

# A Study Case of Dilemmatic Situations Decision Making Tendency: Ethics or Morality? From the Perspective of Indonesian EFL Teachers

Hermayanti W. D<sup>1✉</sup>, Kurniawan Eri<sup>2</sup>, Antarini<sup>3</sup>, Suryatama K<sup>4</sup>  
(1,2,3,4) Universitas Pendidikan Indonesia

✉ Corresponding author  
[winadwinahermayanti@upi.edu]

## Abstrak

Orang-orang membuat keputusan sepanjang hari dan sebagian besar pengambilan keputusan tidak memerlukan banyak pemikiran, namun, ketika situasi lebih rumit, mudah untuk merasa ragu-ragu. Keraguan ini menciptakan dua istilah dalam pengambilan keputusan; moral dan etika. Dalam situasi guru, kewajiban dan keyakinan pribadi mereka dapat, dan terkadang memang, bertentangan saat memutuskan sesuatu. Oleh karena itu, penelitian ini bertujuan untuk mencari kecenderungan apakah guru EFL di Indonesia menggunakan bimbingan etika atau moral dalam membuat keputusan dalam situasi dilematis dan juga untuk mengungkapkan alasan mereka dalam membuat keputusan tersebut. Penelitian ini juga menyelidiki hubungan antara usia dan masa kerja atau pengalaman sebagai guru yang memengaruhi kecenderungan mereka dalam membuat keputusan. Metode campuran dalam bentuk kuesioner terbuka dengan pengambilan sampel acak berkelompok untuk memilih 30 peserta digunakan dalam penelitian ini. Temuan menunjukkan bahwa keputusan etika adalah jenis keputusan yang paling banyak digunakan dengan keputusan etika berbasis tugas sebagai alasan yang menonjol. Ditemukan juga bahwa, meskipun tidak signifikan, peserta perempuan membuat lebih banyak keputusan etika daripada pria. Diungkapkan juga bahwa semakin lama pengalaman yang dimiliki seseorang, semakin banyak keputusan etika yang akan dibuat.

**Kata kunci:** *Keputusan Moral, Keputusan Etis, Situasi Dilema, Kecenderungan Pengambilan Keputusan, Pengalaman Lebih Lama*

## Abstract

People make decisions throughout their day and most of decision making do not require much thought, however, when situations are more complicated, it is easy to feel hesitant. This hesitation creates two terms in decision making; moral and ethical. In teachers' situation, their obligations and personal beliefs can, and sometimes do, conflict while deciding something. Hence, this study aims to seek for the tendency whether EFL teachers in Indonesia use ethical or moral guidance in making decision in dilemmatic situations and also to reveal their reasons in making those decisions. This study also investigates the relation between age and service time or experience as a teacher affecting their tendency in making decision. Mixed methods in the form of open-ended questionnaires with clustered-random sampling for selecting the 30 participants are used in this study. The findings show that ethical decision is the most used type of decision with duty-based ethical decision as the prominent reasoning. It was also found that, while insignificant, female participants made more ethical decisions than man. It was also revealed that the longer the experience one possesses, the more ethical decision will be made.

**Keywords:** *Moral Decision, Ethical Decision, Dilemmatic Situations, Decision Making Tendency, Longer Experience*

## INTRODUCTION

People make decisions all throughout their day and most of them often say that they find it hard to make decisions. Regardless, we all have to make decisions at all time, ranging from trivial issues to life-changing decisions. Most of decision making are straightforward and do not require much thought, however, when situations are more complicated and have longer term impacts, it is easy to feel unsure or hesitant. This hesitation brings us to two terms in decision making; moral and ethical. Moral decision making is having the ability to decide which is the right course of action once we have spotted the ethical issue (Drumwright, Biasucci & Prentice, 2015). And in making moral decision, it is made in a way so that action or inaction conforms to one's morals. Typically, one refers to a moral decision when the choice made is not the choice that would be valid per some rationale, thus, it is quite situational-based in making this kind of decision.

On the other hand, ethical decision making is a cognitive process where people consider ethical rules, principles or guidelines when making decisions (Drumwright, Biasucci & Prentice, 2015). If we take a proper look at the definition of ethics, it gives us a general view that ethics is a system of values and principles of right or proper conduct. Ethical decisions inspire trust and to achieve that, fairness, responsibility and care for others must be considered. The ethical decision-making process recognizes all of these conditions and requires the activities of reviewing all available options, eliminating unethical views and choosing the best ethical alternative.

Hence, moral decision-making relocates ethical decision-making away from an individualistic reflection on a particular situation, which is realized in a substantive difference between "what I should do" in an ethical dilemma, and "what we should do" in a moral dilemma. Moral dilemmas are situations in which the decision-maker must consider two or more moral values or duties but can only honor one of them; thus, the individual will violate at least one important moral concern, regardless of the decision. (Kvalnes, 2019). While in ethical dilemmas, individual decision-making may draw on the frameworks of "must-do" imperatives, utility consequences, the seeking of goodness, or a guiding framework from God, culture, norm, documented ethics parameter. (Stead, 1990). In practical use, for making moral-based decision under dilemmatic situations, some people may rely on principles of both guilt and fairness and may switch their moral rule depending on the circumstances (Dartmouth College, 2019). While for moral-based decision, people rely on the given guidance.

In education field, especially teachers, they also face this kind of problems where dilemmatic situations in their respective field arise. In teachers' situation, quandaries experienced by teachers in their daily work encompass not only for the teaching practice, but also in the moral dimension of teaching (Clandinin, 1995; Zeichner, 1995 as cited in Corrigan & Tom, 1999). Some decisions are made by the syllabus or school which is ethics-based, but on the contrary, the majority are made by us, the teachers which is moral-based. And sometimes, teachers' judgement also conflicts, because general obligations and role-related obligations can, and sometimes do, conflict. This clash between ethics decision making and moral decision making often happen when the moral decision making fails to adheres or follow the principles of the ethics which have been regulated or formalized by the government, while in some sense, the decision is somewhat "correct" in terms of morality. And only by confronting the moral complexity and ambiguity of our teaching that we can hope to identify the good and right things to do in any given set of circumstances. (Johnston, 2002).

This study is primarily conducted because of the lack in research regarding the real dilemmatic problems faced by Indonesian teachers. Most of the research in this topic revolves around the Indonesia's moral value in teaching or moral education, while the real problem is not touched because of its "sensitivity" for some parties. Hence, this study aims to seek for the tendency whether EFL teachers in Indonesia use ethical or moral guidance in making decision in dilemmatic situations and also to reveal their reasons in making those decisions. This study also investigates the relation between age and service time or experience as a teacher affecting their tendency in making decision. Consequently, this study offers a valuable tool to study closely what kind of decision making the participants will take and the factors trigger the underlying psychological and cognitive processes that constitute the formulation of the decisions.

This literature review tries to create the context of the study by providing experts' theories and statements from the general and specific perspective of teacher which will stimulate and enact further comprehension on the particular matter.

### **Morality**

Morality is about what is the "right" and "wrong" way to behave (Ellemers et al., 2019). Similar to this, moral theories are comprised of rules of conduct on how we ought to behave, not about how we do behave (Tobler, Kalis, & Kalenscher, 2009). Thus, in essence, morality is a set of psychological adaptations (altruism and a willingness to pay a personal cost to benefit others) that allow otherwise selfish and corrupt individuals to reap the benefits of social cooperation (Greene, 2013). Hence, morality function is to maintain a social order characterized by empathy, fairness, altruism, and cooperation by considering the moral theories exist in the society (Tomasello & Vaish, 2013).

### **Moral Dilemma**

While moral theories and rules have been established, moral dilemma still happens in a daily basis. A moral dilemma is a situation in which the decision-maker has to give priority to one moral value over another (Brinkmann, 2005; MacLagan, 2003; Toffler, 1986). Furthermore, as the consequences, the individual will violate at least one important moral concern, regardless of the decision (Kvalnes, 2019). In practice conflict can be resolved to the full satisfaction of the different parties involved without leaving behind any regrettable outcome, however, for moral dilemma, it is an irresolvable moral conflict with no possible full satisfaction of resolution since it is a situation in which the choice made causes a moral harm, which cannot be restlessly repaired (Nussbaum, 1986; Tessman, 2017).

### **Moral-based Decision Making**

In real-life practice, whereas moral theories provide standards for how we should act according to the situation, they do not describe how moral judgments and decisions are achieved in practice, especially in facing dilemmatic situation (Tobler, Kalis, & Kalenscher, 2009). Accordingly, moral theories cannot be falsified by empirical findings that we often do not behave in ways that would be prescribed by the theories. In fact, even if all of our actions and dispositions were to contradict what moral theories require from us, what is morally prescribed would still remain the same. Similarly, to answer the question of what we should do does not automatically answer the question of how moral decisions should be achieved (Bales, 1971). It is, in fact, open to discussion whether moral theories do or do not suggest specific methods for moral decision making.

And based on those moral theories, it is assumed that we, at least in principle, understand what morality is and capable of making the right decisions because in the end, morality is about what is the "right" and "wrong" way to behave (Ellemers et al., 2019). This capability is caused by moral identity which is how individuals define themselves relative to various moral attributes such as benevolence and integrity that has rooted inside of them (Hannah, Thompson, & Herbst, 2018). However, moral decision can be made not only based on the existing theories and rules, but also intuition. A person facing a challenging situation can have a *moral intuition* about what would be the right choice, based on personal moral convictions, more or less shared in the community or culture. He or she can also engage in *ethical analysis* in order to clarify the issues at stake. (Kvalnes & Øverenget, 2012).

### **Moral Reasoning**

Dual processing architecture of moral judgment which is proposed by Joshua Greene are "Alternative judgment" which relies on intuitive, emotion-laden processes, and require little processing effort and are associated with the ventromedial prefrontal cortex; whereas "Utilitarian judgment" relies on analytic, effortful processes, that depend on the dorsolateral prefrontal cortex (Greene et al., 2001; Paxton & Greene, 2010; Paxton, Ungar & Greene, 2012; Greene, 2013 as cited in Elqayam et al., 2017). These two distinct moral decision-making modes can alter the outcomes of people's decision processes significantly (Greene et.al., 2008; Elqayam et al., 2017).

### **Utilitarian Moral Judgement**

According to the principle of utilitarianism, the morality of an action depends on its outcomes and results in the best outcome for the greatest number of people (Hume et al., 2000;

Mill, 1971; Greene et al., 2001). Greene, in his studies argue that utilitarian moral judgement relies on analytic and effortful processes which mean that this type of moral judgement is resource-hungry (Evans & Stanovich, 2013; Elqayam et al., 2017). This type enables the result of decision to be more logical than the other type.

### **Alternative Moral Judgement**

While utilitarian moral judgement is “resource-hungry”, alternative moral judgement is based on intuition or hunch which does not require much thought or analysis in making the decision or judgement (Evans & Stanovich, 2013). This type of moral decision or judgement is considered fast and intuitive; however, it is riskier than the utilitarian moral judgement.

### **Ethics**

Ethics refer to set of rules or guidelines that govern what conduct or act is right and wrong for both individuals and groups such as codes of conduct that express ethical standards for professionals in many fields, such as education, medicine, law, journalism, and politics. Ethical principles, according to Covey (2004) and Weiss (2014), are different from moral, ethics are considered as rules that are more permanent, universal, and unchanging, whereas moral is subjective, even personal, and can change with time.

### **Ethical Dilemma**

Ethical dilemmas are situations in which there is a difficult decision to be made between two or more options, neither of them resolves or ends the situation in a manner which is accepted by the ethical guidelines. Furthermore, sometimes one is faced with having to select an option which does not align with an established code of ethics; however, the end result is better than the option which aligns with the code of ethics.

### **Ethics-based Decision Making**

Ethical decision, in practice and principles, is governed by code of ethics, and thus an ethical decision is defined as a decision that is both legal and morally acceptable to the larger community (Jones, 1991). An ethical decision engenders trust, and thus indicates responsibility, fairness and caring to an individual and to be ethical, one has to demonstrate respect, and responsibility (Josephson, 2002). Josephson (2002) further argues that it requires a review of different options, eliminating those with an unethical standpoint, and then choosing the best ethical alternative.

Theorists and researchers have proposed ethical decision-making models such as Ferrell et al (1985) with their contingency model of ethical decision making. Dubinsky & Loken (1989) also presented an ethical decision-making model based on the theory of reasoned action proposed by Fishbein & Ajzen (1975). Kitchener (1985) created a model of ethical decision making that incorporates five principles; Respecting Autonomy, Doing No Harm, Benefiting Others, Being Just, and Being Faithful. These models and other unmentioned models represent one idea that ethical decision making must be “true” to the rules. In practice, while applying the ethical decision-making model, various factors are in play which then affect the outcome of the decision (Josephson, 2002). These factors are organizational or group codes, family influences, castes (a form of social stratification), political parties, and commonalities.

### **Ethical Reasoning**

Reidenbach & Robin (1990) argue that individuals, when making ethical judgments, use various philosophical perspectives of ethics and morals. They further argue that to assess ethical judgements, a scale is developed from three perspectives; moral equity, contractualism, and relativistic judgments. In making ethical decisions, there are three most prominent contemporary theories which underlie the decision; consequentialism, deontology, and virtue ethics (Tobler et al., 2008). There is no clear, simple, and universally accepted definition for any the three theories (Heinzelmann et al., 2012), however this research tries to give a brief account on how these concepts are understood.

### **Duty-based Ethics (Prima facie duties)**

“Deontology” is a collective term denoting a variety of theories which, from a linguistic point of view, assign a special role to duties, as “deontology” refers to the study or science of duty (Deon-duty). Deontology roots from Immanuel Kant (1724-1804) view of 'the categorical imperative' which he intended to be the basis of all other rules (a 'categorical imperative' is a rule

that is true in all circumstances). Deontology requires us to fulfill our duties which hold that it is our duty to act in such a way and are usually what people are talking about when they refer to 'the principle of the thing' (Ewing, 1947, as cited in Olson & Timmons, 2013).

Duty based ethics is often seen as a series of rules which it is our duty to follow. In education, these often come in the form of professional standards or duties. These rules, or duties, outline our obligations to our students, to our peers and also to ourselves. They can be seen as the tenants of our conduct and professionalism.

### **Consequentialist-based Ethics**

Sinnott-Armstrong (2003) states that the paradigm case of consequentialism is utilitarianism, whose classic proponents were Jeremy Bentham, John Stuart Mill, and Henry Sidgwick. One of the general forms of consequentialism tells us that the outcomes or consequences of our actions ought to be as good as possible (Scheffler, 1988). According to Sinnott-Armstrong (2003), Consequentialist denies deontological or duty's view that moral rightness depends directly on anything other than consequences, such as whether the agent promised in the past to do the act now. The advantages of this ethical framework is that focusing on the results of an action is a pragmatic approach. On the other hand, it is not always possible to predict the consequences of an action, so some actions that are expected to produce good consequences might actually end up harming people.

### **Virtue-based Ethics**

Virtue based ethics usually goes beyond the question of what we morally ought to do. The earliest prominent account of virtue ethics has been developed by Aristotle who was concerned with the best way for a human being to live. Virtue ethics focuses on the motives and character traits of actors. The bearers of moral quality are not actions but life, people, and their capabilities (Nussbaum, 2000; Sen, 1985). Virtues are goods in themselves, and their continued practice contributes to the good life. Examples of virtuous dispositions are wisdom, courage, moderation, justice, kindness, generosity, self-respect, compassion, altruism, forgiveness, and sincerity.

What differs virtue ethics from consequentialism or deontology is the centrality of virtue within the theory (Watson 1990; Kwall 2009). Whereas Consequentialists will define virtues as traits that bring good consequences and Deontologists will define them as traits possessed by those who reliably fulfil their duties, Virtue ethicists will resist the attempt to define virtues in terms of some other concept that is taken to be more fundamental (Hursthouse, 1999). Hursthouse (1999) added that virtues and vices will be foundational for virtue ethical theories and other normative notions will be grounded in them.

### **The Reality of Decision Making Under Dilemmatic Situation as a Teacher**

The interactions among factors such as political pressure, social welfare, stability, peer's pressure and the personal values will determine the action or non-action they will take. Plenty researchers have provided illustrations of the types of dilemmas that teachers confront in their daily work. A study by Campbell (1997) shows that teachers felt that administrators or authority required them to undertake actions that breached their professional ethics as a teacher. This situation illustrates that even though teacher's conduct has been regulated and administered with teacher's code of ethics, in some cases, under the disguise of "greater good", code of ethics can be or should be breached. Another study by Millwater et al. (2004) also found dilemmas faced by pre-service teachers during their practicum where they were faced with the issue of the rights of group versus the rights of an individuals. This situation has been critical issue for teachers which the answer or resolution is not clear because deciding one rights will come with a price from the other side. And to further complement these topic's research, Helton & Ray (2005) in their study found ethical dilemmas experienced by teachers in schools and universities arise from: a. Law and policies-the need to go beyond the law such as protecting a student from abuse in the home; b. Administrative decisions conflicting with personal or professional ethics; c. Student actions-ethic of care, behavioral issues, plagiarism; d. Colleagues' actions such as discriminatory behavior in relation to students and to staff; e. Tensions within professional ethics.

In another study by Tirri (1999), she found four main categories of moral dilemmas that emerged for teachers which relate to: teachers' work such as how to deal with students, issues of confidentiality, and situations in which colleagues were found to be unprofessional; student



behavior regarding school and work such as conflicts between home and school, and cheating; the rights of minority groups where religion was a key aspect of the dilemma; and common rules at school where teachers were inconsistent in enforcing rules. In the continuation of the previous study, Tirri and Husu (2002) in a more recent study found that 'ethical dilemmas in education are very relational and deal with competing interpretations of "the best interest of the child" where teachers play a crucial role in protecting children from both physical and psychological harm. More recent research by Pope et al. (2009) has pointed to dilemmas arising for teachers surrounding the assessment stage. In the study by Pope et al. (2009), it was found that the majority of students' grade are "pollution". Pollution of grades, according to them, refers to "forging" the students' results of the assessment. This happens when teachers modify students' grades due to the involvement of institutional requirements which force the teacher to attain a minimum score and these were seen to be at odds with teachers' own views about assessments. Important research by Ehrich et al. (2011) found that the forces at play within dilemmas root at the code of conduct. They argue that educators are expected to operate according to certain established codes of conduct within particular ethical frameworks, however, in reality, culture of the organization and the institutional context, public interest, school community (stakeholders), political framework, and also ethic of care play a crucial role in determining the action or non-action because it concerns with future outcome where not only for the well-being and learning of students but also for the professional development and the possible career ramifications if the teacher loses the job.

These issues are not surprising as studies have shown that dilemmas for teachers often emerge when there is conflict between institutional requirements and their personal/professional values. Because teachers are contractually accountable officers who are required to implement policies handed down from the employing body (Ehrich, 2000), they have to follow the institution's order, however, if the order is uncomfortable for them to do, they may act in an opposite direction to the order, but this action may result in more problematic situation. It is noteworthy to see Lyons' (1990) argument that many of the dilemmas of teaching are not solvable and must simply be managed rather than resolved because those dilemmas are likely to recur as there is no "correct" way to resolve them.

### **Male and Female in Making Decisions**

Does gender play a crucial role while making decision? On the basis of the "known" notion that woman or female tend to make more decision based on morality because they are heavily dependent to "feeling" rather than man or male who tend to use ethics or logic in making decision, evidences suggest that gender effect in decision making is still unclear. To this point, it is important to note that situational pressures can mitigate the decision-making tendency for both male and female. However, several studies have been done in this matter to know whether gender plays a crucial role in affecting decision making. A study by Capraro & Sippel (2017) found that women tend to embrace ethics more than men in personal situation, but not impersonal. During dilemmatic situations, they found no gender differences in the given situations. This suggests that gender differences in these types of dilemmas are driven by emotional salience, and not by the violation of the practical imperative. Prior to the study by Capraro & Sippel (2017), Fumagalli et al. (2010) found that men gave significantly more utilitarian moral answers when facing dilemmas. They added that cultural factors such as education and religion had no effect on performance in the moral judgment task. Traced back to the study by Franke, Crown & Spake (1997) about meta-analysis on gender differences in perceptions of ethical decision making. They found that women are more likely than men to make unethical decision which might be caused by the "generosity" possessed by women. The previous result shows contrast to Schminke's (1997) study who found that women were likely to make ethical decisions. However, on the following year, a study by Broekemier, Seshadri, & Nelson, (1998) which focuses on ethical decision making, found that men made moral decision more often than women, especially if it involved women in the aftermath of the decision. These studies suggest that the effect of gender in making decision, especially under dilemmatic situation show no significant tendency in men and women. Gender-related tendency in making moral or ethical decision may partly affected by the involvement of culture, values, norms, social situation, life experience and possibly also external factors such as political power

and pressure.

### **Experience Effects in Making Decision**

Another interesting question in this study arises. Does experience or service time play a crucial role while making decision? It has been widely known that “the older you get, the wiser you become”, and this notion shows us that age and experience help us to develop and mature ourselves so that we become wiser. The notion is also applicable to decision making where the longer and broader experience one possesses will lead to a certain decision-making tendency. A study by Ruegger & King (1992) found that the longer the length of work experience, the lower the selfish interest shown by more ethical decision making. This statement is also further supported by Ericsson & Charness (1994) who in their study found that experience in a field might be expected to improve ethical decision-making and behavior because with experience people acquire both knowledge about ethical issues and better strategies for working through ethical problems. They added that these gains in knowledge and strategies, especially when accompanied by adoption of field norms with regard to ethics, may give rise to better ethical decision-making and perhaps improved ethical behavior. Rest et al. (1999) also found similar result in their study that longer experience led to improvements in ethical decision-making. Those findings are further validated by a more recent study by Iyegbuniwe & Iyegbuniwe (2018) who, in their study, concluded that people with longer work experience are more ethical than the lesser. These empirical evidences serve the notion mentioned above that the older one becomes, the wiser he or she gets.

### **Concluding Remark**

While being faced with either moral or ethical decision making, the decision made seems to be considered as “correct”. However, in a real dilemmatic situation, the choice is between a wrong and less wrong decision (Kvalnes, 2019). He added that the situation happens because the decision-maker has a moral duty to act in one way but is tempted or pressured to act in another way. This situation also adds more variable in decision making under dilemmatic situation.

### **Framework**

While we are using Johnston’s idea on moral dilemma as the groundwork of this study, in analyzing the data, we use two frameworks as the underlying theory in analyzing the data. The first is moral-based decision-making framework which is based on Greene et.al. (2008), and the second is ethics-based decision-making framework developed by Brown University in 2011.

#### **Morale-based decision making**

1. Utilitarian Moral Decisions Framework : That in a deliberate decision-making mode, people use more cognitive resources and make more utilitarian moral decisions
2. Alternative Moral Decision Framework : In the alternative, intuitive decision-making mode, which is driven by emotions and easily accessible rules, people make more deontological moral decisions.

#### **Ethics-based decision making**

The Consequentialist Framework : In the Consequentialist framework, we focus on the future effects of the possible courses of action, considering the people who will be directly or indirectly affected. We ask about what outcomes are desirable in a given situation, and consider ethical conduct to be whatever will achieve the best consequences. The person using the Consequences framework desires to produce the best result. The Duty Framework : In the Duty framework, we focus on the duties and obligations that we have in a given situation, and consider what ethical obligations we have and what things we should never do. Ethical conduct is defined by doing one’s duties and doing the right thing, and the goal is performing the correct action. The Virtue Framework : In the Virtue framework, we try to identify the character traits (either positive or negative) that might motivate us in a given situation. We are concerned with what kind of person we should be and what our actions indicate about our character. We define ethical behavior as whatever a virtuous person would do in the situation, and we seek to develop similar virtues.

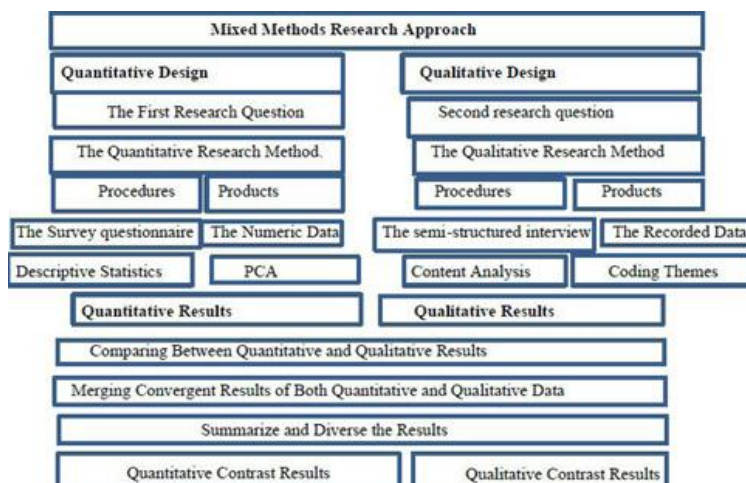
#### **Limitation of The Frameworks**

By framing the participants’ situations or choices in the frameworks presented above, specific features will be brought into focus more clearly. However, it should be noted that each

framework has their own limit: by focusing our classification based on set of features, other important features may be obscured.

## METHODS

This section elaborates the research design, research participants, location and data collection process and data analysis procedure. Research Design : Mixed methods design in the form of open-ended questionnaire is used in this case study because it offers richer analysis by being able to answer both the 'what' (quantitative and qualitative) questions and "how" or "why" (qualitative) questions (Creswell & Clark, 2011).



This design also enables researcher to understand the different interpretations and perspective of a certain phenomenon from the participants' point of view. Data Collection : a. Research Context and Participants : Clustered-random sampling is used to select 30 participants with 15 participants for each gender (female and male EFL teachers). The reason why this study equally distributes participants for each age group is to avoid imbalance in the group data and cause bias in the analysis. The participants are Indonesian EFL teachers from several Junior High Schools across Garut, Jawa Barat. They were selected through the means of connection from one of the researchers from this study. The data were collected during the period of 18<sup>th</sup> - 27<sup>th</sup> November 2021. b. Instrumentation : This research uses open ended questionnaires (see Appendix 1) through the online format of Google Form in collecting the data required by this research. Because this research utilizes mixed methods, the data is coded into a quantitative form of frequency and the qualitative data in the form of participants' responses will be categorized according to the frameworks of morality or ethics. In creating the open-ended questionnaire, this study adapted the questionnaire from Ehrich et al. (2011) where they asked the teachers to answer three dilemmatic situations. However, for the adjustment in this study, the author adapted the situations into Indonesian context about dilemmatic situations faced by teachers in Indonesia. c. Data Collection Procedures: In collecting the data for the study, one of the researchers asked a WhatsApp group consisting of EFL teachers for Junior High School at Garut whether they were willing to be the research participants for this research or not, and those who agreed, were asked to fill the Google Form. Data Analysis In analyzing the data, the open-ended questionnaire responses were examined using percentage calculation or descriptive quantitative (Creswell, 2008) for the quantitative data, and for the qualitative data, this research utilized deductive approach in analyzing the qualitative data in the form of participants' reasons for making a certain decision. Deductive approach to qualitative data analysis starts with pre-determined coding framework (Mayan, 2009) and in this research, the frameworks were informed by existing theories or models of ethics and morality decision making.

## RESULTS AND DISCUSSIONS

The study's findings are divided into three groups of data (overall decision making



tendency, gender-based decision making tendency, and experience-based decision making tendency) which will answer the research objectives of revealing the EFL teachers' decision making tendency under dilemmatic situation whether they tend to use morality or ethics, to reveal their justification or reasoning for making those decisions, also to reveal the relation between age and experience or service time as teachers with their decision making tendency.

### Overall Tendency in Making Decisions

Table 1 summarizes the answers made by the participants when faced with the dilemmatic situations presented. It can be seen that the majority of participants tend to use ethics as their guidance in making decision under dilemmatic situations.

**Table 1. Overall tendency data distribution**

| Participant | Dilemmatic Situation Decisions Making Tendency |        |             |        |             |        |             |        |             |        |             |        |             |        |             |        |             |        |
|-------------|--|--------|-------------|--------|-------------|--------|-------------|--------|-------------|--------|-------------|--------|-------------|--------|-------------|--------|-------------|--------|
|             | situation 1                                    |        | situation 2 |        | situation 3 |        | situation 4 |        | situation 5 |        | situation 6 |        | situation 7 |        | situation 8 |        | situation 9 |        |
|             | Morality                                       | Ethics | Morality    | Ethics | Morality    | Ethics | Morality    | Ethics | Morality    | Ethics | Morality    | Ethics | Morality    | Ethics | Morality    | Ethics | Morality    | Ethics |
| 1           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 2           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 3           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 4           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 5           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 6           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 7           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 8           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 9           | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 10          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 11          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 12          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 13          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 14          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 15          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 16          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 17          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 18          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 19          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 20          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 21          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 22          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 23          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 24          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 25          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 26          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 27          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 28          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 29          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |
| 30          | eth  |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        | eth         |        |

The table shows that the overall tendency of data distribution is marching towards ethical decision making under dilemmatic situations with 56,3% ethical decisions made and 43,7% moral decisions under dilemmatic situations presented. In a more specific analysis, it was found that utilitarian morality is the most prominent type of moral-based decision with the majority of the participants' reasoning falling under the type and only a small amount of alternative moral decisions made. On the other hand, based on the classifications of ethics-based decision making, this study found that the most used ethical decision type is duty-based ethics, followed by virtue-based ethics, and the least used is consequentialist-based ethics in their reasoning. In the nine situations proposed in this study, a critical theme occurs where the majority of decisions made were based on the professional codes of ethics or school's rules. This is because teachers are contractually accountable officers who are required to implement policies handed down from the employing body (Ehrich, 2000). In this case, teachers are the employees under the Ministry of Education and Culture and also the school, which then the rules of conduct made by the Ministry and school are embedded to them. In practice, if we take a look at each situation, the analysis will be richer than just the statement above. In the first situation, the participants were faced with the dilemma where they had to choose between asking one female student who wears a tight uniform and short skirt to change the way she dresses up or not. The participants' responses were divided into two major polars where they are enforcing the school's rules and the other one is enforcing their "feeling". Two examples of participants' response in terms of enforcing the school's rules can be seen below: "Ya, merubah cara berpakaian. Karena pakaian ketat dan rok terlalu pendek melanggar peraturan sekolah" "Selama pakaianya tidak melanggar aturan sekolah saya tidak bisa menginterfensi"

These kinds of responses are the result of the legislation which governs how to behave in the school grounds, not only the students but also the whole school's society. This enforcement shows that the teacher plays a crucial role as the officer who implements and also enforces the school's rules as they are contractually accountable officers by the school (Ehrich, 2000). The second respond shows that if there is no regulation which needs to be enforced to the students, the teachers will not intervene the way she wears the uniform. However, on the opposing polar, the enforcement to change the uniform is based on the participants' feeling as shown by some of their statements: "Memperbaiki keadaan dan menyelamatkan siawi tersebut demi kenyamanan dia". "Karena cara berpakaian murid perempuan tersebut kurang sopan." "Mengingatkan akan hal yang positif perlu dilakukan agar siswa mengerti mana yang benar dan salah."

These responses prove that the teachers' enforcement was based on their personal values

on what is “good” or “bad” / “right” or “wrong”. These show the involvement of personal reasoning based on alternative moral judgement where the involvement of one’s feeling is high in determining what judgement should be made according to the situation (Evans & Stanovich, 2013).

In the second situation, the participants were faced with the dilemma where they had to choose between giving consultation to one student with a good attitude or two students with the other one being impolite and giving no attention to the class. The majority of participants chose to give both students consultation because it was their right as the students regardless of their conduct in the classroom. This shows that the participants implement the code of conduct which state not to differentiate and be equal to all students and also act according to the students’ “best interests” (Tirri & Husu, 2002). One of the examples of participants’ response to support the statement above can be seen as follows: *“Seluruh siswa mempunyai hak untuk mendapatkan bantuan dan bimbingan dari gurunya”* However, it was surprising that one participant chose not to give one student the consultation he or she needs because according to the participant: *“Si B ketika PBM sja tdk memperhatikan dn cenderung kurang sopan, kenapa saya harus memberinya bimbingan?”*

The statement shows that the participant involved his/her feeling while making the decision. However, the decision does not reflect the code of conducts/ethics which govern how he/she should act as a teacher, while he/she also does not act in the “best interests” of the students. This phenomenon shows that even though there are rules which govern the teachers’ conduct, he/she is still a human who has feelings which need to be respected. However, in terms of professionalism, he/she failed to adhere the rules and moral as a “teacher” not as a “person”.

In the third situation, the participants were faced with a dilemmatic situation where they had to choose whether to give an equal and same materials and tasks or not for the students who are high achiever that able to do the tasks and for the low achiever students who are slow in mastering the materials and doing the tasks. This situation provides two major types of decisions where the first type is to give the two groups equal and same materials and also tasks while the other one is to distribute the materials and tasks according to each of their capability. The statements of participants to support the claim can be seen below: *“Tugas yang sama namun ketika murid ada kesulitan akan diberikan bimbingan dan Bisa dilaksanakan proses remedial bagi siswa yang memang belum mencapai KKM”* *“Karena setiap anak itu unik, memiliki kompetensi, gaya belajar berbeda semuanya bisa kita temukan diawal pertemuan dengan melakukan diagnosa sehingga perancangan tugas bisa lebih tepat sasaran sesuai kebutuhan mereka”*

Those statements, regardless the different approach used, they are ultimately act in the “best interests” of the students. The first statement indicates that the participants are willing to take future measure in order to help the students. While the second statement indicates that from the very beginning, teachers should diagnose the students’ capability so that the learning will be more meaningful to each of them. This situation is in line with Tirri & Husu (2002) which states that to act according to the students’ “best interests” because in the end, teachers should help each student to reach their full potential.

In the fourth situation, the participants were faced with the dilemma where there was a student who has unsatisfactory grades because the result of being bullied by his/her friends and at the end of the semester, eventually they had to choose whether to raise a student’s score or not. In this particular situation, the involvement of political power shows its intervening ability in changing the students’ score. It is shown by the following statements made by the participants: *“Ini merupakan dilema bagi guru, hati tidak ingin merubah nilai namun keadaan & aturan yg tidak boleh ada peserta didik yg tidak naik kelas menuntut seorang guru untuk merubah nilai, selain itu latar belakang nilainya kurang karena sering dibully temannya.”* *“Karena terdapat aturan yang tidak tertulis bahwa di masa covid peserta didik “harus” naik kelas tetapi dengan syarat dia memperbaiki tugas yang kurang.”*

Those statements show that even though the rules of conduct or ethics which have been regulated in “Kode Etik Guru Indonesia” proposed by the authority, the practice still not adheres them. The school becomes the promotor of this misbehave which is in line with the findings from Campbell (1997), Helton & Ray (2005), Pope et al. (2009) and Ehrich et al. (2011) who found that the administrator, which in this case is the school’s administrator, “asked” the teachers to “forge”

the students' score because of a certain consideration.

In the fifth situation, the participants were faced with the situation where they had to choose whether to raise a student's score or not because the student has "special needs" and got an unsatisfactory score. In this situation, the participants' decisions were varied, which mean that there are several factors in terms how they see this particular matter. It was found in this study that there are three types of responses from the participants to deal with this dilemmatic situation. The first type is that the participants' decisions relied on the "unwritten rule" which can be seen unethical because of the involvement of score's "forging" which was also promoted by the school's administrator. This is similar with what happen in the studies by Campbell (1997), Helton & Ray (2005), Pope et al. (2009) and Ehrich et al. (2011) who found that the administrator was the one who forced the teacher to change the score. The statements made by the participants can be seen below: *"Merubah nilai. Karena untuk sekarang wajib belajar 9 tahun tidak boleh ada siswa yang tidak melanjutkan sekolah."* *"Merubah nilai. Siswa berkebutuhan khusus adalah siswa yang membutuhkan treatment khusus dari kita, sebagai guru. Artinya, saya tidak boleh menyamaratakan dengan siswa normal lainnya. Apabila terjadi kesalahan, atau ketidaktercapaian nilai dan sikap, bisa jadi ada bagian dari saya yang kurang dalam memberikan pelayanan sebagai guru. Oleh karena itu, saya memilih untuk mengubah nilai siswa tersebut ke nilai cukup. Dan untuk kedepannya lebih mencermati pembelajaran yg sesuai dengan kebutuhannya."*

This situation is similar with what happen in the previous situation where political power distribution intervenes the ethical conduct. Despite that this practice is somewhat unethical, their consideration in doing so was understandable which also made the researchers felt unsure to respond this situation because regardless the approaches used in overcoming this situation, it seems that in the end, it is for the student's "best interests" (Tirri & Husu, 2002). However, some participants showed that it was the right decision to not change the score because it was unethical and the student may need more time to study. The statement below shows that it is better for the student to take the learning slow as he/she needs "special care": *"Tidak merubah nilai. Memberikan dukungan pada anak ABK tidak harus selalu menaikan kelas, dibutuhkan motivasi yang beasr dan konsisten untuknya di kelasnya, waktu untuk dia berkembang tentu tidak sama dengan siswa siswa yang lainnya yang non ABK."*

The statement shows that regardless it seems cold, it is still an ethical decision. Furthermore, the participants still have and feel the responsibility in the future to nurture this student. Again, in the end, the participants' acts are for the student's "best interests" regardless the decisions made (Tirri & Husu, 2002).

In the sixth situation, the participants were faced with the situation where in the school that we taught there was a student who got unsatisfactory grades which will result in the student not being able to continue to a higher class, but it turns out that the student is the child of a teacher/committee member/parent who is a close friend of ours, and they need to decide whether to change the score or not. In this situation, the participants' decisions were divided into two major polar where one polar chose to change the score and the other one did not change the score. *"Secara logika memang tidak dibenarkan. Namun cara nurani akan melakukan perubahan. Tetap mengingatkan/ berkomunikasi kepada orang tuanya tentang nilai anak yang sebenarnya."*

The statement above shows that social relation between the parties involved affects the outcome of the decisions. If the participants rely and implement the code of conducts, they should not change the score because they are "contractually accountable officers" by the school (Ehrich, 2000). However, to maintain social relation, their choices were not reflecting the code of conducts. This is similar to what Helton & Ray (2005) and Ehrich et al. (2011) found that social community is also the factor to consider while making some decision. In contrast, some participants may not care that much of the social community effect in their decision making as they chose not to change the score. As mentioned in the statement below that: *"Kalau memang sudah mendidik dan mengajar secara maksimal kepada semua murid, ternyata memang hasil akhirnya murid tersebut seperti itu, yang itulah nilai akhir murid tersebut. Apapun profesi ortunya tdk berhubungan dg nilai anaknya"* The statement shows that the participants were not affected by the social community pressure in making decision. It shows that they were implementing the code of conducts as they are "contractually accountable" officers which should follow school's rules (Ehrich, 2000).

In the seventh situation, the participants were faced with the dilemma to change one of their student's scores because he or she cannot enroll to his or her favorite school he wants. And later his or her parents asked for the participants "understanding" so that their child could enroll the school they want. In this situation, the majority of the participants chose not to change the student's score because it is unethical, may result in negative outcome and unfair for others. *"Tidak merubah nilai untuk bersikap adil terhadap semua murid terutama yang sungguh-sungguh belajar"* *"Karena sikap tersebut membohongi diri dan akan mendapat kesukaran karena tidak sesuai kemampuannya"*

The statements above show that the participants consider the future outcome of the student if his or her score were to be changed. This is because the participants act in the student's "best interest" (Tirri & Husu, 2002) regardless their acts were not in line with what the student desire. And their statement also reflect that it was for the fairness for a group rather than an individual rights or desire. This is in similar with what Millwater et al. (2004) found in their study that dilemmas faced by pre-service teachers during their practicum where they were faced with the issue of the rights of group versus the rights of an individuals. However, some participants also consider the desire from the student to enroll in his or her favorite school and decide to change the score. Their statement was mainly because: *"Demi masa depan anak tersebut."* Their judgement can be seen as unethical because they "forge" the score and also their action promoted individual rights or desire over group fairness. However, if we take a look at the notion of "student's best interests", this decision can be considered to follow student's best interests despite it was in a negative point of view.

In the eighth situation the participants were faced with a dilemmatic situation where they had to choose whether to raise a student's score or not with the consequences if the score is not raised, the student will fail and not move or continue to the next education level and also the school's image will be "harmed". The participants' decisions in this case are divided into two major polars where on the first polar, they change the score to maintain the school's image and the other polar is not changing the score because it is deemed unethical. The statements made by the participants can be seen below: *"Merubah nilai karena mengikuti "arahan" sekolah."* *"Tidak merubah nilai. Selama kita sudah melakukan yang maksimal terhadap semua murid nilai yang akhir kita berikan itulah nilai murid tersebut karena Image sekolah tdk seharusnya berpengaruh pd pemberian nilai."*

The statements above show two decisions which cause critical implications as the result. The first statement shows that political power intervenes the students' learning results which is considered unethical. The justification for doing so is because "school image" is a brand which must be maintained due to the fact that institutional name and public interest factors are affecting such unethical decision. This situation is similar with Helton & Ray (2005) and Ehrich et al. (2011) study that found those factors affecting the decision made by the makers and also political pressure which force the teachers to "forge" the score in the name of "school's image". This situation also provides more empirical evidence to support studies by Campbell (1997), Helton & Ray (2005), Pope et al. (2009) and Ehrich et al. (2011) who found that the administrator was the one who forced the teacher to change the score, which in this case is in the name of "school's image". However, there were some participants who still hold their codes of conduct or ethics which are entitled to them. This decision might cause them some backlash or problems with the school's administrator, despite that, they still implement the "Kode Etik Guru Indonesia" which shows that they are "contractually accountable" officers which should follow the rules (Ehrich, 2000) and also their awareness of ethical conduct and to not act unfair for the other students.

In the ninth situation where the participants have to face the dilemma because one of their students suddenly gave a "gift" from the student's parents, while at that time a score recapitulation was taking place to determine the child's ranking. In this situation, the participants were aware of this "gratification", however, almost all participants showed no response to the "gift". This shows that the participants adhere the ethics code which regulates what they can and cannot do. It is also can be seen from the participants' responses in this matter: *"Ini adalah contoh kasus yang sering sekali terjadi didunia pendidikan Indonesia. Apabila seorang pengajar menaikkan nilai karena dapat bingkisan apa bedanya dengan pejabat yang mendapatkan suap. Dan suap itu haram."* *"Nilai yg di raih tdk bisa ditentukan oleh bingkisan"*. However, interestingly, one participant chose to

respond the “gift” by changing the student’s score higher because according to the participant: *“Tidak enak karena sudah diberi”*. This phenomenon shows that despite the fact that the reason for the participant changing the score was not direct “corruption” type, it still promotes unethical judgement because of the uneasiness feeling towards the parents who gave the participant some “gift”. In this view, one of 30 participants still not adheres the ethics code which should have been followed. Based on this logic, there will be too many teachers whose conduct may be unethical and give a negative impression in this profession. From the nine situations, the forces at play in the decision made under those dilemmas have their roots and parameters of action at a code of conduct. Professional ethics must prevail and become apparent in any decision making as a teacher (Ehrich et al., 2011), however, if the unethical decisions made were because an order from the authority, teachers will be more at fragile situation where he or she may suffer even greater loss than just uneasiness after making unethical decision such as outcasted by the school’s society, career development being halt, or fired. For all parties, the issue of professionalism is one that is of key concern on how to behave according to the stage provided by the profession. Even though the decision should be made by the teachers, as they are the party which directly interact with the students, how power is distributed in the school, particularly whether decision-making is concentrated in the hands of the principal or whether they are shared more widely, will be critical for the actions that the teacher takes (Ehrich et al., 2011). This distribution of power shows that teachers, eventually, cannot be independent in making their final judgement and this situation may be a loophole for the authority to intervene with the results which is highly inappropriate. This is because the political framework also impacts on the decisions made by the teachers where they are forced or pressured to resolve the dilemmas presented in the situations with the decisions which are not in line with their personal values.

This study’s findings provide more empirical data to support Campbell (1997), Ehrich (2000), Helton & Ray (2005), Pope et al. (2009), and Ehrich et al. (2011) who in their studies found that teachers were “forging” the students’ results because of the administrative decisions which is conflicting with their personal or professional ethics that is upheld by the teacher, however, this situation somehow creates a domino effect with Ehrich’s (2000) argument that teachers are contractually accountable officers who are required to implement policies handed down from the employing body. The ethics code of teachers and school’s rules may contradict to each other which then creates bigger problem for teachers. On one hand, they are trying their best to uphold the code of ethics embedded to them, on the other hand, the place they are working for is trying to breach the code which should not be happening. Another central force to the dilemma for this study is similar with Tirri & Husu’s (2002) who found that the teachers’ sense of professionalism and also their sense of the need to act professionally but also to operate in students’ “best interests” also affecting the decisions made by the teachers. It is an undeniable fact that teachers should help the students, not only in an educational field, but also psychology and physical development. This is why the teachers’ decisions sometimes conflict with the rules of conduct or ethical rules because they act in the students’ “best interests”. Theoretically, teachers who are embedded with the code of ethics should follow the rules because they are “contractually accountable officers”, however, in practice, following those rules may not results in any good, and that is why, the teachers made the decision to not follow the rules.

However, regardless of the discussion presented above, Lyons’ (1990) argument is still very much valid to this day, that many of the dilemmas of teaching are not solvable and must simply be managed rather than resolved because those dilemmas are likely to recur as there is no “correct” way to resolve them. Nevertheless, one may find this statement is unacceptable, and it is understandable for every person to have their own view, however, this study, especially this discussion is a tool for readers to see the situations emerging in educational field.

### Gender-Based Tendency in Making Decisions

Table 2 summarizes the answers made by the participants when faced with the dilemmatic situations presented from the perspective of gender. It can be seen that the majority of female participants tend to use ethics as their guidance in making decision under dilemmatic situations while for male, they tend to use morality.



**Table 2. Gender-based tendency data distribution**

[illegible]

The table shows that 42.22% responses from the female participants fall under the moral based decisions and 57.77% responses are considered as ethical decisions when faced under the nine dilemmatic situations presented. The majority of the moral based decisions fall under Utilitarian Morality type and only small amount of Alternative Morality type used. On the perspective of ethical decisions, Duty-Based Ethics is the most prominent ethical decision type used, followed by Consequentialist-Based Ethics type and Virtue-Based Ethics with the least used. Furthermore, from the male participants' perspective, it was found that their decisions are divided almost similarly with the female participants with 45.18% decisions made fall under moral-based decisions and 54.81% fall under ethical decisions. Utilitarian Morality type becomes the most used type of moral decision and Alternative Morality type only shows small amount of appearance. In addition, Duty-Based Ethics still becomes the most used ethical decision type, followed by Consequentialist-Based Ethics and Virtue-Based Ethics with only small number of differences. On the female side, this finding is similar to a study by Capraro & Sippel (2017) who found that women tend to embrace ethics more than men in a personal situation. This study also provides more empirical data to support Schminke's (1997) findings which found that women were likely to make ethical decisions. In such situation, this study demonstrates an opposing view with the study by Franke, Crown & Spake (1997) who found that women are more likely than men to make unethical decision which might be caused by the "generosity" possessed by women. This shows that regardless the general notion of women to be more "generous" than man, does not reflect in this study. This further proves that in professional context, gender plays insignificant role at play while making decision under dilemmatic situation.

Furthermore, this study also found similar result with Fumagalli et al. (2010) who found that men gave significantly more practical moral answers when facing dilemmas. A study by Broekemier, Seshadri, & Nelson (1998) also possesses similar result with this study's finding that men made moral decisions more often than women. However, in the perspective of men's result, this study found an opposing view with Franke, Crown & Spake (1997) who found that women are more likely than men to make unethical decision. This might be because of the involvement of each personality which can be seen in the following statements made by one male participant: "Nilai itu bgi saya Bulshit ! Keperibadian dan prilaku adalah segalanya!" "Nilai akhir adalah PRILAKU/AKHLAK yg wajar sebagai Siswa/I ! Asal mngubah nilai itu tdk mrugikan yg lainnya! Cara mnilai Siswa/i Saya lebih baik dan Saya sdh berpngalaman 34 tahun !"

However, this study found that, regardless the differences between two genders, the distinction in the tendency while making decision during dilemmatic situations was not significant. This further suggest the findings from Capraro & Sippel (2017) where they found no gender differences in the given conditions. It can be concluded, based on the gender of the participants in each gender category, this study found that more than 50% of female and male participants tended to use ethics rather than morality as their guide in making decisions in dilemmatic situations. So that men and women have the same tendency, namely choosing to use ethics as a guide for making decisions in dealing with nine dilemma situations. Hence, similar to Capraro & Sippel's (2017) claim, this study implies that the influence of gender on decision-making, particularly in dilemmatic situations, has no significant difference between males and females

### Experience-Based Tendency in Making Decisions

Table 3 summarizes the tendency of participants' decision making under dilemmatic situations in the perspective of and relation to experience time (in year) of participants in the teaching field. It can be seen that the result shows a slight tendency for those who have more than 10 years of experience to make ethical decisions under dilemmatic situations and for the lesser, while it is insignificant, the result shows that they are likely to use moral as the guidance in making decision.

**Table 3. Experience-based tendency data distribution**

| Experience-Based Tendency |                    |                    |                 |                  |
|---------------------------|--------------------|--------------------|-----------------|------------------|
| Years of Experience       | Total Participants | Tendency           | Years' grouping | Overall Tendency |
| 15-20 tahun               | 14 participants    | 6 moral : 8 ethics | 11-20 tahun     | Ethics           |
| 10-15 tahun               | 9 participants     | 5 moral : 4 ethics |                 |                  |
| 5-10 tahun                | 5 participants     | 3 moral : 2 ethics | 0-10 tahun      | Moral            |
| 2-5 tahun                 | 2 participants     | 1 moral : 1 ethics |                 |                  |

From the total of 30 participants, it was found that 14 participants whose service-time are around 15-20 years, while it is not significant, tended to use ethics as their guidance in making decision under the provided dilemmatic situations with eight participants used ethics themed decisions and six participants used moral themed decisions. In addition, those whose service-time are around 10-15 years, while also not significant, show the tendency to use moral themed decisions with the ratio of 5 moral-themed users and 4 ethics-themed users. Furthermore, those whose service-time are 5-10 years, again, while not significant, show that they tend to use morality as their guidance in making decision and only differentiated by one participant, the ethics-themed users only consist of two participants. And the last are those whose service-time are around 2-5 years; they are equal in terms of the polar to which they side on. So in conclusion, this findings show that the participants who have longer experience are more ethical than the lesser. This study's finding also further supports Iyiegbuniwe & Iyiegbuniwe (2018) finding who found that people with longer work experience are more ethical than the lesser. In addition, as we know the notion that "the older you get, the wiser you become" shows us that age and experience help us to develop and mature ourselves so that we become wiser. The notion is also applicable to decision making where the longer and broader experience one possesses will lead to a certain decision-making tendency. This study's finding also becomes an empirical data provider to further support the finding of a study by Ruegger & King (1992) found that the longer the length of work experience, the lower the selfish interest shown by more ethical decision making. This shows that teachers with greater experience will see the bigger picture rather than fulfilling self-desire, which is due to the fact that teachers are bound by the rules of conduct and should act in students' "best interests" (Tirri & Husu, 2002).

### CONCLUSION

The key finding of this study was that ethical reasoning is more likely to be used because the participants are bound by the rules which regulate how they should perform such as making decision under dilemmatic situations. This is also due to the fact that their identity as a "teacher" place them under the roof of profession which expect them to behave according to certain rules, which in this case are "Kode Etik Guru Indonesia" and also school's policy. However, moral reasoning while making decisions under dilemmatic situations still highly possible because of the intervention of decision makers' feelings such as pity, relatability to decision makers' experience, unsatisfaction to the existing rules, and this is due to the fact that teachers should operate in the students' "best interests". These findings prove that regardless the boundaries of profession's rules, they still consider morality as another good reasoning in settling dilemmatic situations. Afterall, this duality of morality and ethical reasonings in deciding what action should we take is what makes us human.

## REFERENCES

- Bales, R. E. (1971). Act-utilitarianism: Account of right-making characteristics or decision-making procedures? *American Philosophical Quarterly*, 8, 257-265.
- Brinkmann, J. (2005). Understanding insurance customer dishonesty: Outline of a situational approach. *Journal of Business Ethics*, 61(2), 183-197.
- Broekemier, G.M., Seshadri, S. & Nelson, J.W. (1998). *Ethical Decision Making: Are Men and Women Treated Differently?*. Teaching Business Ethics 2, 49-69. <https://doi.org/10.1023/A:1009785428679>
- Campbell, E. (1997). Administrators' decisions and teachers' ethical dilemmas: Implications for moral agency. *Leading & Managing*, 3(4), 245-57.
- Capraro, V., & Sippel, J. (2017). Gender differences in moral judgment and the evaluation of gender-specified moral agents. *Cognitive processing*, 18(4), 399-405. <https://doi.org/10.1007/s10339-017-0822-9>
- Corrigan, S.Z. & Tom, A. R. (1999). The Moral Dilemmas of Teacher Educators. *The Educational Forum*, 63:1, 66-72, DOI: [10.1080/00131729808984389](https://doi.org/10.1080/00131729808984389)
- Covey, S. R. (2004). *The 7 habits of highly effective people: Restoring the character ethic*. New York: Free Press.
- Creswell, J.W. & Clark, V.L.P. (2011). *Designing and Conducting Mixed Methods Research*, California: SAGE.
- Creswell, J.W. (2008). *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research*. Pearson Merrill.
- Dartmouth College. (2019, April 18). How do we make moral decisions? New study shows how your moral behavior may change depending on the context. *ScienceDaily*. Retrieved December 7, 2021 from [www.sciencedaily.com/releases/2019/04/190418164342.htm](http://www.sciencedaily.com/releases/2019/04/190418164342.htm)
- Drumwright, M, Biasucci, C, & Prentice, R. (2015). Behavioral Ethics and Teaching Ethical Decision Making. *Decision Sciences Journal of Innovative Education*. 13. 10.1111/dsji.12071.
- Dubinsky, A. J., & Loken, B. (1989). Analyzing ethical decision making in marketing. *Journal of Business Research*, 19(2), 83-107.
- Ehrich, L., Kimber, M., Millwater, J., & Cranston, N. (2011). Ethical dilemmas: A model to understand teacher practice. *Teachers and Teaching*. 17. 173-185. 10.1080/13540602.2011.539794.
- Ellemers, N., Van Der Toorn, J., Paunov, Y., & Van Leeuwen, T. (2019). The psychology of morality: A review and analysis of empirical studies published from 1940 through 2017. *Personality and Social Psychology Review*, 23(4), 332-366.
- Elqayam, S., Wilkinson, M.R., Thompson, V.A., Over, D.E., & Evans, J.S.B.T. (2017). *Utilitarian Moral Judgment Exclusively Coheres with Inference from Is to Ought*. *Front. Psychol.* 8:1042. doi: 10.3389/fpsyg.2017.01042
- Epstein, S. & Pacini, R. (1999). Some basic issues regarding dual-process theories from the perspective of cognitive-experiential self-theory in *Dual-Process Theories in Social Psychology*, 462-482. Guilford Press.
- Ericsson, K & Charness, N. (1994). Expert Performance: Its Structure and Acquisition. *American Psychologist*. 49. 725-747. 10.1037/0003-066X.49.8.725.
- Evans, J. S. B. T. & Curtis-Holmes, J. (2005). Rapid responding increases belief bias: Evidence for the dual-process theory of reasoning. *Thinking & Reasoning* 11, 382-389.
- Evans, J. S., and Stanovich, K. E. (2013). Dual-process theories of higher cognition: advancing the debate. *Perspect. Psychol. Sci.* 8, 223-241. doi: 10.1177/1745691612460685
- Framework for thinking ethically. Retrieved at 10 Nov, 2021, from: <https://doi.org/10.1037/0021-9010.82.6.920>
- Franke, G. R., Crown, D. F., & Spake, D. F. (1997). Gender differences in ethical perceptions of business practices: A social role theory perspective. *Journal of Applied Psychology*, 82(6), 920-934. <https://doi.org/10.1037/0021-9010.82.6.920>
- Fumagalli, M., Ferrucci, R., Mameli, F., Marcegaglia, S., Mrakic-Sposta, S., Zago, S., Lucchiari, C., Consonni, D., Nordio, F., Pravettoni, G., Cappa, S., & Priori, A. (2010). Gender-related differences in moral judgments. *Cognitive processing*, 11(3), 219-226.

- <https://doi.org/10.1007/s10339-009-0335-2>
- Greene, J. D. (2013). *Moral tribes: emotion, reason, and the gap between Us and Them*. New York, NY: Penguin Press
- Greene, J. D., Morelli, S. A., Lowenberg, K., Nystrom, L. E. & Cohen, J. D. (2008). Cognitive load selectively interferes with utilitarian moral judgment. *Cognition* 107, 1144–1154.
- Greene, J. D., Sommerville, R. B., Nystrom, L. E., Darley, J. M., and Cohen, J. D. (2001). An fMRI investigation of emotional engagement in moral judgment. *Science* 293, 2105–2108. doi: 10.1126/science.1062872
- Hannah, S. T., Thompson, R. L., & Herbst, K. C. (2018). Moral identity complexity: Situated morality within and across work and social roles. *Journal of Management*. Online Publication First. <https://doi.org/10.1177/0149206318814166>
- Heinzelmann, N., Ugazio, G., & Tobler, P.N. (2012). *Practical implications of empirically studying moral decision-making*. *Front. Neurosci.* 6:94. doi: 10.3389/fnins.2012.00094.
- Helton, G.B., & Ray, B.A. (2005). Strategies school practitioners report they would use to resist pressure to practice unethically. *Journal of Applied School Psychology*, 22(1), 43- 65.
- Hume, D. (2000). *A Treatise on Human Nature*. Oxford: Clarendon Press. Hursthouse, R. (1999). *On virtue ethics*. Oxford: Oxford University Press.
- Iyegbuniwe, J.C., & Iyegbuniwe, W.C. (2018). Age and Work Experience as Antecedents of Ethical Decision Making of Managers: Nigerian Experience. *Journal of Economics and Business Research*, 14, 27-46.
- Johnston, B. (2003). *Values in English Language Teaching*. Mahwah, NJ: Lawrence Erlbaum Associates. ISBN 0-8058-4294-2 .
- Jones, T. M. (1991). Ethical decision making by individuals in organizations: An issue-contingent model. *The Academy of Management Review*, 16(2), 366– 395. <https://doi.org/10.2307/258867>
- Josephson, M. (2002). *Making Ethical Decisions*. Los Angeles: Wes Hanson. p. 16. [ISBN 1-888689-13-7](https://doi.org/10.1007/978-3-030-15191-1_2).
- Kahneman, D. (2011). *Thinking, fast and slow*. Macmillan.
- Kawall, J. (2009). “In Defence of the Primacy of Virtues”, *Journal of Ethics and Social Philosophy*, 3 (2): 1–21.
- Keputusan Konres XXI Persatuan Guru Republik Indonesia Nomor VI kongres/XX/PGRI 2013 tentang kode etik guru
- Kitchener, K. S. (1985). Ethical principles and ethical decisions in student affairs. *New Directions for Student Services*, 30, 17–29.
- Kvalnes Ø. (2019) Moral Dilemmas. In: *Moral Reasoning at Work*. Palgrave Pivot, Cham. [https://doi.org/10.1007/978-3-030-15191-1\\_2](https://doi.org/10.1007/978-3-030-15191-1_2)
- Kvalnes, Ø., & Øverenget, E. (2012). Ethical navigation in leadership training. *Etikk i praksis-Nordic Journal of Applied Ethics*, 1, 58–71.
- MacLagan, P. (2003). Varieties of moral issue and dilemma: A framework for the analysis of case material in business ethics education. *Journal of Business Ethics*, 48(1), 21–32.
- Mayan, M. J. (2009). *Essentials of qualitative inquiry*. Walnut Creek: Left Coast Press.
- Miles, M.B. & Huberman, A.M. (1984). *Qualitative Data Analysis: A Sourcebook of New Methods*, Sage Publications, USA. [Google Scholar](https://doi.org/10.1002/9781444367072.wbiee184)
- Millwater, J., Ehrich, L.C., & Cranston, N. (2004). Preservice teachers` dilemmas: Ethical or not? *International Journal of PEPE Inc*, 8(2), 48-58.
- Nussbaum, M. C. (2000). *Women and human development: The capabilities approach*. New York: Cambridge University Press.
- Nussbaum, M.C. (1986). *The fragility of goodness*. Oxford: Oxford University Press
- Olson, J & Timmons, M. (2013). Ewing, A. C.. 10.1002/9781444367072.wbiee184.
- Paxton, J. M., Ungar, L., & Greene, J. D. (2012). Reflection and reasoning in moral judgment. *Cognitive Science*, 36(1), 163-177.
- Pope, N., Green, S.K., Johnson, R.L., & Michelle, M. (2009). Examining teacher ethical dilemmas in classroom assessment. *Teaching and Teacher Education*, 25, 778-782.
- Reidenbach, R., & Robin, D. (1990). Toward the development of a multi-dimensional scale for

- improving evaluations of business ethics. *J. Bus. Ethics*, 9, 639-653.
- Rest, J. R. (1986). *Moral development: Advances in research and theory*. New York, NY: Prager.
- Rest, J. R., Narvaez, D., Bebeau, M., & Thoma, S. (1999). *Postconventional Moral Thinking: A Neo-Kohlbergian Approach*.
- Rogers, L., Sizer, N. Faust. (2010). Ethical dilemmas in education: Standing up for honesty and integrity [Review of the book *Ethical dilemmas in education: Standing up for honesty and integrity* by B.H. Johns, M.Z. McGrath, & S.R. Mathur]. *Journal of Moral Education*, 39(2), 243-248.
- Ruegger, D & King, E. W. (1992). A study of the effect of age and gender upon student business ethics. *Journal of Business Ethics*, 11 (3):179 - 186.
- Schminke, M., & Ambrose, M.L. (1997). Asymmetric Perceptions of Ethical Frameworks of Men and Women in Business and Nonbusiness Settings. *Journal of Business Ethics* 16, 719–729. <https://doi.org/10.1023/A:1017953626566>
- Sen, A. (1985). Well-being, agency and freedom. *Journal of Philosophy*, 82, 169-221.
- Sinnott-Armstrong, W. (2003). "Consequentialism", *The Stanford Encyclopedia of Philosophy* (Fall 2021 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2021/entries/consequentialism/>
- Stanovich, K. E. & West, R. F. (2000). Individual differences in reasoning: Implications for the rationality debate? *Behavioral and Brain Sciences* 23, 645–665.
- Stead, W. E., Worrell, D. L. & Stead J. G. (1990). 'An Integrative Model for Understanding and Managing Ethical Behavior in Business Organizations', *Journal of Business Ethics* 9(3), 223-242.
- Tessman, L. (2017). *When doing the right thing is impossible*. Oxford, New York: OUP
- Tirri, K. (1999). Teachers' perceptions of moral dilemmas at school. *Journal of Moral Education*, 28(1), 31-47.
- Tirri, K., & Husu, J. (2002). Care and responsibility in 'The best interest of the child': Relational voices of ethical dilemmas in teaching. *Teachers and teaching: Theory and practice*, 8(1), 65-80.
- Tobler, P., Kalis, A., & Kalenscher, T. (2009). The role of moral utility in decision making: An interdisciplinary framework. *Cognitive, affective & behavioral neuroscience*. 8. 390-401. 10.3758/CABN.8.4.390.
- Toffler, B. L. (1986). *Tough choices: Managers talk ethics*. New York: John Wiley and Sons.
- Tomasello M., & Vaish A. (2013). Origins of human cooperation and morality. *Annual Review of Psychology*, 64, 231-255.
- Wang, Y. (2019). Is data-driven decision making at odds with moral decision making? A critical review of school leaders' decision making in the era of school accountability. *Values and Ethics in Educational Administration*, 14(2), 1-9.
- Watson, G. (1990). "On the Primacy of Character", in Flanagan and Rorty, pp. 449–83, reprinted in Statman, 1997.
- Weiss, J.W. (2014), *Business Ethics, A Stakeholder and Issues Management Approach*, 6th edition, Barrett-Koehler Publishers, Oakland, CA.