Using reading journals to identify moral values in the extensive reading books

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ABSTRACT

With the mushrooming popularity of extensive reading in language classrooms, teachers might be unaware that students are not only gaining linguistic inputs from their reading but also those related to non-linguistic ones, such as moral values. Frankly speaking, some values may suit their culture, but others may not. This research then aimed to investigate these non-linguistic inputs the students obtained when participating in the Extensive Reading ER program. This is important amid the domination of Western culture in stories that students mostly use. This research tried to identify the types of moral values students attained after attending a one-semester ER program. Also, it questioned if these values fit with the culture and place where they lived. Using the diary method, this research collected students' post-reading journals over one academic semester. The journals should be filled in every time the students finish reading. Involving 30 students as participants, the research generated 397 entries, 13 on average. The data were analyzed by classifying the students' responses into five principles of moral values proposed by the Indonesian Ministry of Education and Culture. This research found that most moral values in the ER program aligned with those in Indonesia, despite a few differences. It also provided two most frequent moral values that were surprisingly close to Western culture. This research shared some interesting discussion, including the possible reasons why these two categories have a strong

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domination, outperforming other categories. Finally, the research also provides important notes regarding what teachers should do and key suggestions for future research.

Keywords: *Extensive reading; Reading journals; Moral values*

1. Introduction

There is no doubt that second language acquisition can occur if a person is surrounded by varied, comprehensible, and large amounts of language input. One of the efforts to present large amounts of input in class is through reading, better known as an extensive reading program. This concept was popularized by Day and Bamford (1998) and then grew rapidly, especially in countries with a high-reading culture, such as Japan. Meanwhile, in Indonesia, according to Renandya, Hidayati, and Ivone (2021), this concept has only recently received attention from academics in Indonesia. Evidently, an association dedicated to disseminating the application of extensive reading was just founded in 2016 in Yogyakarta under the name IERA/Indonesian Extensive Reading Association (Anandari & Iswandari, 2019).

Besides being popular in class, ER topic is also prevailing among language researchers. Plenty of research examines the impact of extensive reading programs on language learning competencies. For example, Renandya, Jacobs, Krashen, and Min (2019) epically recount two cases of English learners who managed to improve their English skills through their hobby of reading. More specifically, several researchers have proven a positive relationship between this extensive reading program and increased vocabulary mastery (Aka, 2019; Liu & Zhang, 2018; Renandya & Jacobs, 2016), and grammar knowledge or grammar (Day & Bamford, 1998).

However, although extensive reading programs have received considerable attention, very little information can be found regarding how this approach affects readers' non-linguistic aspects, such as moral or character development. As is well known, materials for extensive reading are still mostly adapted from stories from Western cultures. The majority of fairy tales and fiction are oriented to fairy tales from Western countries. In the biographical genre, the characters are mostly taken from America and Europe. It means that when this program is conducted for a long time, there is a great deal of exposure to Western-oriented information, causing students from Indonesia to slowly abandon their local customs because they might value Western cultural products higher than their own. Therefore, several studies have criticized how culturally related information is displayed in English subject textbooks (Pashmforoosh & Babaii, 2015; Shin, Eslami, & Chen, 2011; Yuen, 2011). In their opinion, the cultures of native English speakers are too dominant for textbooks to be distributed globally. Nevertheless, such studies are rare to examine extensive reading books.

This study tries to investigate the influence of the extensive reading program on the character or moral development of students who take part in this program. It focuses on the moral values they gain after attending the ER program; whether or not the values

suit the norms of the people where they live. This research also tries to study what types of moral values are absorbed by readers of extensive reading books. Based on the above description, this study seeks to answer the following two questions: 1. Are the moral values suitable with those upheld by the Indonesian community? and 2. What moral values do students obtain after undergoing an extensive reading program for 1 semester?

2. Literature review

2.1. Understanding the extensive reading concept

The extensive reading concept was originally inspired by a well-known theory introduced by Stephen Krashen in the 1980s. During the decade, Krashen developed five hypotheses about how the second language acquisition process occurred. Through these hypotheses, he emphasized the difference between acquisition and learning. However, one of these five was claimed to be the most crucial hypothesis, called the input hypothesis. This hypothesis was relatively new and could explain how an individual acquired a second language (Krashen, 1982). One of Krahsen's claims from the hypothesis is the importance of providing great deals of input that learners can understand (comprehensible input). This claim has received wide recognition from scholars up to the present. More recently, Mason and Krashen (2019) emphasized that providing a large volume of linguistic input in the English language classroom is greatly important and produces more significant gains than the use of the language in conventional classrooms. Krashen and Mason (2020) reminded that this might happen as long as the input is rich, interesting, and comprehensible. To keep it comprehensible, this input should be at the learner's current language level or 1 level higher above (i+1). If the input is too high (too complicated), the learner will find it difficult to understand. Hence, the process of mastering the language is difficult to achieve.

Many experts believe that reading is one way to provide student input in the classroom. Unfortunately, Day and Bamford (1998) state that students often do not read in their classes and do not like to read. Especially if they are faced with readings that are serious, too difficult, and not in their first language. Moreover, classroom reading typically focuses on answering post-reading questions, which easily makes students bored and unmotivated to continue reading. As a result, they stop reading once class ends, making it difficult to expect second language acquisition to take place. It is not surprising if we can see students who have studied the English language for years but have made very little progress, even in a simple conversation.

Day and Bamford (1998) then popularized the concept of extensive reading. Unlike the previous concept of reading, extensive reading actually encourages students to read books in a second language. This concept focuses more on the content (for example, the storylines) and convenience in reading rather than purely linguistic aspects. To achieve this level of reading comfort, students are provided with books that are not too difficult, according to the theory of the input hypothesis (i+1) from Krashen (1982). In addition, they are free to choose books they find interesting and can

understand. Even according to Mason (2019), for students with low language skills, teachers are allowed to help students choose books suitable for their students' English level to ensure they understand the book they are reading.

Another distinctive feature of the ER program is the encouragement for students to read a large number of books on a regular basis. When they focus on the storyline of a book they are reading, it is hoped that students will begin to like the book and be interested in trying to read other books. That way, the process of mastering a second language can occur implicitly. The students are even sometimes unaware that they are learning a new language when they start to enjoy the reading.

2.2. Research on extensive reading

In the last two decades, many studies have been conducted to see how the Extensive Reading (ER) program is implemented in the classroom and how it impacts students' language development. Meniado (2021), for example, examines the application of extensive reading on 17 campuses and universities in the Middle East. Other studies reported the positive impact of this program. Take the examples of how ER helps students improve their language and non-language skills, especially in vocabulary, writing, spelling, and feeling or affect (Azizi, Tkacova, Pavlikova, & Typeova, 2020; Chang & Renandya, 2017; Day & Bamford, 1998; Liu & Zhang, 2018; Renandya & Jacobs, 2016). In addition, ER was also often associated with the ability to improve student's English proficiency test scores (Goto, 2021). In research conducted in Japan, Aka (2019) concluded that the extensive reading program had a significant effect on students' reading skills in English, especially students with low and moderate abilities. The study indicated that the number of vocabularies among students might increase as the number of words they read in one year was also growing.

In addition to improving language skills, it turns out that extensive reading also has a good impact on aspects that are not directly related to linguistic competence. Renandya and Jacobs (2016), for example, explain that extensive reading can increase students' self-confidence and motivation. In addition, this program also helps students develop a positive attitude towards reading in English. This claim is confirmed by research from Yang, Chu, and Tseng (2021), where ER readings can increase student motivation, especially if the reading is appropriate to students' English level. When the reading level increases and gets more difficult, then the level of student motivation will decrease.

Unfortunately, among the many studies in extensive reading, no researcher pays special attention to the development of the character or moral values of students who read ER books. In fact, it cannot be denied that students will be crammed with dozens or even hundreds of books, most of which are written by experts from Western countries. Not surprisingly, these books contain stories or figures that promote Western culture. It is feared that this excessive exposure may affect students' perspectives on their local culture. This research then tries to fill in the gaps in the literature by making

studies that discuss the link between extensive reading and the character or moral development of students who participate in this program.

2.3. The importance of the extensive reading program to embed moral values

With the increasing popularity of extensive reading programs, educational institutions (schools and universities) have begun to adopt this program. Unfortunately, despite the many benefits offered, ER might have the potential to pose some drawbacks, especially regarding how the information is presented in books that the students read. Several studies show that English books circulated worldwide today are highly dominated by Western culture (Pashmforoosh & Babaii, 2015). Indeed, this does not mean that Western culture is bad. Only, there are some fundamental differences in books originating from Indonesia and from Western countries. For example, folklore from the West carries more imaginative themes (fairy tales), while Indonesian stories have the theme of real events that used to happen in an area and then were passed down from generation to generation (folk tales) (Sofa, 2020). Apart from the genre aspect, the difference can also be felt from the focus on moral values taught by books from these two opposite poles. Sofa (2020) emphasized that Western stories usually emphasize moral values of independence, confidence, and resilience attitudes. Meanwhile, Indonesian stories often promote religiousity (Qoyyimah, 2016) and social relations, such as tolerance, obedience, respect (Sofa, 2020). These two values might not be covered in books that students use for Extensive Reading because the books are released by publishers in western countries.

Cahyo et al. (2019) believe that books based on Western stories often present their original culture, which is slightly different from the cultures that exist in Indonesia, which are predominantly Muslim. In Bali, Damayanti, Nitiasih, and Santosa (2021) said that teachers implementing an extensive reading program need storybooks written in simple English and contain elements of character education following the moral values of the local community. If students receive too much information about foreign cultures, it is feared that it will slowly fade their Indonesian values. This is empirically true as Sofa's (2020) research shows that participants in the research context are more familiar with Western stories than folklore from Indonesia. Therefore, the material presented in English class must uphold moral values according to the moral values that exist in Indonesian society.

Since launching the 2013 Curriculum (K-13), the Indonesian government has paid serious attention to students' moral or character development through the Ministry of Education and Culture. The rapid flow of globalization makes these actions even more urgent because students can now obtain various information from various parts of the world, both in accordance with the moral values of Indonesian society and those that are not.

According to the Ministry of Education and Culture (Kusnoto, 2017), there are 18 basic values of character education. These 18 values can be summarized to become 5 basic values which include:

1. **Religious values** (values related to religious obedience, living in harmony and side by side. These values reflect the human relationship with God and the universe)

2. **Nationalism values** (reflected through attitudes and actions that uphold loyalty, care, and pride in the nation, language, culture, and social environment. These values prioritize the nation over groups or individuals)

3. **Independent values** (attitudes and actions to mobilize all resources and efforts to achieve goals which are reflected through work ethic, hard work, and independence from others)

4. **The value of mutual cooperation or *gotong royong*** (the embodiment of attitudes and actions that encourage mutual cooperation, friendship, and mutual communication in society)

5. **Integrity value** (Value that emphasizes similarities between thoughts, attitudes, and actions and encourages individuals to become trusted persons.

English classes can be used to promote the values of character education initiated by the Ministry of Education and Culture. For example, a study from Halimah et al. (2020) uses storytelling activities through Wayang Golek to promote character education in early childhood (PAUD). Their study claims that Wayang Golek can bridge children to know the basic values of character education that can be obtained from performance stories. The storytelling of Wayang Golek, for example, provides students with positive moral values such as the values of friendship, patriotism, sensitivity to the environment, and others. In addition, the demonstration of Wayang Goleh could attract student's attention to follow the storylines and engage in the storytelling activities.

Responding to Halimah's research, this research wants to identify the values of character education in the English language class in our context. If Halimah et al.'s study (2020) involved young children using Wayang Golek (listening) as the medium, this study utilized participants from tertiary institutions andbooks as the media. Liu (2021) adds that teachers play an important role in moral (character) education because they must be able to encourage students to learn local moral values when they read books. The teacher's role is to guide, help understand, and compare the moral values in the book with their daily lives.

3. Method
3.1. Design

This research was conducted using the diary method, a relatively recent method in the applied linguistics fields. According to Rose (2020), this method offers valuable advantages as the data are usually gathered at their original setting in real time. In addition, the method allows the researchers to obtain original sources of information directly from the day-to-day activities of the language learners. He emphasized that participants can even serve as co-researchers because the data are collected when the researchers are not present. Thus, the data are more genuine, and the effect of the researcher's paradox (due to the researcher's presence) is minimal.

The diary method is increasingly used to investigate psychological issues in language learning, such as positive feelings, motivation (Shelton-Strong & Mynard, 2021), and willingness to communicate (Syed & Kuzborska, 2021). In addition, it is also useful for research that is related to basic language skills. Take the example of Galloway and Rose (2014), who used one type of diary method, personal journals. Using listening journals, they examined the attitudes of 108 students regarding their preference towards the English styles they hear. Over a decade ago, Lyutaya (2011) highlighted the possibility of incorporating reading logs (another form of the diary method) into writing tasks. She neatly discusses how the reading logs can be used to train students' writing skills. Meanwhile, in extensive reading, this method has long been proposed as a pedagogical tool (e.g., Day, 2018) to monitor how much reading the students have done and how long the progress has been. Unlike the others, reading logs are rarely used for research purposes in the extensive reading program. In fact, they contain plenty of authentic information from the learners' internal perspectives.

The present research then used this method to explore the kinds of moral values of participants who took the extensive reading program for one semester. It should be noted, however, that scholars use different terms to refer to the diary method. Rose (2020) associates a diary with a less-structured record of a learner's feelings, thoughts, and reflections. On the other hand, logs refer to a highly structured one. Journals are in-between, where they not only require short, structured responses from the participants but also accommodate longer answers. In this way, the students may express the unexpected feeling or thought that appears during the record keeping. For consistency, the present research used the term "reading journals" since some components must be filled out as prescribed, while the others require students' longer answers, which are more individualized, contextualized, and reflective.

3.2. Context

This research was conducted as a part of an English language course at a university. The course assigned students to participate in the extensive reading program for one semester (4 months). The reading sources were taken from ER books on three online platforms: Youtube, ER Central, and EnglishE-reader.net. These platforms provide thousands of reading materials that are specifically designed to be used in the ER programs. The reading consisted of various genres and levels to cater the needs of

students in this research context. Specifically, for Youtube, we searched graded reader books using specific keywords, such as "graded books". However, because the three websites have hundreds or even thousands of book collections, students were given a list of 30 titles they could read. This is under Mason's (2019) suggestion that teachers can guide students in choosing the right reading material, especially for those with low English proficiency. It enables teachers to adjust the book level to their students' English level. In addition, it can also cut down the time to search for book titles. Thus, students do not have to spend too much time looking for 1 book from thousands of book collections. However, students can still read books outside the list as long as they read from the 3 websites previously mentioned. In particular ER Central and EnglishE-reader.net, these websites are specifically designed to provide ER books. Thus, their choice will still meet the ER principles.

3.3. Participants

This research involved a class of 30 students from the Faculty of Education. This class was chosen because their instructor implemented an extensive reading program in their English class. The application of this ER program is one of the main criteria in selecting the classes involved in this research. All of the participants in the class had taken a TOEFL Prediction test with an average score below 425, indicating a low English language proficiency.

3.4. Technique and instruments of data collection

Data was gathered using a customized reading journal. The journal covered some information, such as titles, sources, and the suitability of the moral values in the book with those in the participant's context. In addition, the participants were asked to summarize the stories they read and write down the moral values they cultivated from the stories. The journals were made online to allow the data to be administered and analyzed more easily. To fill the journals, students must read a book on three websites mentioned in the previous section. Following that, they should complete a reading journal immediately after reading. This direct record-keeping technique allows the participants to articulate their feelings and thoughts better in the journals. When done regularly for an extended period, the data are rich enough to help us see the general patterns of the participants' responses. As Rose (2020) has stated, this is one of the advantages of diaries/ journals that cannot be found by other data collection methods.

3.5. Data analysis

The data obtained from the previous stage was then forwarded to the analysis stage. In general, researchers used content analysis. According to Friedman (2012), this technique involves several coding processes, such as initial, axial, and selective coding. This process begins by reading the students' summaries and extracting answers that only focus on the moral values that they mentioned. For the first research question, the

participants' answers are cited verbatim. For the second question, these answers were reviewed to see similarities with other answers so as to produce codes. In this context, we named the codes as an attribute. After that, the codes were reread and put into categories. This categorizing process refers to the values of character education initiated by the Ministry of Education and Culture (Kusnoto, 2017). The process of the data analysis is illustrated in Table 1 below.

Table 1

Illustration of the coding process.

No	Participants sample answers	Attributes	Category	F
1	Do not force yourself to live like other people's lives may not be as good as the life we have been living.	Gratitude	Religious	36

Because this study used reading journals, the responses were mostly generated as qualitative data. One thing to note when analyzing qualitative data is the level of data consistency. Revesz (2012) reminded the importance of the reliability (level of consistency) of people who create categories during the coding process. This is to ensure the consistency of researchers in entering a code into a category. For this reason, some experts recommend qualitative researchers conduct interrater reliability (O'Connor & Joffe, 2020). In this study, the researchers carried out the initial coding process individually. Next, we compared our category results and then drew conclusions from the results. Some codes were adjusted for placement, and some codes that were too far from the category (not appropriate) were discarded. However, not all data in this study were qualitative. In the last stage, we quantified the number of occurrences of the category. This number was recorded, and the frequency was calculated individually and as a whole. Therefore, this study involved quantitative data to see the general picture of moral values that students acquire while participating in an extensive reading program.

4. Findings

4.1. The suitability of moral values in the ER books

This chapter presents an analysis of students' reading progress through reading journals. This journal was filled in every time the participants finished reading and contained information about the title of the book, the source, the suitability of the book with the moral values of Indonesian society, as well as a story summary that focused on what moral values students got from the book they read. Overall, this study involved 30 students and produced 397 entries (the total number of texts read by all students). In other words, each student read an average of 13 entries (texts) during this program. Nonetheless, in practice, the highest number of texts read by one student reached 31, while the lowest number was 4 texts.

4.1.1. Moral values that fit values in the Indonesian community

To answer the first research question, participants were asked if the books they read were in accordance with the moral values in the community around them. Based on the participants' responses, 95% (373) of entries wrote that the messages delivered in the books were appropriate and acceptable in their community. This research found at least two reasons why participants perceived so. First, many participants believed that moral values of the books they read were occasionally similar to what their parents have told them. For example, participants justified that what they read in this program was in line with the message their parents had taught them so far, as stated by one of the participants "*...because it matches the principles of my life and my parents have always taught me to do that thing.*" (Participant 1 Entry no. 3). Second, many books that they read contained universal values that applied similarly in different places. Several values of goodness, such as encouragement to help each other (Participant 11 no. 129), protect the environment (Participant 17, Entry no. 239), and not underestimate other people (Participant 29, Entry no. 379) were commonly found in this research.

4.1.2. Moral values that conflict with the Indonesian community

Although the majority agreed that the books in the Extensive Reading program fit to their moral values, some participants found a contradictory finding. There were 18 (5%) entries which, according to the participants, were not really in accordance with the moral values they believed in, for example, related to the habit of living apart from their parents and letting them live alone (Participant 20 Entry no 264; Participant 30 entry no 387). This value might be common in Western countries but not in Indonesia. In addition, the participants believe that they are not on the same page about beauty privilege in which some stories promote women with beautiful faces who often get convenience because of their beauty (Participant 25, entry no 329).

4.2. Types of moral values obtained after participating in the ER reading program

Even though the participants' responses seemed positive at first glance, the responses should be validated through the next task (summary), which was more in-depth. When analyzing the summary, the focus was given on specific parts which mentioned moral values to allow us to explore the messages received by the participants. Therefore, the researchers could identify whether the values were appropriate or not. If appropriate, the researcher could compare if there was a difference between the moral values the participants read and those available in Indonesian.

Before we observe the type of moral values that participants gained in this ER program, it is necessary to validate their answers. This stage aims to ensure that only valid responses would proceed to the data analysis. When each participant's answers were studied in more detail, it turned out that the 397 entries could be divided into several groups. First, 262 text entries contained positive moral values. The other 47 entries were considered to have more negative moral values, such as being manipulative, lying, and so on. Other 37 entries summarized the story but did not use

adjectives related to moral values. Rather, they used adjectives that referred to characters' appearances, such as beautiful or handsome, to describe an admired character. In fact, these adjectives are not related to the morality of that figure. Finally, 51 entries provided a summary but did not mention the moral values they obtained from the books. When we looked closer, it turned out that several books did not explicitly provide stories with moral values, especially stories that were not of a narrative type (such as descriptive and exploratory texts). The participants were given a choice to find books outside the list. However, we did not anticipate that some students would choose books that might not have specific moral values. The distribution of participants' answers can be seen in Table 2 below.

Table 2

Distribution of participants' responses.

Positive values	Negative values	Unrelated	No value mentioned
262	47	37	51

After screening participants' responses, 262 out of 397 were eligible to be brought to the next analysis. This stage administered participants' responses and classified them into one of the categories of moral values promoted by the Indonesian Ministry of Education and Culture: Religious, Nationalism, Integrity, Independence, and Mutual Cooperation.

Table 3

Classification of moral values.

No	Participants sample answers	Attributes	Category	F	%
1	Don't force yourself to live like other people because other people's lives may not be as good as the life we have been living.	Confidence	Religious	36	13.7%
	We must be sincere in accepting a new family member	Sincerity			
	Be generous in accepting decisions	Gratitude			
	The kindness within us can be the reason people will love us	Kindness			
2	Never give up on defending the country for the welfare of the people: Diponegoro	Nationalism. Heroism	Nationalism	31	11.4%
	Respect and be kind to other people	Sense of Concern			
	Being on timer	Discipline, obedience			
3	Keep working and trusting each other	Trust, Honesty	Integrity	38	14.5%
	We must be faithful to our partner	Loyalty			
	Give something useful to others and take care of the earth	Role Model			
	Don't judge others just by their appearance	Respect			
4	Be brave to get a lot of new experiences	Bravery	Independence	123	47%
	Work hard and do the best you can and	Tenacity, strong,			

	never give up	unyielding			
	We must be independent because it's needed by someone	Independence			
	Everything we dream surely will come in time	Passionate, enthusiastic			
	New creations will be created at any time as long as they do no harm	Creative			
5	Help each other in getting the job done	Help each other	Mutual Cooperation	22	8.4
	We must be caring and help someone who needs help	Sympathy			
	Something new is not an obstacle for us but an experience	Solidarity			
6	Say something clearly to avoid misunderstanding others	Decisive	Others	12	5%
	Don't be too angry because of small things	Patience			
	If every one of us does something good, we will also be rewarded with something good.	Realistic			
	We should not be forgetful, and of course, it can endanger us when we are outside the house	Cautious			

Table 3 indicates that, of the 262 positive moral values, this study found that moral values in the independent category received the most responses, with 123 entries. This value was equivalent to 47% or almost half of the entries. This value includes attitudes and behaviors that do not depend on others and try their best to realize their desires. Specifically, in this study, the participants found several messages related to the principles of the independence value from the books they read. The present research then filtered and interpreted these answers to become attributes or attitudes such as courage, persistence, dedication, curiosity, and others. The next principle is the value of Integrity. This value is quite different from the previous moral value. Out of 262 entries citing positive values, only 38 (14.5%) entries were related to the value of Integrity. In this research, the moral value of integrity was shown through several attitudes acquired by the participants, like trust, loyalty, honesty, and responsibility.

Religious values and nationalism follow in the next sequence, where these moral values were cited 36 and 30 times (13.7% and 11.4%), respectively. The values that fall into the religious category include gratitude, sincerity, and self-confidence, as reflected by the characters in the book. In the explanation of the Ministry of Education and Culture, one of the characteristics of this religious category is the relationship between humans and their creators. Interestingly, none of the participants wrote answers related to this. Next is the value of nationalism, which includes attitudes such as caring, discipline, obedience, nationalism, and heroism. In this study, most of the answers came from a book entitled Diponegoro, the hero of the Republic of Indonesia's independence. Moral values of the mutual cooperation (*gotong royong*) category were in the last position, where only 22 (8.4%) participants' responses could be associated with this category. Attributes or attitudes inherent in this category include solidarity, mutual assistance, and sympathy. However, from the many participants' answers, the writer also

found several difficult answers and attributes to put into one of the categories mentioned earlier. Then the authors put these answers into the emerging category, totalling 12 entries (5%).

5. Discussion

This research indicates that most participants agree that the stories they read during the extensive reading program carry positive moral values, which do not conflict with the values in the community around them. Stories that raise the theme of environment, honesty, or social relations are indeed a universal message of goodness that is not only taught in Western countries but also in Eastern like Indonesia. However, this research goes further, where the differences in moral values are identified by reviewing the types of moral values that the participants acquire while participating in an extensive reading program for 1 semester. Of course, determining whether or not the moral message is appropriate cannot be answered straightforwardly using only Yes/No answers. A more comprehensive and detailed answer is needed. Therefore, summary data from the participant's reading journals really help us not only to get detailed responses but also to provide consistency because the reading journal is filled in repeatedly for one 1 semester. The data from the reading journal helps convince us that the results obtained are not mere coincidences. Based on the analysis, the research revealed the category of moral values with the most frequent occurrence. As a result, the category of independence was reported as the first and was far superior to the other categories. The integrity category was in the second rank, followed by religion, nationalism, and mutual cooperation.

One of the interesting findings from this study is the significant difference between the independence category and the other categories. Nearly half of the stories or texts read by students transmit the values of courage, tenacity, and high dedication, which belong to the category. One explanation for the high occurrences of this category is related to the origin of the stories used by the participants during the extensive reading program. Most of the books read by the participants were Western stories, so indirectly, they showed a lot of cultures and ways of life in Western countries. This is explained by Sofa (2020), who found differences in the moral messages conveyed by Western stories with stories originating from Indonesia. According to him, most Western stories have values of courage, never giving up, and persistence. In contrast, Indonesian stories teach obedience, caring, mutual assistance, and social respect. In other words, Western stories tend to highlight attitudes related to individual qualities, while stories from Indonesia are related to values of social goodness. Sofa's (2020) claim was strengthened by Qoyyimah (2016), who said that moral values from the West usually focus on independence, freedom, equality, and resilience. However, one more attitude is attached to moral values from the West, namely the value of honesty. Not surprisingly, the participants found many stories conveyed honesty, which in this study were included in the second-rank category, i.e. integrity.

Another interesting finding from this study is in the religious category. This category is placed first in the Regulation of the Indonesian Ministry of Education and Culture. This sequence is the same as Pancasila, the country's foundation. This position shows the importance of this value for Indonesian society. Unfortunately, the participants did not get much of this moral value during the ER program. If any, these values are only represented by attitudes related to self-confidence, sincerity, and gratitude. No story shows the message of the relationship between man and his God. According to several experts (Milal et al. 2020; Nadhif 2017), this aspect is especially important for countries where people still regard religion as important, such as Indonesia. This difference was also conveyed by Nadhif (2017) when he examined the textbooks used by students. Thus, teachers need to realize this and do something like what the participants in Qoyyimah's research (2016) did. One of their efforts is to insert religious messages into their lessons. In addition, they also often ask students to recite the Koran before starting class.

The categories of nationalism and mutual cooperation were the two positions that were rarely cited by participants. Nonetheless, these two categories are two distinctive moral values shared by Indonesian people besides the religious category. These values are the same as what was conveyed by Sofa (2020) regarding the moral messages in Indonesian stories and are the same as what Qoyyimah calls an attitude of social concern. These values are difficult to find if the books are oriented toward Western stories. Therefore, teachers or instructors should add to their collection of books with an Indonesian background.

6. Conclusion

In conclusion, several types of moral values were obtained by the participants in this study. Using an extensive reading framework, participants engage in a long reading process for 1 semester, spending an average of 13 stories for each person. In general, this research found that most participants agreed that the moral values in reading were following what they believed so far in society. To make it more detailed, this study categorizes the types of moral values they get into 5 categories based on frequency.

Interestingly, this study found Independence and Integrity are the top two categories or the most frequently found by participants from the books they read. One possible reason is that the stories or books they read are from Western countries, and these two categories are indeed the values most emphasized by moral education in the West. In contrast, the other three categories, namely Religious, Nationalism, and Mutual Cooperation, are in third, fourth, and fifth places, respectively. These three categories mark the values of the community in Eastern countries, such as Indonesia, which emphasize religious aspects, heroism, and social concern. Interestingly, even though there are religious aspects, no books explicitly link values between the people and their God. In fact, this is often found in Indonesian storybooks.

However, it must be remembered that this difference does not imply that Western culture or moral values are better than Eastern ones or vice versa. This data is only used to compare how dominant moral values from the West or the East are in the stories or books the participants read during the ER program. Suppose the result is more prevalent in Western culture. In that case, the teacher must be wise to add elements that are lacking in the categories of religion, nationalism, and mutual cooperation by adding books that have these values for students to read.

Finally, the present study provides recommendations for future researchers interested in moral education. First, future research can test whether this program can increase or decrease students' love for Indonesian stories by comparing the level of interest in the two types of stories. In addition, this research also encourages researchers or writers to create books that contain local-oriented values and can be used in extensive reading programs.

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