculum content and implementation

Graves (2009) pointed out that the SLTE curriculum" is an interdependent, situated set of educational processes and tools whose aim is teacher learning" (p. 115). This view suggests a need to go beyond the conception of SLTE as the learning of L2 as subject-matter knowledge per se, which was, and is still, prevalent in traditional teacher education programs (Freeman and Johnson, 1998; Johnson, 2009a). The 'interdependent' and 'situated' nature of the SLTE curriculum indicates that effective SLTE programs need to take the social, cultural, political, and institutional aspects into account. This is in line with the nature of a sociocultural approach to SLTE, in which L2 as the subject-matter knowledge of SLTE needs to be perceived from the social and cultural realm of teaching and learning (Johnson, 2009b).

While awareness and understanding of the roles of teacher educators (lecturers), teacher-learners (pre-service teachers), and context are significantly influential in planning, designing, and implementing the SLTE curriculum (Graves, 2009), it is the conceptualization of the knowledge base of SLTE that informs and forms it. In this light, Galluzo's and Pankratz's (1990) conceptualization of the knowledge base of teacher education reflects Graves' (2009) view of SLTE curriculum above. According to Galluzo and Pankratz (1990, pp. 8-12), the knowledge base of teacher education can be understood as:

- (a) A collectively held and systematically reinforced set of beliefs that guides program development and instruction;
- (b) A focus on organizing those beliefs in a manner that reflects the ultimate purpose of the program;
- (c) Explicit descriptions of the knowledge, skills, and dispositions that program graduates should possess;
- (d) A set of source documents that describe the essential knowledge that a program graduate needs; and
- (e) A model or a series of models that show how the various elements form an integrated program.

In addition, the work of Ben-Peretz (1995), Nguyen (2013), Richards (1998), and Roberts (1998) also corroborates that the knowledge base forms the bulk of what we call the teacher education curriculum.

Galluzo's and Pankratz's conceptualization of knowledge base, in particular, indicates a view of the knowledge base from a perspective that is broader than simply a list of types of knowledge and skills to be incorporated into the SLTE curriculum (as indicated in (c) and (d). They also view the knowledge base as consisting of some underpinning principles as indicated in (a), and processes to deliver the knowledge and skills (curriculum content) based on the underpinning principles (indicated in (b) and (e)). This conceptualization is in line with Graves' (2009) conception of knowledge base and curriculum of SLTE. Graves (2009, p. 116) claimed that:

"all the aspects of the SLTE curriculum understanding teacher-learners, defining the goals for teacher learning, knowing what to teach them and how to teach them, evaluating the effectiveness of the teacher education process make up the knowledge base of SLTE."

This view is further supported by Johnson (2009a) who stated that the knowledge base of SLTE informs three main areas: content of SLTE, L2 pedagogy, and "the institutional forms of delivery through which both content and pedagogies are learned" (p. 21).

The above conceptualizations of the knowledge base by Galluzo and Pankratz, Graves, and Johnson provide a relevant framework for the current study due to their comprehensive view in understanding what constitutes the knowledge base of teacher education. On the one hand, the conceptualizations of the knowledge base of teacher education—particularly those by Galluzo and Pankratz and Graves—bring together discussion about development of the field and its approaches. In this regard, their conceptualizations contribute to form a framework to explore the principles underpinning PETE curriculum in Indonesian Islamic and secular public universities. On the

other hand, their conceptualizations of the knowledge base also provide a framework for the investigation of what to teach (content of the PETE curricula) and how to teach (delivery of the content/ implementation of the PETE curricula) to prospective English teachers.

Graves' and Johnson's conceptualizations are particularly relevant to this study in that they are specifically situated within the area of SLTE an area under which research investigating PETE curriculum is included. For the purpose of this study, however, theories and empirical work in both general teacher education and SLTE are referred to, acknowledging that L2 teacher education cannot be separated from the broader contexts of educational policies and reforms.

## 2.2 The content of SLTE curriculum

Knowledge and skills that are considered necessary for graduates of teacher education programs to possess are perhaps the most important part of the knowledge base of an SLTE curriculum (see Galluzo and Pankratz, 1990). Therefore, it is useful to examine different views of what should be included in the content of the SLTE curriculum from both general teacher education and L2-specific teacher education perspectives.

Table 1 provides what is considered necessary content of a teacher education curriculum proposed by scholars from both the areas of general teacher education and SLTE. This summary provides practitioners and program administrators in the field of teacher education with a variety of possible options in developing curriculum for teacher education programs.

Table 1: Views of the content of (L2) teacher education curriculum

SLTE	<p><b>Day (1991):</b></p> <ol style="list-style-type: none"> <li>1) Content knowledge or knowledge that English teachers teach to students</li> <li>2) Pedagogic knowledge or general teaching knowledge that every teacher, regardless of the subject matter;</li> <li>3) Pedagogic content knowledge or knowledge about teaching the subject matter which is not shared with teachers of other subject matters;</li> <li>4) Support knowledge or knowledge from various disciplines that informs teachers' approach to the teaching and learning of English as a second or foreign language.</li> </ol> <p><b>Richards (1998):</b></p>
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	1) Theories of teaching; 2) Teaching skills; 3) Communication skills; 4) Subject matter knowledge; 5) Pedagogical content knowledge; 6) Contextual knowledge
	<b>Roberts (1998):</b> 1) Content knowledge; 2) Pedagogical content knowledge; 3) General pedagogic knowledge; 4) Curricular knowledge; 5) Contextual knowledge; 6) Process knowledge
General Teacher Education	<b>Shulman (1987):</b> 1) Content knowledge; 2) General pedagogical knowledge; 3) Curriculum knowledge; 4) Pedagogical content knowledge; 5) Knowledge of learners and their characteristics; 6) Knowledge of educational contexts; 7) Knowledge of educational ends,
	<b>Ben-Peretz (1995):</b> 1) Subject matter studies; 2) Foundation of education studies; 3) Professional studies; 4) Practicum
	<b>Gimmestad &amp; Hall (1995):</b> 1) General education; 2) Content knowledge; 3) Pedagogical knowledge; 4) Pedagogical content knowledge

From the perspective of SLTE, Richards' (1998) and Roberts' (1998) proposals offer a more comprehensive view of what is considered necessary knowledge for prospective teachers to develop in their education, particularly because it includes curriculum content that is beyond content knowledge and pedagogy (Graves, 2009). Richards' proposal, which was also developed with reference to Shulman's (1987) conceptualization of teacher education content, endorses the content of language teacher education that allows programs in EFL setting to contextualize their teacher education according to the context in which they operate. This has also been used as a framework in studies about SLTE curriculum in Australia, Canada, and Vietnam (Faez, 2011; Nguyen, 2013).

### 2.3 The implementation of SLTE curriculum

As previously stated, the knowledge base of SLTE is understood not only as the foundation to explore principles underpinning the SLTE curriculum and to generate ideas about *what to teach* (content of the curriculum), but also as the foundation to understand about *how to teach* the curriculum content (implementation of the curriculum). According to Darling-Hammond (2006b, p. 97), "although it is important to have well-chosen courses that include core

knowledge for teaching, it is equally important to organize prospective teachers' experiences so they can *integrate* and *use* their knowledge.

The above understanding of the knowledge base of SLTE suggests that there are some issues that need to be considered in order to ensure that prospective teachers not only accumulate knowledge and skills, but also possess the ability to use the knowledge and skills in ways that are academically integrated and contextually relevant to the realities of teaching in schools. Due to their similarities, the third, fourth, and fifth key issues are discussed together in the same sub-section (pedagogies that promote reflection and lifelong learning).

#### 2.3.1 The importance of coherence

One of the lessons learned from the case studies of exemplary teacher education programs in the United States is "the extremely strong coherence each program has achieved" (Darling-Hammond, 2006b, p. 97). The findings showed that there was no fragmentation among courses offered in those programs. According to Darling-Hammond (2006b, p. 98), graduates of the teacher education programs stated that most of the courses:

- a. connected theory, practice, and field experiences
- b. were anchored in professional teaching standards
- c. modeled or demonstrated the practices they described
- d. infused concerns for learning and development within sociocultural contexts
- e. required reflective papers, presentations, demonstrations of teaching skills
- f. provided extensive feedback about candidates' analyses and performances, with suggestions for improvement and opportunities for revision
- g. required evidence as the basis for judgment

These findings about the coherent nature of teacher education courses echoed some of the learning and teaching options discussed in Richards (1998), Crandall (2000), and Graves (2009). In Richards (1998), it was found that

there is a strong emphasis on providing opportunities for prospective teachers to experience the practical elements of language teaching and learning as well as on opportunities to reflect on those experiences.

The above description of the ways courses were offered and interrelated to each other implies that program managers or chairs together with lecturers need to nurture the culture of teamwork and develop shared beliefs and common vision about the teacher education programs they are in. The coherence of curriculum implementation will also facilitate prospective teachers to develop and see the big picture of the teaching qualifications that they need to achieve.

### **2.3.2 Integrating theory and practice by interweaving coursework and clinical work**

The next key issue that needs to be incorporated into the implementation of any teacher education curriculum—including SLTE curriculum—is integration of theory and practice by interweaving coursework with clinical work or practical experiences (Darling-Hammond, 2006b). Findings from the case studies showed that it is important for teacher education programs to be able to “integrate theoretically based knowledge traditionally taught in university classrooms with the experience-based knowledge traditionally located in the practice of teachers and realities of classrooms and schools” (2006b, p. 99)

Useful practices in integrating theories or coursework into the practices of teaching emerge from case studies of exemplary teacher education programs in the US (Darling-Hammond, 2006b) and can be used as benchmarks for improving other teacher education programs. Some modifications may be needed to suit the contexts surrounding the teacher education programs. Examples of these practices are briefly described below:

- a. Prospective teachers are required to have field experiences and university-based coursework simultaneously throughout their study. The integration is carried out in ways that are “overlapping and reinforcing one another and facilitating steady transfer

of theory to practice and practice to theory” (Darling-Hammond, 2006b, p.100).

- b. Prospective teachers are required to have field experiences and university-based coursework simultaneously each year throughout their study. The fieldwork is carried out in their university’s professional development school settings under the supervision of both experienced mentor teachers and faculty members.
- c. Prospective teachers are engaged in clinical or practical assignments of various forms in most courses over the years of their study, in addition to opportunities to practice teaching in real classroom and school settings.

The above examples of how to integrate theories and practices by interweaving coursework and clinical work show that learning to teach through practical experiences is not a complementary part of teacher education curriculum, but rather is integral and extensive in nature as part of the curriculum implementation. This is an important reminder to teacher education programs that seem to consider provision of prospective teachers’ practical experiences as peripheral elements loosely embedded to their teacher education curriculum. This is particularly relevant to Crandall’s (2000, p. 41) observation that practical experiences provided to prospective teachers are “often too few, too late, and not sufficiently focused on the realities of the classroom, the program, or the school”.

### **2.3.3 Pedagogies that promote reflection and lifelong learning**

This sub-section discusses briefly three important key issues that need to be considered in the implementation of a teacher education curriculum. Findings from the case studies of successful teacher education programs (Darling-Hammond, 2006b) suggest that prospective teachers are more prepared to enter the real world of teaching when they are taught with pedagogies that promote reflection and lifelong learning. This also means that prospective teachers’ opportunities to learn theories or to make sense of the coursework

they do in the classroom through practical experiences need to be reinforced with teacher education pedagogies that help them develop a sustainable professional development. In other words, these are the types of pedagogies that need to be incorporated into the implementation of a teacher education curriculum so as to help “teacher-learners develop tools to continue their learning once the program ends” (Graves, 2009, p. 119).

Firstly, findings from the case studies indicated that prospective teachers need to be taught with pedagogies that help them solve the problems of learning to teach. In order to develop such ability, prospective teachers need to be engaged in learning strategies such as case methods, close analyses of learning and teaching, performance assessments, and teaching portfolios (Crandall, 2000; Darling-Hammond, 2006b; Richards, 1998

Secondly, to further reinforce prospective teachers’ ability to solve problems encountered while learning to teach, continuous opportunities for reflection on learning and teaching need to be made available to them. This is because “being reflective assists teachers’ lifelong professional development, enabling them to critique teaching and make better-informed teaching decisions” (Burton, 2009, p. 298).

Finally, another lesson that emerged from the case studies of successful teacher education programs is the need for creating an opportunity for prospective teachers to learn within a professional community. This crucial finding derives from the programs’ awareness of the nature of teaching “as inherently problematic, given the non-routine needs of students and the ever-expanding nature of knowledge”, and therefore they view teaching as “inherently collective, something to be developed with colleagues who are partners in learning and problem solving” (Darling-Hammond, 2006b, p. 109).

#### **2.4 English, Islam, and secular values: Considering the curricular balance**

As SLTE programs are normally based in universities (see Lange, 1990; Richards, 1998) and the graduates are usually prepared to work

in schools, it is important to look at how the SLTE curriculum responds to or is affected by these educational institutions. In Muslim-majority countries such as Egypt or Indonesia, these educational institutions have become places where forces of Islamization and secularization play strategic roles in coloring the curriculum of the countries’ education (see Cook, 2001; Kraince, 2007; Lukens-Bull, 2001). Attention to these contexts is in line with Johnson’s (2006) proposition which suggested that “the content and the activities of L2 teacher education must take into account the social, political, economic, and cultural histories that are located in the contexts where L2 teachers learn and teach” (p. 245).

Secularization or the removal of the religious dimension or element from education has been considered as a necessity for education institutions that aspire to achieve reputable academic excellence (Mixon, Lyon, & Beaty, 2004). According to Mixon et al., the case of Harvard and several other former religious Christian universities in the U.S. such as Yale, Princeton, Duke, and Vanderbilt suggested that it is their shift from religiously based universities to secular universities that has made them strong, academically reputable and prestigious today. However, their study, which was aimed at assessing this suggestion, revealed that “secularization, while historically common, is not currently necessary in the pursuit of a strong academic reputation” (p. 416) and that religious universities may continue to maintain their religious identities while at the same time also achieve their aspiration to become academically reputable and prestigious.

Muslim-majority countries such as Egypt and Indonesia have also taken the path of secularization in their endeavors to develop strong and high quality education institutions (see again Cook, 2001; Kraince, 2007; Lukens-Bull, 2001). In Indonesia, the world’s most populous Muslim country, secularization of education has been occurring to the extent that it even has caused formerly pure Islamic universities and schools to introduce secular education programs and subjects (Kraince, 2007; Lukens-Bull, 2001). However, the studies

conducted by Cook (2001), Kraince (2007), and Lukens-Bull (2001) indicated that, unlike in Western countries where religion has largely been separated from public life as a result of secularization, Islam has continued to be a major force and consideration in education in these countries. In Indonesia, such a situation has brought to education institutions today, particularly the Islamic ones, the implementation of “a hybrid educational system” (Lukens-Bull, 2001, p. 351) in which both secular and Islamic values are accommodated in the curriculum.

It is important to note that, while a great number of government educational institutions are officially secular, there is always room for Islam to unofficially influence the curriculum in these secular public universities. Cook (2001) indicated that Islam plays a significant role in the university life of students enrolled in national secular universities in Egypt. In Indonesia, the Lukens-Bull’s (2001) study also revealed that Muslim students attending secular universities were facilitated to increase their knowledge and understanding about Islam. Findings from a study by Raihani (2006), further confirmed that Islam has significant non formal influence on secular education in Indonesia.

It is in this context that the SLTE curriculum for PETE Programs in Islamic and secular public universities becomes a viable area for exploring the representation of secularization and Islamization of education in Indonesian higher education. While there exists an expectation that the teaching of English does not bring about a weakening of Islamic identities in Muslim students due to the strong association between English and Christianity or secularism (Argungu, 2002; Mohd-Asraf, 2005), the same study conducted by Mohd-Asraf (2005) also indicated that Muslim children need to acquire the language to support the realization of their worldly aspirations.

The proposition that arises from Mohd-Asraf’s study and Argungu’s suggestion is that PETE programs in Muslim-majority countries need to seek a fine balance on how to appropriately incorporate both secular and

Islamic principles in their teacher education curriculum. Realization of such a curriculum for PETE programs could reflect the notion of located L2 teacher education proposed by Johnson (2006), which highlighted the importance of incorporating local social and cultural realities as part of L2 teachers’ professional development.

### 3. METHODOLOGY

This paper draws on findings from a case study exploring the interplay among English, Islam, and secular values in principles, content, and implementation of PETE curriculum in an Islamic public university. The study investigated the curricular balance of PETE program in the Islamic public university in three key areas of PETE curriculum: the principles underpinning the PETE curriculum, the content of the curriculum, and the implementation of the curriculum. Data were collected from pre-service teachers, lecturers, and program administrators using interviews, focus group discussions, questionnaires, classroom observations, and documents. The data analyses were conducted recursively and reflectively so as to facilitate the construction of findings as subsequent pieces of data were reviewed.

### 4 FINDINGS, DISCUSSION, AND CONCLUSIONS

Analyses of the data collected showed that the principles underpinning PETE curriculum in the university reflect a balanced curricular representation of English, Islam, and secular values in the following terms: (1) students’ and lecturers’ roles in learning process, (2) theories and practice, and (3) institutional identities and professional realities. Similarly, a balanced proportion of English, Islam, and secular values were found in the curriculum content. This balanced proportion of curriculum content was reflected in (1) components of the curriculum content (language component, educational and pedagogical component, institutional component) and (2) pedagogical characteristics connecting the curriculum content (Islamic, integrated, theoretical, practical, contextual). However, the study revealed that there was inadequacy of balance in the curricular accommodation of English, Islam, and secular



values a finding that was represented by curriculum implementation that was fragmented, inadequately practical, and inadequately contextual. For more detailed presentation of these findings, see Appendix 1.

As shown in Appendix 1, there are three important aspects of the PETE curriculum in the Islamic public university. Firstly, it was revealed that there were three different categories of curriculum principles underpinning the PETE curriculum in the university. These categories are curriculum principles governing qualities of graduates, curriculum principles governing implementation of the PETE curriculum, and curriculum principles governing institutional identities. Their emergence indicates awareness of the importance of developing a balanced PETE curriculum. In this regard, the curriculum principles are not only product-oriented (represented by curriculum principles governing qualities of graduates), but also process-oriented (represented by curriculum principles governing curriculum implementation), and academically relevant (represented by curriculum principles governing institutional identities).

The findings, as shown in Appendix 1, reflect intention to realize the PETE curriculum goals based on (1) students' and lecturers' roles in learning process, (2) theories and practice, and (3) institutional identities and professional realities. The curriculum principles, therefore, reflects accommodation of different but comprehensive aspects of teacher education that are connected in a fine balance of curriculum principles. This kind of connection implies that the PETE curriculum in the Islamic public university is intended to be an integrated and relevant curriculum and a statement of harmony between Islam and contemporary English teacher education.

Appendix 1 also shows findings emerging from the exploration of the second aspect of the PETE curriculum, namely the content of the PETE curriculum. It was revealed that the content of the PETE curriculum, both in terms of the components making up the content and the beliefs connecting the components of the content, was in line with principles governing qualities of graduates and

institutional identities. The findings also indicate that a balanced proportion of curriculum content was reflected in (1) components of the curriculum content (language component, educational and pedagogical component, institutional component) and (2) pedagogical characteristics connecting the curriculum content (Islamic, integrated, theoretical, practical, contextual).

The third aspect of the PETE curriculum that was revealed through presentation of findings in this chapter concerns the implementation of the PETE curriculum. As shown in Appendix 1, 'inadequacy' was found to be a key word that represents all emerging stakeholders' perceptions about the implementation of the PETE curriculum in the Islamic public university. The findings show that implementation of PETE curriculum in the Islamic public university was hampered by the 'inadequacy' of institutional supports from the PETE Program to ensure quality implementation of its curriculum. The word 'inadequacy' is used in relation to the failure to adequately implement the PETE curriculum in compliance with the principles underpinning it. The 'inadequacy' finally contributed to inadequate realization of the curriculum principles during the curriculum implementation, which, as shown in Appendix 1, are characterized by five types of deficiency of PETE curriculum implementation in the Islamic public university.

This suggests that relevance between how content is intended by the PETE Program (the curriculum principles) and the manifestation of the curriculum content through its components and the beliefs connecting the different components is not always an indication of successful implementation of the curriculum. This is because successful implementation of the curriculum requires that the content be delivered in ways that adequately reflect principles underpinning the curriculum implementation.

This exploration shows that lack of balance in teacher education curriculum, as a result of failure in implementing what have been intended as represented by the curriculum principles, is indeed a phenomenon that many teacher education programs face (see Darling-

Hammond, 2006b). It is a problem that teacher education programs, particularly the pre-service ones, should be able to solve. This is an indication that educational initiatives to improve the quality of pre-service teacher education, such as the one initiated under the BERMUTU (Better Education through Reformed Management and Universal Teacher Upgrading) program (see Jalal et al., 2009), need to be promoted more widely. In order to support such educational initiative, models of PETE curriculum that enable pre-service teachers to teach English in ways that are contextual and relevant to the realities of teaching and learning in Indonesian schools need to be developed. It is in this light that this case study research was implemented so as to generate lessons learned for the development of curriculum for sustainable 21st century Pre-service English Teacher Education in Indonesian Islamic public universities or in other similar contexts.

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