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How Do Senior English Teachers Experience Global Englishes in Language Teaching? Narratives from Within

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Abstract

Extensive research on Global Englishes (GE) experiences has been investigated in response to the calls for using English as a global language and multicultural communication tool. However, previous studies were entirely concerned with higher education and language course teachers. Thus, to fill this lacuna, this current research dispensed the experiences of five senior English teachers dealing with GE in Islamic boarding school settings in Indonesia using a narrative inquiry. The five participants in this study were selected purposefully based on their teaching experience of more than 20 years. The data were gathered using individual in-depth interviews and analysed following Braun and Clarke's thematic analysis procedure. Results revealed that most participating teachers were unaware of the GE variations. Their inadequate knowledge of GE was seen in how they perceived issues of native-speaker ideology, the use of L1, the inclusion of Western culture, and the use of English textbooks in their classes. The study's findings suggest that raising GE awareness of English teachers is essential since the paradigm shift of English as a global language has received considerable and critical attention in academia. In addition, the findings demand GE awareness to be included in the secondary school English curriculum. Finally, the use of narrative inquiry in this study is also promising in revealing teachers' lived experiences personally and professionally.

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1. INTRODUCTION

In recent times, there has been a surge in studies on the roles of Global Englishes (GE), World Englishes (WE), and English as an International Language (EIL) in English language teaching. It is evident that globalisation is now massive, and English can connect people from different nations with different mother tongues for international and multicultural communication (Monfared, 2020). A recent report informs that approximately 1.5 billion people worldwide speak English as a native, second, or foreign language (Maganaka, 2023). Technically, English has been used in diverse ways by native and non-native speakers since it has extended its purpose. However, non-native English-speaking teachers and learners face several hurdles in using English as their communication tool, especially in countries such as Indonesia. Many English learners believe that British, American, and Australian English are the standards for good English (Widodo et al., 2020). These issues hinder EFL learners and highlight the importance of GE in language teaching and communication.

Rose and Galloway (2019) defined GE as a new sociolinguistics paradigm that responds to changes in English diversity and use. The concept of GE aims to embrace the barriers in the dynamics of English varieties, such as grammar rules, accents, pronunciations, and vocabulary usage (Rezaei et al., 2018). This means that language learners might rebel against native speakers. Much research has reported significant responses toward GE. For instance, Solmaz (2023) reported that most participants intended to adopt GE-oriented language teaching practices in the classrooms. Similarly, Jindapitak et al. (2022) found that participants' awareness of Global English variations positively influenced language learning and use. Thus, raising awareness of English varieties benefits both language learners and educators (Prabjandee & Fang, 2022).

Furthermore, the issue of English as a global language has become increasingly important in recent times, especially in non-English speaking countries (Rose et al., 2021). Much literature has been extensively conducted that focuses on the attitudes of educators and learners toward GE in ELT, particularly in higher education (see Boonsuk et al., 2021; Chen et al., 2023; Fang & Ren, 2018). However, there is limited research on the viewpoints of EFL teachers in religious institutions, especially research into these areas (Global English variations) in the Indonesian Islamic boarding school context is lacking. Islamic boarding schools, commonly known as *Pesantren* in Indonesia, present a distinctive educational context and provide a holistic approach to education. These schools combine religious education with secular subjects, often emphasising character development, values, and community. Besides, nowadays, these schools are also committed to academic rigour and integrating Arabic and English languages, Qur'anic studies, and Islamic history into their curriculum. Through the moment of visiting these Islamic boarding schools when conducting interviews, four Islamic boarding schools have made an English area policy for students and teachers, and one Islamic boarding school has just started to plan it. Farid and Lamb (2020) have reported that some scholars have shown considerable interest in investigating the English language context in religious institutions, such as Islamic schools. In addition, some Islamic boarding schools have also started implementing a system that uses English intensively in class (Latif, 2019). Farid and Lamb (2020) also explained that in Indonesian Islamic institutions, some stakeholders proposed learning English for future self-guidance, such as using it as a medium for *da'wah* and as a lingua franca for Muslims. These causal factors indicate that global perceptions of English varieties are becoming increasingly important in Islamic boarding schools. Therefore, further studies are necessary to extend the literature to respond to such conditions.

To the best of our understanding, recent research, starting from 2020, validates the limitations of GE studies (da Costa & Rose, 2024). Research related to students', teachers', and lecturers' perceptions has also attracted the attention of scholars (see Irham et al., 2021; Jindapitak

et al., 2022; Rajprasit, 2023). Despite such growing interest, however, several gaps in the literature are particularly noticeable: (1) studies of senior English teachers' views of English variations have attracted relatively scant research attention, (2) although most of the studies have been carried out in education sectors, it seems apparent that no studies have been conducted among Indonesian senior English teachers in Islamic boarding school sectors, and (3) although recent studies have investigated Global English variations quantitatively and qualitatively, the use of narrative inquiry as the research design to explore senior English teachers' perspectives and experiences with GE is nearly absent. Thus, the literature hints that further studies to inquire into the existence of GE among senior English teachers in Islamic institution settings are worth doing. In response to the gaps, we have identified two research questions to guide this study:

1. How do senior English teachers experience GE in the Islamic boarding school setting, seen from their past, present, and future narratives?
2. To what extent do senior English teachers' experiences of the GE concept influence their classroom teachings in the Islamic boarding school setting?

2. LITERATURE REVIEW

2.1 The Sources of Teachers' Experiences

Research on teachers' experiences related to any field of study has scrutinised deeply how its concepts have been developed. In this case, exploring senior English teachers' experiences in English varieties, GE is essential since it generates suitably formed thoughts, consciousness, and practices in the teaching procedure. Richards and Lockhart (1994) described a belief as a scheme drawn together based on individuals' experience and knowledge to reach their goals.

Technically, what teachers live through might be the fundamental source that can help them to see the phenomena happening deeply and generate pedagogical aspects. A case in this point is that language experiences have a crucial impact on one's language reception and production (Charatwattananich & Proces, 2024). Those experiences could shape individuals' behaviour in understanding particular issues. In addition, the language experiences also enabled the speakers to show some reactions when language users speak different accents and languages. Therefore, the varieties of English hold an essential role in global communication.

2.2 Global Englishes for Language Teaching

Global Englishes (GE) discussion in a pedagogical aspect has gained increasing attention in academia. The concept was first influenced by Kachru's (1985) three-concentric model of World Englishes. He identified three classifications in the use of English: inner circle (English is used as the first language), outer circle (English becomes the national or second language), and expanding circle (English is used as a foreign language), and has drawn attention to GE. Each circle has names of countries in terms of their English varieties, shown in Figure 1.

Figure 1 shows that the inner circle comprises the UK, Australia, New Zealand, Canada, and the USA. Singapore and Malaysia are included in the outer circle. Lastly, the expanding circle mentioned Indonesia, Japan, and China. The inner circle represents countries where English serves as the native or primary language of the majority of the population. These countries are considered the core of English language development and norm-providing regions (Melchers & Shaw, 2003). The outer circle has English as a second language and is often used in official communication, education, and governance due to historical ties, particularly colonialism. This circle reflects the norm-developing regions, where English has adapted to local contexts (Al-Mutairi, 2019). The expanding circle is where English is not a native or official language but is learned as a foreign language. In these regions, English is primarily used for international communication and access to global knowledge (Al-Mutairi, 2019). This circle represents norm-dependent regions, relying on standards established by inner-circle countries.

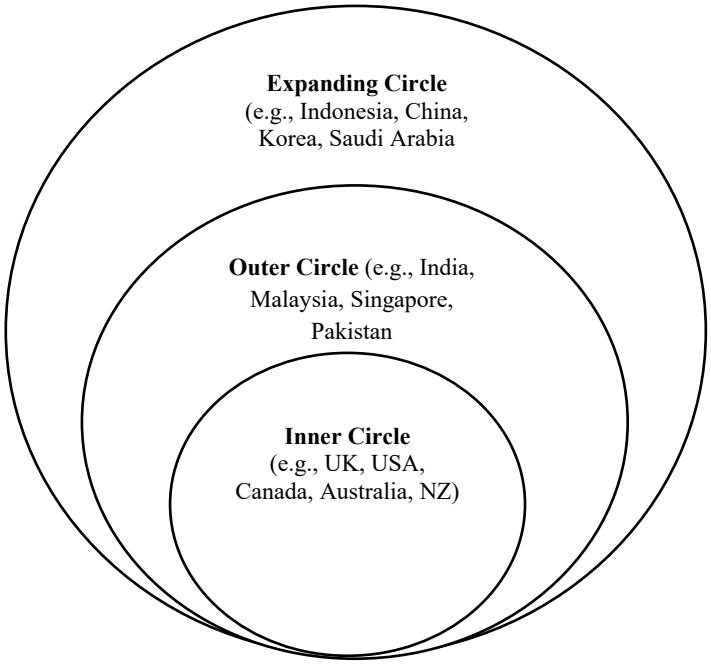

Figure 1. Three-concentric model of World Englishes (Kachru, 1985, p. 12).

2.3 Situating Previous Studies on GE in Indonesia

A body of literature discusses GE in the expanding circle of countries. However, studies focusing on such a concept in the schooling sector have received little attention. Moreover, the use of narrative inquiry in analysing students' and teachers' perceptions has not recently been the focus of existing research. For example, Irham (2022) studied Islamic higher education students facing the phenomenon of Englishes in ELT practices, and it was found that native speakerism becomes the superior concept for the students. Using lecturers in Islamic universities as the participants, Irham et al. (2021) demonstrated multifaceted findings; however, due to a lack of support from the institutions, the participants favoured native English norms.

Similarly, using English variations, Utomo (2023) investigated schools in North Kalimantan, Indonesia. The study found that students favoured American English only, although the teachers had already introduced some English variations. These pieces of evidence demonstrate that the dominance of inner circle English in the Indonesian English education sector still exists. In the context of pre-service teacher education in Indonesia, a study has been done by Ubaidillah (2018). The study employed a mixed-method approach to understand pre-service English teachers' beliefs toward teaching English as an International Language. Driven by a World English paradigm, the study revealed strongly held beliefs toward native speakerism, issues of globalisation, and the preference for hiring native English speaker teachers among the participants.

Despite the growth of research interest in English teachers' and pre-service teachers' experiences with English variations and GE for language teaching, far too little attention has been paid to senior English teachers in Indonesia. Still, fewer studies have been conducted in Islamic boarding school sectors. This gap is critical, as Islamic boarding schools represent a unique sociocultural context where English education intersects with religious values (Habiburrahim et al., 2022). Moreover, exploring senior teachers' perspectives can provide deeper insights into the challenges and opportunities of integrating GE into traditional curricula (Zein, 2017).

3. METHODS

3.1 Research Design

This study utilized narrative inquiry to investigate how senior English teachers in Indonesia experienced GE in their classrooms. Narrative inquiry was selected to gather in-depth stories from participants (Caine & Estefan, 2011), focusing on their experiences with GE, native speakerism, Western cultures, L1 use in English classrooms, and the implementation of international textbooks. Two reasons justify this choice: first, narrative inquiry is rarely used to explore GE in Indonesian Islamic boarding schools; and second, it is effective in understanding how individuals interpret their lived experiences (Clandinin & Connelly, 2000). This design is well-suited for examining the personal stories of senior English teachers and their perspectives on GE.

3.2 Context and Participants' Profiles

To meet the study's goals, we purposively recruited five senior English teachers (3 males and 2 females) from Islamic boarding schools in East Java, Indonesia. These schools use international curricula with materials from the US and UK and regularly invite native speakers as adjunct teachers. The participants, with teaching experience ranging from 21 to 23 years, were selected based on their extensive teaching backgrounds. Their schools were also chosen for their strong academic reputations, international programs, and bilingual environments. The participants' insights into GE in the context of teaching English as a foreign language in Islamic schools were crucial for this study.

Table 1. The participants of the present study.

Code	Gender	Age	Location	School type	Degree	Teaching experience	Additional notes
AR	Male	47	Malang, Indonesia	Male Islamic Boarding School	Bachelor's in English Language Education	23+ years	Coordinator of English teachers
BD	Male	43	Surabaya, Indonesia	Male Islamic Boarding School	Bachelor's in English Language Teaching	21 years	Known for being funny, disciplined, and proficient
RF	Male	42	Malang, Indonesia	Co-ed International Islamic Boarding School	Master's Degree	22 years	Known as an English enthusiast and innovative teacher
AS	Female	41	Batu, Indonesia	Female Islamic Boarding School	Bachelor's in English Literature, Master's in ELT	22 years	Began teaching after completing her Master's degree
AN	Female	42	Sidoarjo, Indonesia	Female Islamic Boarding School	Master's in English Literature	21+ years	Teaches 12 hours/week with 8 additional hours of duties

These participants were selected due to their extensive teaching experience, each having taught for more than 20 years. Additionally, the five Islamic boarding schools were chosen for their academic and non-academic achievements and international programs, which offered a rich context for exploring GE.

3.3 Data Collection

Data were collected through individual, in-depth interviews (Boyce & Neale, 2006), conducted face-to-face. Each interview lasted approximately 30-45 minutes and was recorded on

a mobile phone. To minimize language barriers, interviews were conducted in Bahasa Indonesia. Participants were encouraged to share their stories related to GE and its influence on their teaching. The interview questions, adapted from Ubaidillah, Sudarwati et al.'s (2023), included:

1. How do you perceive the Global Englishes phenomenon in your past, present, and future experiences?
2. How do you view the paradigm of native speakerism in English language teaching in Islamic boarding schools?
3. How often do you and your students use the L1 during English language teaching?
4. How do you introduce Western cultures into English language teaching in Islamic boarding schools?
5. What kind of English textbooks do you use in your class, and why?

Although these questions guided the interviews, participants were free to share their personal stories and experiences related to GE and how it shaped their teaching practices.

3.4 Issues of Data Transcription and Translation

Once all interviews were completed, the next step was transcription (Bailey, 2008). Transcription was facilitated by the shared language background (Bahasa Indonesia) and high-quality recordings. The transcripts were reviewed carefully to ensure accuracy, focusing on the participants' key narratives (Fitriarti, 2015). Following transcription, the interviews were translated from Indonesian into English, introducing another layer of interpretation (Bailey, 2008). To ensure accuracy, we acted as translators, relying on our fluency in both languages (Temple & Young, 2004).

3.5 Data Analysis and Ethical Consideration

Data were analysed using Braun and Clarke's (2014) six-step thematic analysis. First, we listened to the recordings multiple times before transcribing them. We then read the transcripts repeatedly to gain a deeper understanding. Next, we identified emerging codes and grouped them into rough themes, refining these themes based on the teachers' narratives. Notes were taken throughout the process to ensure bracketing, allowing us to identify patterns and themes in the data. Table 2 illustrates an example of the data analysis process.

Table 2. Sample of data analysis.

Data	Code	Sub-themes	Themes
'I know nothing about Global Englishes. I focused on speaking like a native speaker since I was a college student.'	Global Englishes	Lack of Global Englishes	Teachers' Awareness of Global Englishes
'Imitating a native speaker motivates me and influences my students' desire to learn English.'	Native Speakers	Preferring Native Speaker Accent	Native Speakerism Paradigm
'I can say almost a hundred percent use English in my class. I have to limit using Bahasa.'	The Mother Tongue	Limiting the Use of Mother Tongue	The Use of L1
'The religious institution is a barrier. Screening before sharing is something I always do here.'	Western Cultures	Screening the Western Cultures	The Overview of Western Cultures
'We only use textbooks from local publishers, just like other schools.'	English Textbooks	Using National English Textbooks	The Use of International Textbooks
'I know nothing about Global Englishes. I focused on speaking like a native speaker since I was a college student.'	Global Englishes	Lack of Global Englishes	Teachers' Awareness of Global Englishes

Our data analysis followed the flowchart presented by Ubaidillah et al.'s (2024), as shown in Figure 2.

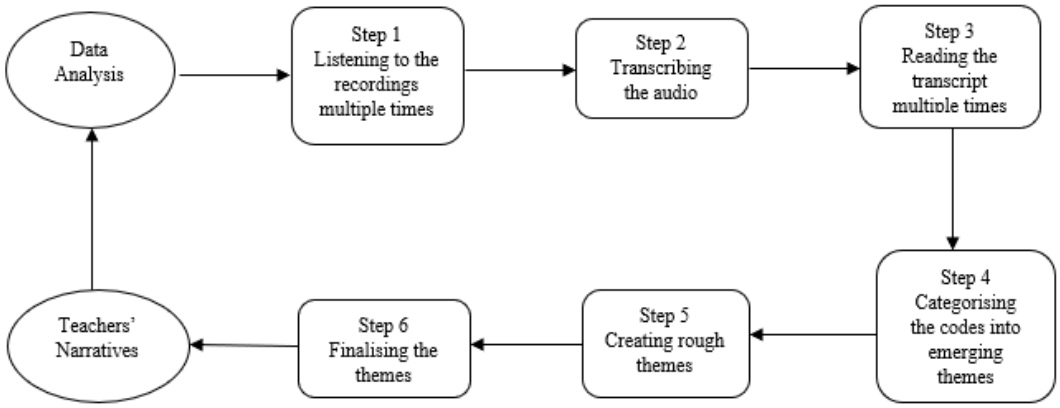

Figure 2. Data analysis flowchart (Ubaidillah et al., 2024, p. 849).

Ethical considerations were addressed by using pseudonyms for the participants. Prior to the interviews, we obtained academic recommendations and approvals from each institution's principal. Participants were provided with a consent form outlining the study's purposes, benefits, and outcomes, with the option to withdraw at any time. They signed the consent form, indicating their agreement to participate.

4. RESULTS

This study examined senior English teachers' perspectives on Global Englishes (GE) in their classroom teachings. The findings, derived from interview responses, highlighted five key themes: the teachers' views on GE, the native speaker paradigm, the use of L1, the overview of Western cultures, and the use of international handbooks. These themes addressed the two research questions: the first theme answered the first question, while the remaining four addressed the second.

4.1 Senior English Teachers' Experiences of GE in Islamic Boarding Schools: Past, Present, and Future Narratives

This part discusses how senior English teachers perceived the concept of GE in the setting of Islamic boarding schools in East Java, Indonesia. We made inquiries about senior English teachers' views of GE. It was fascinating to see how five participants shared their experiences in understanding the concept of GE. The first participant, AR, contended that the phenomenon of GE was something new to him. He had limited knowledge of what GE was. As a college student, he had known that English originated in English-speaking countries. This was portrayed in the narratives with AR. He shared that:

(1) So far, I lack knowledge of what Global Englishes is. Since I was a college student several decades ago, I learned English and just focused on speaking like a native speaker. What stereotypes people is that 'having good English can imitate how a native speaks, British or American'. Often, people judge us just because we pronounce incorrect ways based on their thoughts. (AR)

AN had a similar experience to AR. She had no idea of the GE concept and had never heard of it before. She looked stunned when asked about GE. She knew that only English had become an international language and asserted to her students that English would become the key factor for communication tools in the future. She shared in the interview:

(2) Wow…. It is the first time I heard [of] Global Englishes. I know nothing about what Global Englishes is. Learning English is essential for teachers and students as a communication tool. I only know that English is an international language. I always tell students that English is a vital tool in the globalisation era, as well as in the education and business sectors. English in the future can guide us to see the world. (AN)

Interestingly, AS had a slightly different experience in accepting the concept of GE. She hesitated in perceiving GE and thought that its concept was the same as the idea of English as an international language. Furthermore, she narrated that, besides being a communication tool, English in the future could support schools' internationalisation programs and enlarge students' chances to study abroad. In the interview, AS said that:

(3) … I only know English is an international language. Everyone uses it for any purpose, but now, I doubt what Global Englishes is. In my mind, learning English is used as a communication tool. For students, it could help them to create a chance to study abroad in the future. For schools, it can help to develop internationalisation programs and increase their rank and popularity. (AS)

On the other hand, although some senior teachers had an inadequate understanding of GE, our further interviews with RF and BD were intriguing. BD shared that he understood GE to some extent but not comprehensively. He only knew a little about the implementation of GE. Additionally, he opined that mimicking native English speakers was not crucial because the point of using English in communication was delivering one's utterances. BD conveyed that:

(4) … I just have a slight insight into what Global Englishes is. My little understanding is 'no matter what English we are using, American, British, Australian, Indian or Singaporean accents, but understand each other, it's Global Englishes. This means that we do not need to speak like Americans when we want to use English for communication. Just say what you want to say because the purpose of learning English is to upgrade our communication skills. (BD)

Among the researched participants, RF was likely the only one who understood GE comprehensively. He admitted that he had grasped the concept vividly several years ago when he was a college student. However, when he first learned English, he had been shaped to speak like a native speaker, which he felt was an overwhelming experience. While studying at the university, his conception of learning English shifted to the idea of GE, where English belongs to everyone:

(5) I have been aware of this belief since when I was a college student. My fundamental understanding of Global Englishes is to produce English as a communication tool. Long ago, I defined learning English as imitating or copying native speakers, which was hard. But now, we know that English is well-known as an international language and has spread widely worldwide. People come from numerous countries by producing their accents. Thus, we do not need to pronounce any English words like a native perfectly. (RF)

Overall, the senior English teachers in this study demonstrated varying levels of understanding of the concept of Global Englishes (GE). While some, like AR and AN, had limited knowledge of GE, others, such as RF, exhibited a more comprehensive understanding of its implications for English as a global communication tool.

4.2 The Influence of GE on Senior English Teachers' Classroom Practices in Islamic Boarding Schools

In this section, we narrate the second research question, which dealt with how far the senior English teachers' awareness of GE influenced the participants' teaching and learning processes in the classroom. Four key categories emerged: the native speaker paradigm, mother tongue use, Western culture inclusion, and international textbook implementation.

4.2.1 Native speakerism

Initially, we inquired about the participants' experiences, focusing on the inclusion of native speakerism during their teaching in the classroom. In the narratives, AR shared that the

hegemony of native speakerism highly influenced the students' and teachers' communication. He narrated that mimicking native speakers' accents was essential to learning English. He also recommended two options, British or American, in the class and provided several videos to help students improve their English skills by imitating a native speaker. This was depicted in interviews with AR:

(6) I think being able to imitate like a native is crucial in my class. The issue of 'native-speakerism' significantly influences my students in communication. The main purpose of learning English is to be like a native speaker as well as we can. I always offered my students two choices: British and American. They can imitate those two dialect models. So, in my class, I often give my students some videos or audio of those two examples, British and American. (AR)

Furthermore, BD asserted that the paradigm of native speakerism was irresistible. Although he was aware of the GE concept, his teaching of English evidenced that practicing American English in class was his preference. He shared in the interview:

(7) Automatically, the influence of native speakerism in the classroom can't be denied in the process of English language teaching. Although I know a little about Global Englishes, I still prefer using an American accent to teach English in the classroom. (BD)

Similar to BD, AN also experienced positive results from imitating a native speaker. Based on her personal experiences in responding to the native speaker paradigm, AN invited a native guest to have small talks. This benefited students by increasing their willingness to communicate using English and highlighted the motivational factor in learning English. In the interview, AN shared that:

(8) As far as I know, imitating a native has become a motivation for my students and me. This paradigm influences students' intention to learn English. We also collaborate with colleagues from another country to be our special guest speaker here. (AN)

Interestingly, AR added an explanation in the interview that to learn English more effectively, his school had built an extensive program for both students and teachers by inviting native speakers to teach them for about one semester. He shared that:

(9) … interestingly, my school has a special program which is to support the bilingual program. We invite a native speaker to train and teach teachers and students. This program usually lasts for around 5 to 6 months. In the beginning, this program was specialised for all teachers in this school. As seen, there was significant progress for the teachers, and then some students were included in this program. All students and teachers can speak English fluently using British or American accents. (AR)

The fourth participant, AS, also faced similar experiences. In the interview, she alleged that a lot of practice would make it perfect to speak like a native speaker, such as learning from movies. In her mind, American or British English was the best. In addition to this, to engage the learning environment, some native speakers attended the school to hold a special forum where students could practice English directly with them. Thus, many of her students liked to speak American or British English. AS recounted that:

(10) … the best English is American or British. People around me thought that our English was based on what we watched in the movie. The choice is American or British. In the class, I am trying hard to speak like a native, American. The students love talking like a native and we also have a program to invite some native speakers to have a small talk-show and give some materials in the class. (AS)

RF, however, experienced no circumstances in enacting the native speakerism paradigm in his classroom. He naturally encouraged his students to explore any varieties of English they were willing to use. He enjoyed teaching English without pushing his students to imitate inner-circle Englishes. He shared this in the interview:

(11) Most of my students love to speak like a native speaker. Their stereotype of learning English can speak like Americans. But I never force my students to speak like American or British; just let them any kind of English variations. I always support their practices using English and sometimes introduce them to the importance of Global Englishes since American or British is not always best for our goal in learning English, depending on our competence and how we bring it into real communication. (RF)

4.2.2 The use of mother tongue

Further analysis portrayed participants' lived experiences in using their first language (Bahasa Indonesia) during the teaching and learning process in the class. Fascinatingly, in the interview, four participants agreed not to use their mother tongue (Bahasa Indonesia) more during the English learning process. Only one participant, AN, used her mother tongue more as some of her students had difficulties understanding the lesson. Additionally, pushing her students to speak English every so often was not the best choice. She depicted this in the interview:

(12) At the beginning of the semester, my students and I often used English in class. But day by day, the use of English decreases. Many students had difficulties understanding the lesson. So, I can't force them. (AN)

Although four participants did not use Bahasa regularly, every participant had a diverse percentage of English usage in the classroom due to adjusting to students' proficiencies. For instance, AR revealed that using English and Bahasa Indonesia interchangeably during English class helped students understand the problematic lessons. His personal experience of helping students understand English lessons was seen as an appreciated effort as an English teacher. AR also shared that all teachers had to communicate using English around the school; opening and closing teaching practices were considered necessary. This evidence could help develop students' and teachers' language-speaking skills consciously or unconsciously. AR shared this in the interview:

(13) In this case, I preferred using English over my first language (Bahasa Indonesia). The reason is that, in this school, the stakeholders, teachers, and students are required to speak English in the school environment. In the class, it's also a must to open and close the process of teaching using English. One highlight is that I still use Bahasa Indonesia to help students understand the materials. Moreover, I use my first language more than English when I teach lower classes. I adjust the students' abilities. (AR)

Similar to AR, the next participant, AS, implemented mixed languages (English and Indonesian) in her lower class, but she had to use almost full English in her superior class. AS's experience in using languages interchangeably assisted English language learners with specialized teaching approaches. She said this in the interview:

(14) Due to learning English, we have to speak English. In the advanced class, almost ninety percent, of I speak English. However, for low and medium classes, I have to use Bahasa and English (mixed) to adjust students' competencies. (AS)

Interestingly, BD had a different experience because he had to strengthen and remind his students multiple times to create an English environment in the class. This effort increased his students' willingness to communicate using English. He said this in the interview:

(15) I force my students to speak English in the class. Unfortunately, I have to use Bahasa when students have difficulties understanding the material. If compared, it could be 70% in English and 30% in Bahasa. I got to push and push them to be an active English user. (BD)

Unlike BD, RF shared that his students' willingness to participate fully in English was high. Almost all his students spoke English well, and his school had successfully implemented an international curriculum. Thus, RF reduced the use of Bahasa. He explained these ideas in the interview.

(16) I can say almost a hundred percent. Since my school has already adopted an international curriculum, I have to limit using Bahasa (mother tongue). (RF)

4.2.3 The overview of Western culture

Next, this section conveyed the presence of English-speaking cultures in ELT practiced by the participants. In this context, all participants believed that they concurred and still preferred sharing home cultures rather than English-speaking countries. For instance, in the interview, AR shared in his narratives that he did not agree to give some cultural insights, such as Valentine's Day or Halloween Party, due to inappropriateness in religious institutions. However, he still introduced several cultural practices like managing time, mindset, and school life. He shared in the interview:

(17) For implementing Western cultures, I rarely give to the students since I have to filter where the cultures are appropriate for them. I prefer the local cultures of Indonesia. Maybe for Western cultures, I just share about the discipline of time, the way of thinking, healthy life tips, and the way of respect in academic fields and school living. The positive vibes of Western cultures that I think are suitable for students, I'll highly recommend and implement them to my students. But if the cultures such as fashion, Halloween, and Valentine's, I'll say no to my students. This is an Islamic boarding school, I said. The best suit is still local cultures. (AR)

In another conversation, AN struggled hard to share Western cultures due to a stumbling block. It was evident in AN's narratives that selecting suitable cultural insights for her students in the Islamic school was a must. She could not introduce Western cultures randomly. AN expressed in her narratives:

(18) The condition in a religious institution becomes my barrier. It is a little complicated to share Western cultures. Screening before sharing is what I always implement here. We never practice (Western cultures) in class immediately. Usually, I only share some cultures that, most likely, the students can implement in daily life such as having reading habits. (AN)

AS also encountered a problem like AN. AN realized she had no power to familiarize herself with Western cultures for her students. She understood that her role as an English teacher was regulated under Islamic school regulations. Thus, she introduced several insights like being autonomous learners, having time schedules, and adhering to strict hours. She shared in the interview that:

(19) I have no authority in this school. All English teachers in this school can't practice any social Western culture, like Halloween or Thanksgiving. Being a disciplined and autonomous learner, having professional working hours, and being open-minded are some examples that I can offer to my students. (AS)

The next participant, even though RF had shared his international program in the previous section, in the practice of the inclusion of English-speaking cultures, kept holding on to sharing his own local cultures. He emphasized that he needed to integrate both local and Western cultures into the Cambridge curriculum-based religious norms. He stated that:

(20) Even though my school has implemented an international curriculum, I can't share any kind of Western culture without restrictions. I have to adopt several local cultures and religious values to be integrated into the international Cambridge curriculum. Do you know why? Because this is an international Islamic-based institution. If I can handle it, we call it an international integrated curriculum. (RF)

Meanwhile, BD essentially experienced things similar to other participants in that home cultures gave more to the students. However, as a consideration, he changed Western culture to include Middle Eastern traditions. He shared these traditions because he wanted to introduce them to his students, who would have an international visiting program to one of the Middle Eastern countries. He shared this during the interview:

(21) Practically, local culture still dominates in the process of English language teaching in my classroom and I cannot share any Western cultures. Because I teach in an Islamic institution, I often share Middle Eastern cultures. The

students are going to have an Edu-tour at the end of the semester. At least they could adopt something new from another country. (BD)

4.2.4 The use of international handbooks

In the final part, we asked about the use of English textbooks implemented in the participants' institutions. At the end of the interview, AR mentioned that during his experience teaching English in an Islamic boarding school, he opted for English textbooks from local publishers. He thought materials published in English-speaking countries needed to be screened carefully because some lessons and chapters were inappropriate for the students. However, to encounter additional material and enlarge students' insights, AR browsed some sources on the internet. In the interview, AR shared that:

(22) … till this academic year, I always use English textbooks from local publishers. In my view of international curricula, I have to carefully check the materials since they are sometimes unsuitable for Islamic boarding school students. Thus, I think local textbooks and curricula are appropriate for them. However, as my additional program to develop students' skills, I sometimes use Google to import some sources and YouTube (native speakers) to train my students. (AR)

Like AR's experiences, three other participants (BD, AN, and AS) contended that they sourced locally published English textbooks and special English modules created by the English teachers. However, BD stated that the English module became the main source of his teaching experiences because he needed to develop more speaking skills. To illustrate, BD informed in his narratives:

(23) I use my own module to teach English and also from local publishers. The English team wrote the module for this school, and its purpose is to adapt students' competencies and learning goals. The main outcome of my class is to develop the students' speaking skills. However, the English textbook from a local publisher is still used, and it has become additional material. (BD)

AN also notified that English textbooks from the government and modules from the school were the main sources of teaching English. She needed to collaborate on those two sources so that her students could find something new and increase their curiosity in learning English. AN stated in the interview that:

(24) English textbooks that I use right now are issued by the government and local publishers. However, my school also has an ordinary English module that was compiled by the English team. If I only use the English textbooks from the government, the students will be bored studying in the class. Besides that, we haven't adopted any international English textbooks right now, but I don't some years later. (AN)

Different from BD and AN, AS preferred using the English module because she did not need to screen the materials when teaching; she could just go along with the chapters provided, as the module was compiled and assessed by the English team. She narrated that:

(25) … just textbooks from local publishers, it's the same as other schools. The difference, I use modules created by English teachers here as the main source. If I need international sources, download them from the internet. I preferred using the English module because I did not need to screen the materials, just followed the chapters in the books. (AS)

Lastly, what was intriguing in the final interview was that RF was the participant who had already implemented international English textbooks in the school. He said that the realization of international English textbooks and the Cambridge curriculum was based on the trust tenet and learning goals. Further, he opted for international handbooks to support his students who wanted to continue studying abroad after graduating from high school. In his narrative, RF recounted that:

(26) I have some handbooks from the international Cambridge curriculum and those books become the main sources for me and my students. Openly, compared with national English textbooks, it's different; target learning and

materials. Also, this special international curriculum contributes to preparing for study abroad for students in the future. (RF)

5. DISCUSSION

This narrative study explored two key issues: (1) senior English teachers' views of GE and (2) how their experiences with GE influenced their teaching in Islamic boarding schools in East Java, Indonesia. Interview findings revealed diverse perspectives on GE, with the impact of their encounters with Global English variations varying among participants and influencing their instructional methods accordingly.

5.1 Senior English Teachers' Awareness of GE: The Intersectionality of Past, Present, and Future Narratives

When inquiring about the participants, five senior English teachers, they encountered many-sided experiences in understanding the concept of Global English variations. In the interview, three participants (AR, AN, and AS) were unaware of the varieties of English in English language teaching in Islamic boarding schools. The participants' understanding of the Global English variations provides an attentive grabbing discussion. This evidence signals that the participants had no prior awareness of the GE concept; therefore, it is crucial to introduce various Englishes. Familiarising the plurality of Englishes in ELT is essential to help learners facing English complexities (Jindapitak et al., 2022). These findings were in line with Irham's (2022) research study that the participants preferred to choose native English and lacked Global Englishes' awareness. Another participant (BD) signalled a petite understanding of GE. He acknowledged that he only vaguely understood the term and failed to learn more. Due to his limited awareness, a native-oriented pedagogy educator controlled him in the process of teaching and learning in the classroom. This finding has echoed previous research (see Dhami, 2022; Monfared, 2020; Tarrayo et al., 2021; Ubaidillah, 2018) that the participants were also stereotyped with native speaker paradigms over GE norms.

Interestingly, only RF had an adequate idea of what GE is. He kept away from native-speaker pedagogy ideology and looked at English from a different angle. In other words, stereotyping spoken English using an inner circle did not fruitfully shape his consciousness of Global English variations. He realised that now, various English dialects are spoken worldwide, so he did not need to force his students and himself to mimic native English speaker accents. Many distinguished English variations originated around the world (Boonsuk et al., 2022). Grounded in the context of Indonesian Islamic boarding schools and a narrative inquiry lens, the participants in the current study demonstrated varying degrees of Global English variations awareness. This boundary echoes Dhami's (2023) research study, which revealed inconsistent practical research in GE. Moreover, language belief has a crucial role in shaping the value of language use (Liu et al., 2021) and influencing classroom teaching (Ubaidillah, Elfiyanto et al., 2023).

5.2 The Influence of GE Awareness in the Senior English Teachers' Classrooms

Concerning the extent to which participants' awareness of Global Englishes (GE) influences their English language teaching and learning, we focused on four themes: the native speaker paradigm, the use of the mother tongue, the inclusion of native-English-speaking cultures, and the implementation of English textbooks. Most participants (e.g., AR, AN, AS) had limited exposure to GE variations. Notably, participants' prior awareness significantly influenced their teaching models. Three senior English teachers (AR, AN, and AS), due to their lack of GE knowledge, adhered to the native speaker paradigm and displayed a native-speaker ideology in their teaching. This finding aligns with Fang's (2018) observation that native-speakerism remains deeply embedded in English language teaching.

Participants also shared that their schools hosted programs involving native speakers to train teachers and students in inner-circle Englishes (e.g., British or American). These programs prioritized native-like fluency, emphasizing physical traits associated with native speakers (Boonsuk, Wasoh, & Fang, 2023) and perpetuating the belief that native speakers are better teachers (Lu & Buripakdi, 2022). Students and teachers were perceived as proficient English speakers only if they achieved native-like fluency. Similar findings have been reported in Bangladesh (Dhami, 2022) and Iran, where 90% of participants favoured native English varieties, particularly American English (Manzouri et al., 2024).

Although BD was somewhat aware of GE, he continued to prioritize the 'inner-circle' model in his classroom. This contrasts with RF, who rejected native-speakerism and encouraged students to use various Englishes, emphasizing that mimicking native English did not guarantee learning success. RF's approach aligns with the GE paradigm, which views English as no longer exclusive to native speakers (Fang, 2018) and challenges myths about the superiority of native speakers as educators (Boonsuk, Wasoh, & Waelateh, 2023; Renandya et al., 2023; McKay, 2018).

Regarding the use of the mother tongue, participants generally preferred English over Bahasa Indonesia in their classrooms. However, AR, AS, and BD occasionally used L1 to ensure students' understanding and clarify difficult concepts, reflecting findings by Luitel et al. (2023), who noted L1's role in bridging learning for students with limited English proficiency. Meanwhile, RF exclusively used English due to his students' high proficiency and the implementation of an internationally based curriculum. Despite a preference for English instruction, Renandya et al. (2023) argue that avoiding L1 entirely may hinder achieving native-like fluency.

Interestingly, despite favouring native-speakerism, the participants recognized the importance of incorporating local cultures and contexts in teaching materials. While they screened Western cultural content before sharing it, they prioritized local norms, values, and religious principles, especially in Islamic institutions, to build identity and national pride (Darmayenti et al., 2021). However, participants occasionally included aspects of Western cultures, such as mindset, discipline, and professionalism, as supplementary content (e.g., AR and AS).

Lastly, participants predominantly used English textbooks from national publishers (e.g., AR, AN, AS, BD), supplemented with handouts and course modules to achieve learning objectives, as noted by Renandya et al. (2023). RF, however, relied on internationally published materials, such as Cambridge International textbooks, due to their readiness and alignment with institutional goals. This practice mirrors Dewi's (2017) findings, highlighting practical considerations over an inherent preference for native varieties. The preference for inner-circle textbooks, however, may indicate limited critical language awareness and cross-cultural communication from a GE perspective (Fang, 2018). In brief, the participants demonstrated varying degrees of awareness and practice regarding GE, reflecting the complexity of balancing native-speakerism, local culture, and global perspectives in English language teaching.

6. CONCLUSION

This study used narrative inquiry to explore senior English teachers' experiences with Global Englishes (GE) in Islamic boarding schools. The findings revealed that most participants lacked a comprehensive understanding of GE, with only one teacher demonstrating full awareness of GE variations. The majority favoured native-speaker ideology, incorporated local cultures, controlled the use of the mother tongue, and relied on local teaching materials, though monolingualism was not practiced in their classrooms. In contrast, one teacher embraced GE fully, using English exclusively as the language of instruction and implementing the international Cambridge curriculum. Notably, all participants preferred integrating local cultures over native-English-speaking cultures. This study reveals the complexities of teachers' narratives and practices regarding GE in this specific educational context.

A limitation of this study is its focus on a small sample of five senior English teachers from Islamic boarding schools in Indonesia, which may not fully capture the diverse perspectives of English teachers across other educational settings or regions. Additionally, the participants' long teaching experience might not represent the views of novice teachers or those in non-religious institutions. Future research could expand the scope by including teachers from various educational contexts, different levels of teaching experience, and broader geographical areas. Moreover, longitudinal studies examining the impact of GE training programs on teachers' awareness and classroom practices would provide valuable insights for curriculum development and professional training initiatives.

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