CURRENT PERSPECTIVES IN SOCIAL AND BEHAVIORAL SCIENCES

Many studies of teacher motivation have been conducted in different contexts over time. However, until fairly recently there has not been a reliable measure available to allow comparisons and prediction of important outcomes over time. This has resulted in an abundance of findings which cannot be directly compared or synthesised. The FIT-Choice framework offers the opportunity to examine motivations across settings. The studies from 12 different countries in this book suggest that people who choose teaching as a career are motivated by a complex interaction of factors embedded within communities and cultural expectations, and seem generally to embrace a desire to undertake meaningful work that makes for a better society. Unlike some careers, where rewards are in the form of salary and status, these factors generally were not strong drivers for people who want to become teachers. They want to socially contribute and believe they have the ability to teach.

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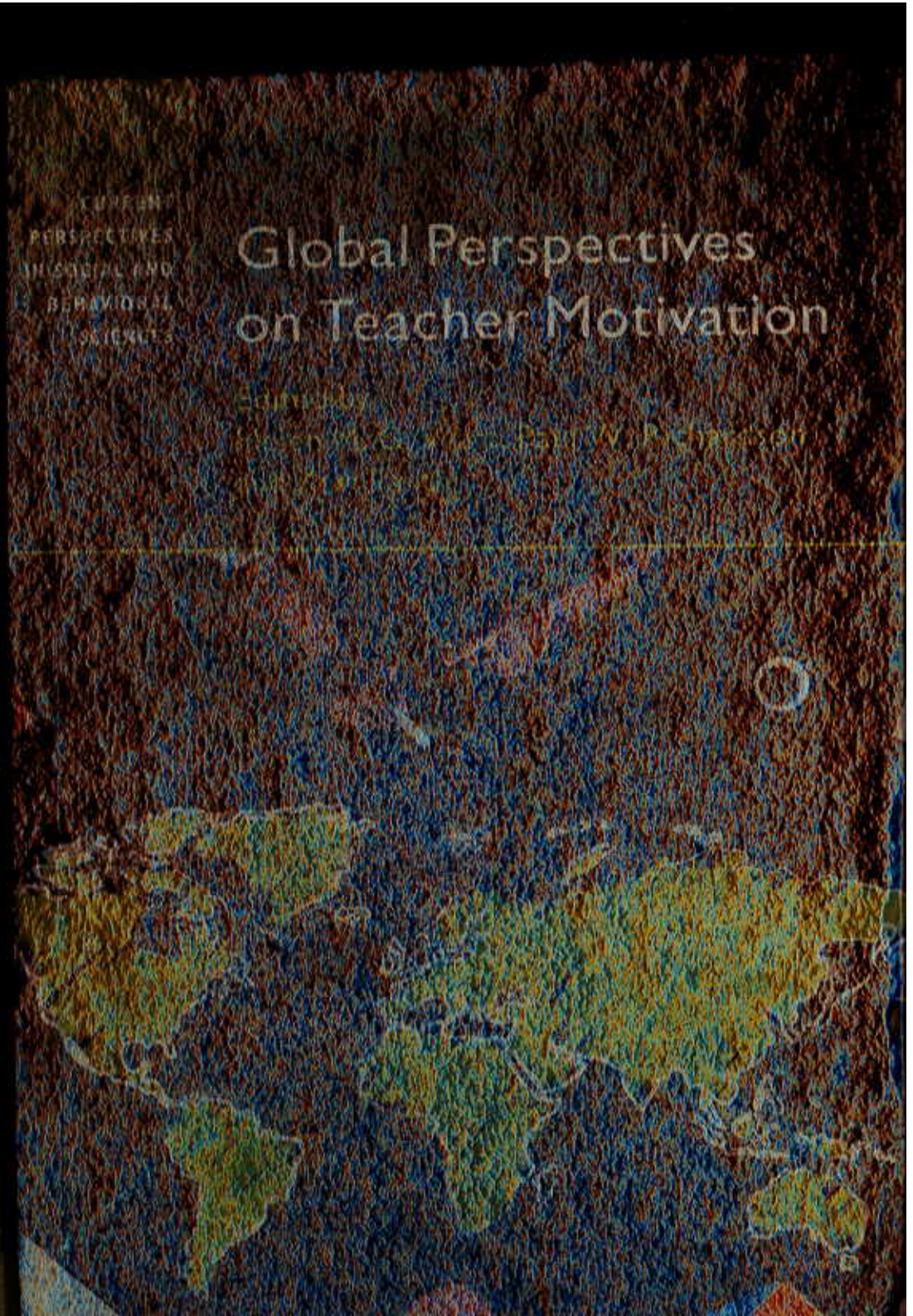

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GLOBAL PERSPECTIVES ON TEACHER MOTIVATION

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To gladly learn,

And gladly teach.

– With acknowledgement to Chaucer

Contents

List of Figures *page* ix
List of Tables xi
List of Boxes xiv
List of Contributors xv

1 Why Teach? How Teachers' Motivations Matter around the World 1
Helen M. G. Watt, Paul W. Richardson and Kari Smith

2 Career Motivations of Student Teachers in the Republic of Ireland: Continuity and Change during Educational Reform and 'Boom to Bust' Economic Times 22
Manuela Heinz, Elaine Keane and Conor Foley

3 Why Teach? Antecedents and Consequences in Spain 55
Gloria Gratacós, Ernesto López-Gómez, Guiomar Nocito and Santiago Sastre

4 Factors Motivating Students to Become Secondary School Teachers: Evidence from Norway 95
Christian Brandmo and Katrine Nesje

5 The Motivational Basis of Classroom Management Practices and Beliefs of Swiss Vocational Teachers 126
Jean-Louis Berger, Céline Girardet, Cynthia Vaudroz and Carmela Aprea

6 Motivations That Affect Professional Knowledge in Germany and Austria 162
Johannes König and Martin Rothland

7 Teaching Motivations and Perceptions during the First Year of Teacher Education in Estonia 189
Merle Taimalu, Piret Luik and Karin Täht

8 How Personality Dimensions and Motivation to Teach Shape the Learning Achievement Goals of Croatian Future Teachers 220
Iris Marušić, Ivana Jugović and Tea Pavin Ivanec

9 Exploring the Relationships between Prospective Turkish Teachers' Hopes, Motivations and Professional Plans 248
Altay Eren and Amanda Yeşilbursa

10 Motivations and Aspirations of Teacher Education Students in Indonesia 297
Anne Suryani

11 Teacher Motivation and Professional Commitment in the United States: The Role of Motivations for Teaching, Teacher Self-Efficacy and Sense of Professional Responsibility 322
Fani Lauermann, Stuart A. Karabenick, Robert Carpenter and Colleen Kuusinen

12 Divided by Discipline? Contrasting Motivations, Perceptions and Background Characteristics of Beginning Australian English and Mathematics Teachers 349
Helen M. G. Watt, Paul W. Richardson and Zoe A. Morris

13 Why Choose Teaching, and Does It Matter? 377
Ruth Butler

Index 389

Figures

1.1 FIT-Choice empirically validated theoretical model *page 6*
2.1 Overview of the Irish education system 26
2.2 Overview of pathways into teaching in Ireland 28
2.3 Mean scores for FIT-Choice factors: comparison of 2006 and 2013 samples 36
3.1 Pathways for access to the university in the Spanish education system 57
5.1 Outline of the Swiss education system 128
5.2 Standardised structural models for reported classroom management practices 149
5.3 Standardised structural model for beliefs in promoting extrinsic motivation 150
6.1 General structure and core elements of initial teacher education in Germany 165
6.2 First-year preservice teacher cohorts' teaching motivations in Germany (DEU), Austria (AUT) and Switzerland (CHE): means and 95% CI (König et al. 2013) 170
6.3 First-year preservice teacher cohorts' perceptions about teaching in Germany (DEU), Austria (AUT) and Switzerland (CHE): means and 95% CI (König et al. 2013) 170
6.4 Dimensions and topics covered in the TEDS-M test of GPK (König et al. 2011) 172
6.5 Test design matrix (König et al. 2011) 173
6.6 Modelling latent intercorrelations between teaching motivations and GPK at two timepoints 174
6.7 Modelling the effects of teaching motivations on the change of GPK between two timepoints 174
7.1 Estonian school system 196
7.2 Estonian teacher education: one option to become a teacher through bachelor and/or master studies 198
7.3 CFA model for the FIT-Choice scale motivation factors 206

CHAPTER 10

Motivations and Aspirations of Teacher Education Students in Indonesia

Anne Suryani

Abstract

Indonesian teachers earn low salaries compared with the national income (Jalal et al., 2009) – much less than other professionals such as engineers, accountants, lawyers, medical doctors, and much less than teachers in neighbouring countries (OECD, 2012). The main question in this study was: What attracts students to enter teacher education in this context? This chapter examines findings from a study investigating 802 Indonesian students' motivations for entering into teacher education, their perceptions about the teaching profession and career aspirations. The study is founded on the Factors Influencing Teaching Choice framework which has been applied in diverse cultural settings, and includes additional culturally specific motivation factors of religion, the possibility of having a second job, affordable tuition fee for teacher education, less competitive entrance, and less time for degree completion relative to other university degrees. The findings revealed that religion was an important influence in Indonesia among future teachers; *religious influences* were rated higher than other motivations except for *make social contribution, prior teaching and learning experiences, work with children/adolescents* and *intrinsic value.*

Keywords: teacher education students, Indonesia, teaching career choice, religious influences, second job.

10.1 Introduction

Indonesia is an archipelago of over 17,500 islands located between the Indian and Pacific oceans. It is a very diverse country with more than 300

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ethnic groups and 722 languages (Britannica Academic Edition n.d.). It is the fourth-largest country in the world, with a population of 237 million, of whom 28.2% are aged below fourteen years (Statistics Indonesia (Badan Pusat Statistik) 2010a). Although the Republic of Indonesia is a secular state, religious education is important, and religion is a compulsory subject from primary through to tertiary study. In daily life, people are expected to participate in group worship and to be affiliated with a religious institution. There are six religions acknowledged by the state: Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism. The majority of the population is Muslim (87.18%), then Protestant (6.96%), Catholic (2.91%), Hindu (1.69%), Buddhist (0.72%) and others (0.54%) (Statistics Indonesia (Badan Pusat Statistik) 2010b).

Education is positioned as one of the main pillars for supporting economic growth, improving national competitiveness, decreasing poverty, strengthening democracy and creating citizens whose moral values align with those of the dominant majority (Ministry of Education and Culture (MoEC) 2013). The government of Indonesia has been focusing on improving the quality of education, making it central to the government's human resources development policy. The quality of the teaching workforce is critical to improving educational outcomes.

Indonesia is different from Western countries in terms of culture, and there has been little nationwide research conducted on teachers. This chapter examines the first study conducted in Indonesia using the Factors Influencing Teaching Choice (FIT-Choice) scale (Richardson & Watt 2006; Watt & Richardson 2007), which was designed to measure teacher career choice motivations. Culturally specific factors particular to the Indonesian setting were integrated in the original theoretical framework. This chapter begins with a brief description of the Indonesian education system, teacher education and teachers' status and salary, followed by teacher recruitment and employment processes. The chapter then discusses the findings of this study and implications for policy and practice.

10.2 The Indonesian Education System

The Indonesian government sees education as a priority and has embarked on an ambitious plan to improve the quality of education by allocating 20% of annual national funds to the development of the education sector. National programmes that have been funded include the School

Operational Assistance Programme for primary and secondary schools, the Operational Assistance for State Universities Programme and scholarships for students with low socio-economic status backgrounds. In 2013, the government implemented the Twelve-Year Compulsory Education Programme and a new curriculum, requiring all students to complete primary, junior secondary and senior secondary education. Despite this policy change, there is no shortage of teachers (Organisation for Economic Co-operation and Development (OECD) and Asian Development Bank (ADB) 2015).

There are different types of schools in Indonesia. Public and private schools follow the national curriculum and are managed by the Ministry of Education and Culture; Islamic schools (*Madrasah*) emphasise Islamic education and are under the jurisdiction of the Ministry of Religious Affairs. Most students are enrolled in the public and private schools. In 2010–11, only 10.1% of the total population of primary school students was enrolled in *Madrasah* (MoEC 2013). Public schools are run by the government and private schools by private educational institutions. Private schools can be non-religious, religious or religious with an adherence to a particular curriculum. Non-religious schools can follow the international curriculum, such as the International Baccalaureate (IB) and Cambridge International Examinations (CIE), or the national curriculum, with either English or Bahasa Indonesia as the language of instruction. Religious schools are affiliated with a particular religion but teach the national curriculum. Schools in the third category combine religion and a particular curriculum; these include Christian international schools and Islamic national-plus schools. The private schools that name themselves as 'national-plus schools' go beyond the national curriculum and often use English as the medium of instruction, but they do not have the same standards as international schools and do not follow an international curriculum (Table 10.1). Public schools comprise 80% of all primary schools. However, less than half the junior secondary schools are public (MoEC 2013; OECD and ADB 2015).

There are two types of senior secondary schools: the regular secondary schools that prepare graduates to enter university/college and vocational schools. Students from lower socio-economic status tend to choose vocational schools, with plans to enter the workforce immediately following completion of their studies. There are different trends for vocational schools based on subjects and following gender stereotypes; for example, vocational schools with courses such as automotive mechanics and technology tend to be popular among male students, whereas vocational

Table 10.1 *The Indonesian educational system*

Phase	Ages	School types

Primary education (grades 1–6)	7–12 years	Primary school (*Sekolah dasar*)
		• Public
		• Private
		• Non-religious
		  • International curriculum
		  • National curriculum + English
		  • National curriculum
		• Religious
		  • Islamic
		  • Protestant
		  • Catholic
		  • Buddhist
		  • Hindu
		• Other (e.g. Christian international school, Buddhist international school)
		• Islamic primary school (*Madrasah ibtidaiyah*)
		  • Public
		  • Private
		• Home-schooling equivalent to an 'A certificate' (*Paket A*)

Junior secondary education (grades 7–9)	13–15 years	Junior secondary school (*Sekolah menengah pertama*) Islamic junior secondary school (*Madrasah tsanawiyah*) Home-schooling equivalent to a 'B certificate' (*Paket B*)
Senior secondary education (grades 10–12)	16–18 years	University preparation • Senior secondary school (*Sekolah menengah atas*) • Islamic senior secondary school (*Madrasah aliyah*) Vocational education • Vocational school (*Sekolah menengah kejuruan*) • Islamic vocational school (*Madrasah aliyah kejuruan*) Home-schooling equivalent to 'C certificate' (*Paket C*)
Tertiary education	≥18 years	Academy (1-, 2-, 3-year diplomas), or Polytechnic (diploma in sciences), or University, or Institute (subject-specific, such as business or engineering)

schools offering courses such as cookery and fashion design are more favoured by female students.

After undertaking three years at junior secondary and another three years at senior secondary school, graduates have several options, one of which is to go to college (also known as 'academies' or 'polytechnics') to undertake a one-, two- or three-year diploma programme. Graduates of three-year diploma courses receive a 'middle expert' title (*ahli madya*); one- or two-year diplomas do not lead to an academic title. A further option is to undertake a bachelor's degree at a university or institute.

Senior secondary graduates, particularly from low-income backgrounds, may face difficulties in pursuing university studies due to the limited number of competitive scholarships available for undergraduate study. However, in 2010, the government, through the Directorate General of Higher Education, launched an initiative to assist high-achieving undergraduate students who are struggling to finance their studies by providing scholarships. In 2012 there were nearly 3,800 higher-education institutions with 5.4 million students, with one-third of students enrolled in public institutions. The majority of institutions (96.3%) were private, with the rest being public (MoEC 2013). Tuition fees at public universities tend to be lower than at private universities, with a relatively small number of enrolments at public universities as they are more competitive.

Indonesia, like many other countries, is experiencing widespread and significant changes in relation to young people who are now spending more time in formal education or what Naafs and White (2012, p. 5) call 'prolongation'. The United Nations defines 'youth' as people in the age range fifteen to twenty-four, whilst Indonesian law (UU No. 40/2009, article 1.1) defines 'youth' as between sixteen and thirty years. The different categorisations should be taken into account when looking at national statistics, for example, youth unemployment rates. As a consequence of these factors, marriage and workforce entry are postponed. A survey of 3,500 young people in Indonesia (Parker & Nilan 2013) showed that these young people value schooling and education for three main reasons: to gain knowledge, as an opportunity to socialise with friends and to enhance opportunities for employment.

Indonesian youth are recognised as less individualistic than youth in Western countries (Parker & Nilan 2013), deeply religious and engaged with the latest technologies. As it is difficult for senior secondary and university graduates to secure formal employment, families play an

important role in supporting young people financially even into their mid-twenties. It is also common for university graduates to start working on a casual basis once they complete their studies. For example, teacher education graduates often work as casual teachers (*guru honor*) and are paid at an hourly rate. This can be due to limited and competitive full-time employment. Over the last couple of years, there have been changes in the career preferences of youth. In the past, senior secondary graduates chose to work in public-service or government jobs, but nowadays they prefer to work in the private sector (Parker & Nilan 2013, p. 168). This change may be attributed to the availability of employment opportunities in the private sector rather than in the public sector. Furthermore, a strong commitment to religious faith and plans for a future family are highly influential in career choices (Nilan et al. 2011).

10.3 Teacher Education in Indonesia

In an effort to improve teacher quality, the Indonesian government announced the Law on Teachers and Lecturers in 2005. All Indonesian teachers were required to complete a minimum academic qualification of a four-year post-secondary education or a bachelor's degree, followed by one or two semesters of postgraduate professional teacher education, and to successfully complete a certification test (MoEC 2013). This certification is officially recognised and assesses teachers' competence in subject-matter knowledge and teaching methodology, as well as ensures that they have accomplished the standard set by education authorities (Chang et. al. 2014). Teachers can attain this certification either through an assessment of a portfolio of past experiences and training or hours of additional training and competency testing. There is an overall passing rate of 95% (Chang et. al. 2014).

With thirty-two state and 342 private teacher education institutions in Indonesia, the context of teacher education is different to teacher education programmes in many other countries in terms of the selection process, variety of programmes and cost of tuition. In Indonesia, there are no strict selection or screening processes for teacher education candidates. Teacher education institutions have different enrolment criteria, entrance tests and number of students accepted into their programmes, particularly between public and private universities. Since the announcement of the Teacher Law in 2005, the number of candidates has increased in both public and private universities from

200,000 students in 2005 to more than 1 million students in 2010 (Chang et. al. 2014).

Since the number of teacher candidates is greater than the demand for teachers, it is estimated that approximately only half of all teacher education graduates enter the teaching workforce (World Bank 2010). In anticipation of a possible oversupply of newly graduated teachers, in 2013, policy-makers within the government set an annual quota of 40,000 teacher candidates to enrol at both private and state universities in the hope that the number of student teachers admitted each year will match the number of teachers expected to retire within four years, thus limiting the oversupply of teachers (Chang et al. 2014).

10.4 Teachers' Social Status and Salary

There are over 2.7 million teachers in Indonesia with a large variation in qualifications, competence and commitment. This includes teachers in early childhood (275,099), primary (1,550,276), junior secondary (513,831), senior secondary (264,512) and vocational secondary (175,656) schools, excluding special education (MoEC 2013). The oversupply of teachers, particularly in cities, and limitations on government funding have resulted in low teacher salaries (Jalal et al. 2009). A World Bank survey in 2008 reported that most schools in urban areas were oversupplied, whilst there were teacher shortages in remote areas (World Bank 2010). As there are various types of primary and secondary schools in the cities, more teaching opportunities are available there than in remote areas because remote areas are less attractive due to inadequate facilities and infrastructure. It is expected that the conditions of Indonesian teachers will improve in the coming years as the government allocates one-fifth of the national budget every year to the development of the national education system. Teachers with certification receive professional and functional allowances in addition to their basic salaries, and those teaching in remote areas receive another special allowance.

Indonesia is a multi-ethnic, regionally differentiated country. In regions where Javanese culture is dominant, as in major cities such as Jakarta and Yogyakarta, teachers have high social status and are seen as role models in society. As 'gurus', teachers are perceived to be wiser than other members of society, are accorded a high level of respect and are expected to share their knowledge and wisdom. It is common for teachers to be perceived as responsible for students' success or otherwise in school. Thus, they are often blamed by parents for students' failures in

high-stakes national examinations. The mass media frequently portray teachers as being modest, wise but living in simple circumstances as a result of their low salaries. This creates an image of teaching as an unattractive profession for young people who are seeking high salaries, status and prestige.

10.5 Teacher Recruitment and Employment

Teacher recruitment varies by position and job status, with three groups of teachers seen in Indonesia: part-time teachers, full-time civil servants and full-time private teachers. Part-time teachers are recruited by public or private schools based on the subject needed. Most teachers start in a part-time position and then move to a full-time position in public or private schools. The length of time spent in a part-time position may vary depending on the capabilities of the teacher and the vacancies for full-time employment. Part-time teachers usually earn a very low salary that is based on the number of teaching hours, sometimes without a basic salary and health insurance. They remain in these positions in the hope of gaining sufficient work experience to allow them to be recruited as permanent teachers in the schools where they are employed.

The second group consists of civil-servant teachers who are recruited by the government and are mostly employed in public schools. Recruitment is conducted centrally by the national government and is responsive to the number of positions available as a result of retirements or the need for subject-specialist teachers. However, under the current decentralisation laws, the district government is responsible for employing all public school teachers except those in *Madrasah* schools, who are employed by the Ministry of Religious Affairs. This includes all civil-servant teachers who were previously employed by the central government (Jalal et al. 2009).

Being a civil-servant teacher means receiving a lifelong monthly salary and a pension for life after retirement. These teachers' tasks and responsibilities are prescribed in Law Number 14 (2005) and include planning, executing and evaluating teaching processes; providing academic consultancy and training; and performing administrative work. They work a minimum of twenty-four and a maximum of forty period-hours per week. One 'period-hour' is defined as the period of teaching, which varies between thirty-five minutes (primary school), forty minutes (junior high school) and forty-five minutes (senior high school).

The third group includes full-time private teachers recruited and employed by private educational institutions or private schools. Recruitment by reputable private schools in cities is highly competitive, requiring applicants to pass a series of tests and interviews. Their duties and responsibilities are similar to those of civil-servant teachers following the national law, but their salaries are based on private school management processes and policies, which vary considerably. Some private schools in large cities are wealthy and provide high salaries, health insurance and discounted school fees for the children of teachers at the school; others in small cities and rural areas are poorer with limited resources and facilities, as well as lower salaries. Private school teachers are employed on contracts or permanently employed depending on institutional policy.

The conditions of teacher employment can vary considerably. In 2010, statistics showed that 51.81% of teachers were civil servants, and the others were either contract teachers at public schools or school-hired teachers mostly based in private schools (Ministry of National Education 2010). Generally, contract teachers are employed on a short-term basis, either by the school or by the district government to fulfil a demand for teachers in particular domains. Contract teachers do not receive a pension or government incentives, nor do they have high job security. Consequently, they often teach in more than one school or have non-teaching jobs to supplement their income from teaching.

Teachers at public schools can be government employees with a civil-servant status or contract teachers. Since 2001, civil-servant teachers have become employees of district governments, receiving a basic salary from the national government together with financial incentives from the district. Wealthier districts, such as Jakarta, often offer higher incentives to teachers that take account of the higher cost of living in those regions. Although teachers may move to wealthier areas, there are bureaucratic requirements that make it difficult for civil servants to change their employment status from one district to another (Suryadarma et al. 2006). Most teachers prefer to be civil servants because of the high level of job security.

As a considerable number of teachers have a contract status characterised by a low level of job security and a lower salary compared to other professions, they may have a second job to fulfil their basic monetary needs. This phenomenon is widely discussed in the Indonesian mass media, although not officially recorded. Researchers have argued that teachers moonlight (second job) for monetary reasons (Parham 2006;

Wisniewski & Kleine 1984) and have observed that a second job may affect the quality of teaching work, but different views have been put forward regarding the influence of teaching salaries on whether teachers take second jobs. A nationwide survey among teachers in the United States, a very different context from Indonesia, revealed that teaching salary had little influence on moonlighting, and the teachers surveyed reported that even if their teaching salary was increased, they were unlikely to dedicate more of their time to teaching (Ballou 1995). Other researchers have found that a number of teacher moonlighters were happy and intended to stay in the teaching profession and, at the same time, were unlikely to quit moonlighting (Raffel & Groff 1990). Further, teachers with advanced degrees are more likely to moonlight (Winters 2010). Perhaps because the income received from a second or third job is paid in cash and not taxed, there are no statistics available regarding the number of teachers with second jobs in Indonesia.

A study in the Indonesian context found that the absentee rate for public primary teachers in Indonesia was 19%; highly educated teachers had higher absentee rates, probably because of having better opportunities to obtain jobs outside of teaching (Usman et al. 2007). However, taking extra jobs outside of teaching was not the only reason for being absent; there were other reasons, such as being sick, arriving late, leaving school early, and being absent without permission. Exploring student teachers' intentions to undertake second jobs is beneficial as this may be related to their decision to become a teacher and may affect their longer-term career plans.

10.6 The FIT-Choice Study in the Indonesian Context

In this study, factors were added to the FIT-Choice framework (Suryani, Watt & Richardson 2016) to include culturally relevant dimensions. In total, five motivations ('second job', 'religious influences', 'tuition fee for teacher education', 'admission into teacher education' and 'time for teacher education studies') and one perception ('media dissuasion') factors were added for this study.

'Second job' was added as a motivation factor given that the possibility of teachers having a second job is high in the Indonesian context. Although Indonesia is officially secular, it is the largest Muslim country in the world, and religion features on the citizenship identity card of every citizen. For this reason, 'religious influences' motivation was

added to assess the influence of religious affiliation and beliefs on career choice.

A lower tuition fee is a distinctive aspect of teacher education in Indonesia. The entrance test for teacher education is less competitive, and student teachers can have informal teaching jobs during their study as private tutors. Also, because the teaching practicum is compulsory in the teacher education curriculum, teacher education students will therefore already have had some work experience during their study. Thus, it may be easier to find a teaching job following graduation than it would be to find a job after qualifying in other fields. Therefore, 'tuition fee', 'admission' and 'time spent' for teacher education studies were included.

The construct of 'career progression prospects' was adopted from the Motivations for Career Choice (MCC) scale (Watt & Richardson 2006) to assess whether students chose teaching because it offered a clear career pathway and good promotion prospects or not. Later, 'career progression prospects' was combined with 'job security' based on high correlations in a confirmatory factor analysis (CFA) (Suryani, Watt & Richardson 2016).

One perception factor was added: 'media dissuasion'. Similar to the concept of social dissuasion as in the original FIT-Choice framework (Watt & Richardson 2007), 'media dissuasion' was defined as influences from the mass media to not choose teaching as a career because it is seen as a humble profession. The extended FIT-Choice scale consists of sixteen motivation factors, six perceptions of teaching factors and one career satisfaction factor. It was back-translated in Bahasa Indonesia and has been validated in the Indonesian context (for details of construct validity and reliability, see Suryani, Watt & Richardson 2016).

10.7 Who Decides to Become Teachers and Why?

There were 802 fourth-year undergraduate teacher education students at four Indonesian universities in the Jakarta and Yogyakarta provinces who participated in the study (see Suryani, Watt & Richardson 2016). Participants' mean age was 21.61 years (SD = 2.31) and consisted of women (n = 667, 83.16%), men (n = 134, 16.70%) and one participant who did not indicate his or her gender. The majority of students enrolled in teacher education programmes are undergraduates in bachelor of education degrees, requiring four years of study. Participants had completed six of eight semesters of their programme at the time of data

collection. Final-year students were sampled because they were near the end of their programme and would most likely have developed clearer career plans regarding whether they wanted to become a teacher or not. Although public universities are officially secular, Muslim students account for the majority of enrolled students. To ensure the inclusion of non-Muslim participants in the study, students were recruited from two private Catholic universities.

Participants were from two public universities – the State University of Jakarta (n = 328, 40.90%) and the State University of Yogyakarta (n = 223, 27.81%) – and two private universities – Atmajaya University (n = 184, 22.94%) and Sanata Dharma University (n = 67, 8.35%). Regarding participants' religion, 543 (67.71%) were Muslim, 192 (23.94%) Catholic, 56 (6.98%) Protestant, 4 (0.50%) Buddhist, 4 (0.50%) Hindu and 3 (0.37%) did not answer. The four selected universities have had reputable teacher education programmes for approximately fifty years, offering both undergraduate and postgraduate programmes.

The majority of participants (n = 657, 81.92%) planned to become teachers after completing the degree, 11.72% (n = 94) planned to teach temporarily and then switch to another career, 4.86% (n = 39) intended to pursue non-teaching occupations and 1.50% (n = 12) did not respond. An interesting finding was regarding participants' intentions to have a second job; the majority (n = 636, 79.30%) planned to have a second job, with a substantial number (n = 530, 66.08%) planning to do teaching and another occupation at the same time. A smaller group of 109 participants (13.59%) intended to teach and not have a second job. Table 10.2 shows participants' teaching career plans and their second-job intentions, with their preferred second jobs specified in Table 10.3.

The highest-rated motivations to enter teacher education included 'make social contribution', 'prior teaching and learning experiences', 'work with children/adolescents' and 'intrinsic value'. 'Religious influences' came next, followed by 'job security/career progression', 'second job', 'ability' and 'enhance social equity'. The next ranked motivations were 'time for family', 'job transferability' and 'social influences'. The lower-ranked motivations were the three teacher education factors ('tuition fee for teacher education', 'time for teacher education studies' and 'admission into teacher education') and 'fallback career' (for a discussion regarding the main findings of this study, see Suryani, Watt & Richardson 2016).

Table 10.2 *Career plans and second-job intentions*

	Second job			
	Yes		No	
Teaching plan	n	%	n	%
Yes, whole career	530	66.09	109	13.59
Yes, temporarily	79	9.85	11	1.37
No	27	3.37	11	1.37

Note: No answer (n = 35, 4.36%).

Table 10.3 *Preferred second jobs*

Second job	n	%
Manage own business	316	39.40
Private tutor, lecturer	194	24.19
Private-sector employee	38	4.74
Writer	21	2.62
Farmer	14	1.75
Not yet decided	13	1.62
Did not respond	40	4.99

Note: Did not answer second-job intention (n = 35, 4.36%). Had no second job intention (n = 131, 16.33%).

10.8 Differences in Motivations and Perceptions Based on Gender and Religious Group

It was one of the intentions of this study to see differences between men and women and among religious groups. A first MANOVA determined mean-level gender differences among the sixteen teaching motivations, revealing a statistically significant multivariate difference between men and women: $F(16, 523) = 2.94$; $p < 0.001$; Pillai's trace = 0.083; partial $\eta^2 = 0.083$. Bonferroni protected p-values showed that there were significant univariate differences between men and women specifically on the motivations for 'job security' and 'time for family'; women reported higher means than men (Table 10.4).

Table 10.4 *Gender differences in motivations for entering into teacher education*

Factor	$F(16, 523)$	p	η_p^2	Men		Women		Total	
				Mean	SD	Mean	SD	Mean	SD
Ability	2.31	0.129	0.004	5.17	1.08	5.36	1.13	5.33	1.12
Intrinsic value	4.59	0.032	0.008	5.20	1.30	5.52	1.33	5.44	1.31
Fallback career	0.00	0.973	0.000	2.67	1.34	2.68	1.43	2.81	1.47
Job security/career progression*	12.32	0.000	0.022	4.97	1.09	5.45	1.23	5.37	1.16
Time for family*	21.43	0.000	0.038	4.43	1.11	5.07	1.28	5.02	1.25
Second job	4.44	0.035	0.008	5.09	1.18	5.41	1.40	5.34	1.34
Job transferability	3.29	0.070	0.006	4.53	1.17	4.80	1.33	4.78	1.28
Enhance social equity	0.21	0.648	0.000	5.25	1.24	5.32	1.31	5.29	1.25
Make social contribution	3.85	0.050	0.007	5.84	0.97	6.06	1.02	6.00	1.00
Work with children/adolescents	5.87	0.016	0.011	5.34	1.12	5.65	1.15	5.60	1.13
Prior teaching and learning experiences	0.42	0.515	0.001	5.59	1.05	5.68	1.18	5.65	1.13
Social influences	2.33	0.127	0.004	4.51	1.18	4.73	1.37	4.74	1.32
Religious influences	0.58	0.447	0.001	5.30	1.11	5.42	1.44	5.39	1.36
Tuition fee for teacher education	0.02	0.887	0.000	4.24	1.68	4.27	1.85	4.25	1.80
Admission into teacher education	0.54	0.460	0.001	3.51	1.35	3.38	1.58	3.38	1.51
Time for teacher education	1.80	0.180	0.003	3.61	1.39	3.85	1.55	3.84	1.49

* Significant at $p < 0.003$ with Bonferroni adjustment from $\alpha = 0.05$.

In regard to the perceptions about teaching, there were differences between men and women: $F(7, 722) = 3.42$; $p < 0.001$; Pillai's trace = 0.032; partial $\eta^2 = 0.032$. Univariate tests revealed that men experienced higher social dissuasion (see Table 10.5).

Due to the limited number of Hindu and Buddhist participants ($n = 4$ and 3), a third MANOVA compared the motivations of Muslims ($n = 543$), Catholics ($n = 192$) and Protestants ($n = 56$). Among these religious groups, a statistically significant multivariate difference was found in their motivation scores: $F(32, 1,028) = 2.76$; $p < 0.001$; Pillai's trace = 0.158; partial $\eta^2 = 0.079$. Univariate tests using Bonferroni adjustment ($p < 0.003$) indicated significant differences for religious influences (Table 10.6), and Tukey's HSD post hoc tests ($p < 0.050$) showed that Muslims rated religious influences higher than Protestant and Catholic participants.

There were statistically significant multivariate differences among the three religious groups on perceptions about teaching: $F(14, 1,426) = 3.36$; $p < 0.001$; Pillai's trace = 0.064; partial $\eta^2 = 0.032$. Significant differences occurred for expertise, social status and satisfaction with choice (Table 10.7). Results of Tukey's HSD post hoc tests revealed the following significant differences: (1) Protestant participants rated expertise lower than Muslims and Catholics and (2) Muslim participants rated social status and satisfaction with choice higher than Protestant and Catholic. The next section explains these group differences as well as culturally specific factors.

Table 10.5 *Gender differences in perceptions about teaching*

Factor	$F(7, 722)$	p	η_p^2	Men		Women		Total	
				Mean	SD	Mean	SD	Mean	SD
Expertise	7.94	0.005	0.011	6.13	0.94	6.36	0.81	6.32	0.82
Difficulty	2.30	0.130	0.003	4.50	1.28	4.29	1.41	4.29	1.15
Social status	1.35	0.245	0.002	5.46	0.96	5.58	1.01	5.57	0.99
Salary	0.00	0.983	0.000	4.60	1.18	4.59	1.25	4.58	1.23
Social dissuasion*	12.52	0.000	0.017	4.06	1.47	3.53	1.55	3.61	1.54
Media dissuasion	0.00	0.960	0.000	4.36	1.57	4.36	1.64	4.39	1.61
Satisfaction with choice	6.99	0.008	0.010	5.25	1.33	5.57	1.21	5.51	1.23

* Significant at $p < 0.007$ with Bonferroni adjustment from $\alpha = 0.05$.

Table 10.6 *Different motivations for entering into teacher education based on religious group*

Factor	F (32, 1,028)	p	η_p^2	Muslim Mean	Muslim SD	Protestant Mean	Protestant SD	Catholic Mean	Catholic SD
Ability	0.87	0.418	0.003	5.38	1.12	5.18	1.12	5.26	1.11
Intrinsic value	2.73	0.066	0.010	5.56	1.27	5.23	1.40	5.29	1.40
Fallback career	0.61	0.542	0.002	2.64	1.41	2.92	1.37	2.73	1.43
Job security/career progression	1.93	0.146	0.007	5.44	1.18	5.06	1.39	5.28	1.25
Time for family	1.05	0.350	0.004	5.02	1.27	4.89	1.23	4.84	1.28
Second job	0.10	0.905	0.000	5.35	1.37	5.45	1.28	5.38	1.36
Job transferability	0.69	0.502	0.003	4.80	1.27	4.62	1.50	4.67	1.34
Enhance social equity	3.06	0.048	0.011	5.39	1.24	4.80	1.69	5.29	1.29
Make social contribution	4.29	0.014	0.016	6.09	0.97	5.58	1.39	5.96	0.96
Work with children/ adolescents	1.80	0.166	0.007	5.62	1.13	5.25	1.31	5.68	1.10
Prior teaching and learning experiences	1.08	0.340	0.004	5.72	1.14	5.47	1.37	5.59	1.14
Social influences	0.62	0.537	0.002	4.75	1.31	4.67	1.51	4.60	1.35
Religious influences*	18.17	0.000	0.064	5.66^{ab}	1.23	4.90^{a}	1.61	4.92^{b}	1.47
Tuition fee for teacher education	1.15	0.317	0.004	4.32	1.79	3.80	1.80	4.25	1.88
Admission into teacher education	1.52	0.218	0.006	3.33	1.57	3.74	1.33	3.53	1.55
Time for teacher education	0.01	0.989	0.000	3.81	1.55	3.81	1.42	3.79	1.50

* Significant at $p < 0.003$ with Bonferroni adjustment from $\alpha = 0.05$.
Paired superscripts (a, b) indicate significant Tukey's HSD post hoc differences $p < 0.050$.

10.9 Discussion

The hours specified for the teaching day enable Indonesian teachers to have a second job, which, interestingly, was also highly rated among personal utility value factors. Second-job motivation was consistent across religious groups and gender. This indicates that having the opportunity to work another job in addition to one's teaching career was a consideration for many when entering into teacher education. The majority of participants who planned to teach also planned to have a second job at the same time. Most of these second occupations tended to have informal and flexible working hours that fitted in

Table 10.7 *Different perceptions about teaching based on religious group*

Factor	F (14, 1,426)	p	η_p^2	Muslim Mean	Muslim SD	Protestant Mean	Protestant SD	Catholic Mean	Catholic SD
Expertise*	8.18	0.000	0.022	6.37^{a}	0.82	5.89^{ab}	0.96	6.31^{b}	0.83
Difficulty	3.92	0.020	0.011	4.23	1.43	4.40	1.44	4.56	1.22
Social status*	10.71	0.000	0.029	5.67^{ab}	0.96	5.24^{a}	1.06	5.33^{b}	1.05
Salary	2.87	0.058	0.008	4.66	1.24	4.28	1.41	4.51	1.17
Social dissuasion	2.29	0.102	0.006	3.52	1.53	3.88	1.68	3.74	1.49
Media dissuasion	0.09	0.910	0.000	4.35	1.64	4.35	1.63	4.41	1.59
Satisfaction with choice*	8.09	0.000	0.022	5.64^{ab}	1.15	5.08^{a}	1.37	5.32^{b}	1.35

* Significant at $p < 0.007$ with Bonferroni adjustment from $\alpha = 0.05$.
Paired superscripts (a, b) indicate significant Tukey's HSD post hoc differences $p < 0.050$.

comfortably with the teaching day and duties. Only a few participants planned to teach and not have a second job. There are no national records available regarding teachers' second jobs, the salaries earned and working hours because these types of jobs are likely not taxed and involve cash-in-hand payments. A study conducted in Indonesia (Bjork 2005) showed that teachers, particularly those with non-civil-servant status, took second jobs to meet their financial needs. These second jobs might be education related, such as teaching part time at private schools, working as private tutors, working as an educational consultant or working in school administration, or non-education related, such as running a small-scale trading or catering business. In rural areas, teachers may also work in agriculture as farmers.

The intention of having a second job would seem to be mainly for financial reasons, in that teacher salaries are low. This is similar to research in the United States examining the phenomenon of moonlighting or multiple jobholding, which is common among teachers for monetary reasons (Betts 2006; Parham 2006; Parham & Gordon 2011; Raffel & Groff 1990; Wisniewski & Kleine 1984) and because of poor working conditions (Parham & Gordon 2011). Having a second job may affect the quality of a teacher's work. For instance, a study found that some teachers marked students' assignments while undertaking their second jobs (Parham & Gordon 2011).

Past research in the United States suggests that men and women choose teaching for different reasons due to their different roles in the social system. Thus, the teaching status has different implications for each gender (Joseph & Green 1986; Lortie 1975). For instance, in the United States,

women are more likely to remain in teaching because of the flexible working hours that enable them to manage their family commitments and responsibilities (Liu & Ramsey 2008). In the United Arab Emirates, female preservice teachers are strongly supported by their spouses due to the perception that teaching is perceived to be a suitable career for women (Tennant, Saqr & Stringer 2014). In OECD countries, primary school teaching is a highly feminised occupation, with only 20% primary of teachers being male, a number predicted to decline in future years (OECD 2005). In 2006, Indonesian kindergarten teachers were predominantly women (97%), whereas in primary, junior and senior secondary schools the numbers are more evenly balanced. In Indonesian schools in urban areas, 61% of teachers are women, whilst in rural areas, this figure decreases to 52% (World Bank 2010).

According to the expectancy-value theory, which underpins the FIT-Choice framework, gender differences are moderated by cultural gender stereotypes and the extent to which the individual endorses them (Eccles, Wigfield & Schiefele 1998). Although this tenet was developed in relation to children/adolescents in the US setting, it is relevant when interpreting findings from this study. In the Indonesian context, women are commonly stereotyped as responsible for looking after children and family. Regardless of their occupations, Indonesian women, particularly those who are married, tend to focus on their identities as wives and mothers rather than their status as workers (Ford & Parker 2008). Socio-cultural forces are important and influence differences in individuals' expectancies, self-concepts of their abilities and subjective task values. Further, cultural differences may limit options and freedom of choices (Wigfield, Tonks & Eccles 2004). In Western and individualist contexts, people tend to have greater freedom to choose and more choices available. This is not the case in Indonesia. This study found that women as primary caregivers scored higher on time for family, as well as on job security. Women were likely to seek jobs such as teaching to enable them to spend time looking after their families and at the same time pursue a secure position as a civil servant. Teaching is one of the very few occupations where this is possible.

Due to more women choosing teaching as a career, it was noticeable that men in this study experienced greater social dissuasion away from teaching. It was perhaps not surprising that because teaching is perceived as a female-dominated occupation (Afrianto 2014), men would be encouraged to find more 'masculine' professions that provide for higher salaries, such as business and industry. Moreover, men are commonly

expected to be the main source of income for their families. The new factor of media dissuasion in this study was rated moderately high for both men and women, in line with the negative portrayal of the teaching profession in the mass media, which likely discourages people from choosing teaching as a career path.

Most Indonesians, regardless of their religious affiliations, acknowledge that religion and the existence of God are very important aspects in their lives and look upon themselves as religious people. They believe that religion provides answers to moral problems and spiritual needs. More broadly, children are encouraged to accept a religious faith, become members of religious organisations and spend time in religious practices such as praying and reading Holy Scriptures and religious texts. Not only does religious activity occur at school, but the majority of Indonesian parents encourage their children to engage with their religious faith at home (Pew Research Center 2014). Recent studies of Indonesian Muslim university students revealed that many had a strong religious commitment and a desire to spread Islam across societies, commonly known as *dakwah* or *Islamic missionising* (Afrianto 2014; Parker 2011). Some students have connected this idea with certain professions, such as teaching, lecturing or preaching. The strong influence of religion could be seen as a reason why students want to ensure that their personal work goals sit well with their own life goals, including religious beliefs, which will allow them to assist other people and work in a decent and noble profession. In the Indonesian context, there is an unofficial societal classification regarding good and bad occupations. For instance, teachers, lecturers, religious leaders and priests are looked upon as working in noble professions because they serve others without necessarily obtaining high levels of monetary compensation. However, politicians, bureaucrats, police and prosecutors are often considered as working in 'dirty' professions due to the possibilities for involvement in corruption and bribery.

The connection between religion and motivation was confirmed by the differences identified between religious groups. Muslim participants experienced the strongest influence from their religion to enter teacher education. They perceived teaching as a noble and respected profession and were more satisfied with their choices than participants from Protestant and Catholic religious groups. In research on the influence of religion on career choice, it has been found that individuals who hold strong religious commitments often think of themselves as being called by their God to do a noble deed (Dik, Duffy & Tix 2012). In a study in Oman, an Arabic Islamic state, one motive for wanting to become teachers was fulfilment of a religious purpose through

adhering to Islamic rules and regulations that stem from Muslim teachings (Klassen et al. 2011).

There is an old proverb in Bahasa Indonesia that says, '*Manusia berusaha, Tuhan menentukan.*' In English, this translates to 'Regardless of how much effort people put into their work, God determines the outcome and their destiny.' This principle may influence individuals' plans about whether to stay in a particular occupation or not. The majority of Indonesian youth have vigorous religious faith, and religiosity guides their dreams and aspirations. The ambition to be religious and highly moral is explicitly shown in their career and life aspirations (Parker & Nilan 2013). Religious and spiritual beliefs influence most aspects of every profession. Selecting a career pathway, working in a chosen profession, overcoming problems that arise in the workplace, coping with possible work-related stress, maintaining and/or changing career pathways and planning for retirement all generally have religious associations (Nilan et al. 2011).

The three new teacher education factors created for this study – 'tuition fee', 'time for teacher education' and 'admission into teacher education' – were developed to account for culturally specific factors. The low tuition fees for teacher education appealed to participants. Most public universities charge lower tuition fees than private universities because they are subsidised by the government, although the amount of funding varies across universities and programmes of study. Although the length of study is normally four years, similar to other of undergraduate studies, it is still possible for teacher education students to undertake work during their study. 'Time for teacher education' was developed to assess this as a motivation. Future teachers also have practical teaching skills, and the demand for private tutors, working for a few hours per week, makes earning extra money possible.

In the last few years, teacher education has gained in popularity due to the new Teacher Law. Senior secondary graduates' career preferences have changed over time. In the past, becoming public servants or government employees was considered an ideal choice, but nowadays many people prefer to work as private employees (Parker & Nilan 2013). As more national and international companies operate in cities, more job vacancies are available than in rural areas, and this attracts youth to urban areas. Participants indicated that the low competitiveness for admission into the programme was not their main motivation for entering. This was supported by the fact that admission into teacher education was rated below the midpoint. In 2014, the ten programmes at public universities with the highest number of applicants were, in order, business management, accounting, information technology/computer science/information systems, primary school teacher education, law, medicine, psychology, communication science, pharmacy and public health. Primary education thus was the fourth-favourite programme of study in public universities, even higher than law and medicine (unfortunately, the entrance data did not include private universities, where admission is managed independently by each university). 'Admission into teacher education' tapped these motivations.

Most participants perceived teaching to be an occupation that involves high levels of skill and knowledge. Among the perceptions about teaching factors, this 'expertise' factor was rated the highest. In typical Indonesian classrooms, consistent with the power-distance dimension of culture, where learning activities tend to be teacher centred (Hofstede 2011), teachers are expected to be highly knowledgeable. Thus, communication tends to be one way and hierarchical, with students required to comply with teachers' instructions. In this study, there was little difference between men and women in their perceptions of teaching expertise. Overall, teaching was perceived as a difficult and stressful occupation. In rural public schools, it is common that one teacher manages forty to fifty students in each classroom, although in some wealthy private schools in cities the student-teacher ratio is much less. As in many other countries, for example, in the United States (Liu & Ramsey 2008), New Zealand (Barnett & Openshaw 2007) and Australia (Richardson & Watt 2006), teachers do a lot of administrative work, so they have limited time for planning and preparation.

In this study, participants perceived teaching as a high-status occupation. It is interesting to note that the status of teaching in Indonesia is high from a religious perspective, but it ranks as a middle occupation from a social and economic perspective. However, because there are over 300 ethnic groups with significant cultural variations across the nation, it is not possible to make generalisations about Indonesia as a homogeneous culture. Javanese is the largest ethnic group, accounting for around one-third of the total population. The four universities in this study were located in Jakarta, Indonesia's capital city, and in Yogyakarta, a special region in Central Java. The two cities are large, highly diverse urban areas and reflect a heavy flow of migration from rural areas. The cities also vary in terms of social and economic structure, which results in a three-tiered social hierarchy. The upper class consists of government officials, military officers and business leaders who have a Western orientation. Teachers, civil servants, professionals and skilled workers form the growing middle class, whilst unskilled labourers, traders and people working in informal sectors of the economy make up the lower class (Britannica Academic Edition n.d.).

Conclusion

This study expanded on the original FIT-Choice theoretical framework by integrating several culturally specific factors relevant to the Indonesian setting. 'Second job' (opportunity to work at another job), 'religious influences' (influence from religion to enter teacher education), 'tuition fee for teacher education' (cheaper tuition), 'admission into teacher education' (less competitive entry), 'time for teacher education' (shorter, less waiting time to get a job) and 'media dissuasion' (mass media influence to not choose teaching) were all effectively measured by new subscales and were found to be relevant.

Indonesian future teachers have strong religious affiliations, and these are likely to be reflected in most of their life decisions. The fact that participants saw teaching as high in status can be advantageous because their strong religious faith is likely to encourage them to persist in their career and to commit to their work despite difficulties with students, limited school facilities and the heavy workloads they encounter.

Data were collected from a large number of teacher education students from different religious and sociocultural backgrounds at two public and two private universities on the island of Java. These are only two provinces of the thirty-four that constitute the country of Indonesia; therefore, these results may not be applicable to teacher education students in other areas of Indonesia. Studies investigating the same topics in different contexts, particularly in areas or provinces in Indonesia that are dominated by different religious and cultural groups, would be very valuable in understanding different motivations among the diverse groups that constitute Indonesia.

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