INTEGRATION OF MORAL PHILOSOPHY IN ENGLISH LANGUAGE LEARNING: AN ANALYSIS OF COMMUNICATIVE ETHICS TO BUILD THE CHARACTER OF PANCASILA THROUGH GROUP DISCUSSIONS

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ABSTRACT

This study looks at how moral philosophy can be included in English learning through group discussions, which aim to help students develop good communication skills based on the values of Pancasila. The main focus is on how group discussions can help build civility, encourage fair participation in speech, and show respect for the dignity of others. These discussions do more than just teach language skills; They also help students understand and practice ethical communication during conversations. This research uses a qualitative approach with a case study method, and involves observing how students interact during discussions. Data is analyzed by grouping information and understanding the meaning behind what is said, based on moral values. The results show that adding moral philosophy to learning helps students become more aware of ethical behavior, reduces the tendency to dominate conversations, increases their willingness to listen, and makes them use more polite language. As a result, discussion becomes a place for equal and thoughtful communication, not just arguments. A unique part of this research is to create a teaching model that combines Pancasila values, ethical communication, and group discussion methods to help students become ethical speakers, not just good at speaking. The study also highlights the need for a set of rules for discussion ethics, a curriculum that includes moral and language aspects, and teachers who guide students to be fair, empathetic, and thoughtful in their communication. These findings suggest a new way of teaching English that focuses on using language to build character and humanity, not just on academic skills.
Keywords: Communication Ethics, Group Discussion, Pancasila

A. Introduction

The way English is taught around the world shows that the classroom is more than just a place to learn a language—it also encompasses social, moral, and humanitarian values. With more and more technology, students are talking not only face-to-face but also in groups, online discussions, team projects, and by responding to each other. However, there is a trend of negative communication that develops in the classroom, such as being rude, speaking unfiltered, attacking others, showing intolerance, and trying to dominate the conversation. This happens especially

during group discussions and teamwork. This kind of communication suggests that ethical awareness is still weak in group settings, causing some voices to be ignored, a lack of respect for different opinions, and people dominating the conversation.

In Indonesia, learning English is not only about being fluent, but also about developing good morals, especially in accordance with the values of Pancasila. So, group discussions in teaching should focus on building moral values such as justice, respect, decency, and accepting different points of view as part of the country's academic communication. Some research suggests that group discussions are important for developing a moral understanding and communication ethics. Habermas (1984) said that speaking in a language is a moral act that requires honesty, openness, and equal participation. Dewey (1916) saw language learning as a way to make communication more democratic. Kramsch (2006) views language as a place where ideas and values shape how people understand differences. In teaching, Long (2015) and Johnson (2017) say that group communication helps students learn to balance self-expression with respect for others. In Indonesia, studies such as Koesoema (2018) emphasize the importance of

including Pancasila values in language education, such as public decency, cooperation, and respect for human dignity. But there is not enough research on how to clearly include moral philosophy in English group discussions. Most research focuses only on improving language skills and does not pay enough attention to the ethical side of communication as a tool to build strong, respectful, and thoughtful discussions.

The main objective of this study is to see how moral philosophy, especially based on Pancasila, is incorporated into English learning through group discussions to help develop good communication skills. This research aims to explore how Pancasila values are practiced during group discussions, including how students handle different opinions, deal with disagreements, and show respect in English academic settings. It also focuses on identifying different types of polite language, such as using softening strategies, thoughtful speech, showing respect, taking turns in conversation, and expressing empathy, all of which are shown in the way students speak, communicate, and behave in discussions.

The contribution of this research is to create a new framework for communicative ethics in English learning

based on Pancasila. What makes this research unique is that it combines the moral philosophy of Pancasila, Habermas' discussion ethics, and Dewey's theory of thoughtful communication in the context of English language teaching through group work. Previous research has not created a model that specifically brings together moral and communicative aspects in English-speaking groups as a way to build ethical speaking skills based on national values. Therefore, this research offers a new idea for an English curriculum that focuses not only on speaking fluency but also on the formation of a respectful and ethical identity of the speaker.

B. Research Methods

The research uses a descriptive qualitative method with a case study setting. This method was chosen because it allows for an in-depth exploration of group discussions as social and moral events in language interactions. The research took place in the MA DDI Kaballangan English class, where the curriculum included collaborative group speaking and argument negotiation activities. Group interactions are observed naturally, which helps capture not only what people are saying but also the moral values involved in speaking in an academic setting.

Data was collected through direct observation and recording of student discussions. Observations look at how groups communicate, including who speaks when, how interruptions are handled, how voices are included, how tone is managed, how people listen with empathy, and how language is softened in speech. The analysis focused on three main areas: (1) the use of ethical language in discussions, (2) how Pancasila values are shown in verbal interactions, and (3) patterns of polite speech in group settings. This research follows educational and communication ethics, especially the principles of fair meaning, respect for the dignity of society, and inclusive dialogue ethics based on Pancasila.

C. Result and Findings

The study found that incorporating moral philosophy in English group discussions helped change the way people spoke from more expressive and aggressive to more thoughtful and inclusive. Students become more aware of ethical behavior, show respect for the other person's turn to speak, avoid trying to dominate the conversation, respond to differing views in a polite manner, and keep the discussion peaceful. The values

of Pancasila, especially the second and fourth principles, are demonstrated through discussions that focus on thoughtful debate, equal participation, acceptance of different stories, and language that reduces conflict. Participants begin to take shared responsibility in discussions, avoid personal egos, and ensure everyone has a fair chance to speak.

Tabel 1 Digital Communication Ethics Category

No	Digital Speech Snippets	Category	Indicators Change
1	*"Hurry, Long!"*	*Aggressive (direct, rude)*	*Frequency after teacher intervention*
2	*"Excuse me, may I clarify what you mean?"*	*Manners (Positive, politeness)*	*Significant Week 3*
3	*"Serously? It doesn't make sense!"*	*Semi-agresif (irony attack)*	*Stable in week 5*
4	*"Thank you, the information was very helpful"*	*Affirmative Ethics*	*On the entire cycle*

From an inclusivity standpoint, the way votes are shared in groups creates a good balance. Everyone gets a fair chance to speak, so the conversation is not controlled by one group or people who are more skilled at speaking. This works

because teachers act as fair guides, ensuring everyone's voice is heard and keeping discussions in a respectful and ethical environment. In addition, when it comes to understanding the feelings of others, people who take part in discussions show better listening and empathy. For example, they will show that they understand the other person's intentions before giving their own arguments. It shows that group chats help build emotional and moral awareness, teaching participants that strong arguments require clear thinking and caring for the feelings and respect of others. The study found that discussions guided by the values of Pancasila not only help improve language skills, but also make people more polite, respectful of different views, and better at making arguments. Participants now see discussions not as competitions, but as opportunities to work together ethically and harmonize with others.

This study shows that moral philosophy is not just a tool for setting rules about how people speak, but actually plays into how people interact during group discussions. This supports Habermas' idea that communication is not just about sharing ideas, but also about ensuring speech is morally acceptable. This includes things like acknowledging the other person's point of view, letting

them speak, and avoiding trying to dominate the conversation. In language education, Pancasila values act as a moral guideline for discussion. They encourage fair talk, reject dominant communication styles, and ensure that everyone's dignity is respected. So group discussions aren't just about sharing information—they're a space where justice, equality, and respect for human values come to life.

In learning English, being an ethical speaker is just as important as knowing how to speak well. Teachers need to help students not only with things like pronunciation, grammar, and fluency, but also by developing good communication habits. This includes being polite when arguing, showing empathy, and speaking without being aggressive. This means the English curriculum needs to change from focusing only on language skills to also including ethical speaking standards. These standards should look at how fair people are when they speak, how sensitive they are to the feelings of others, how they criticize without being rude, and how they use language to show respect. So, English is no longer just about speaking—it's also about building character through ethical and respectful communication.

This research has certain limitations when it comes to studying group discussions in the classroom where everyone has the same culture and is based on one school. Because of this, the results cannot be used to describe more complex situations, such as multicultural groups, large online chats, or global forums where people have different languages, accents, and values. Also, the study did not look at how long the effect lasted on students' communication skills. So we can't be sure whether the influence of ethical discussions stays with them over time and becomes a natural part of their behavior. To find out more, we need research that follows people over a longer period of time to see if these ethical communication skills become habits.

Future research may focus on using digital learning tools to teach discussion ethics and create a platform where people from different cultures and backgrounds can work together. Applying this in national debates, multilingual public forums, and global learning groups can help us understand how ethics in communication work in different situations. Another area to explore is developing AI-powered language learning tools that include moral and communication guidelines. This can help stop harmful speech, aggressive language, and unfair communication in online spaces. So, teaching moral intelligence in language lessons is not only about helping

students speak well, but also about helping them to be kind, cooperative, wise, and in line with the values of Pancasila.

E. Kesimpulan

The inclusion of moral philosophy in group talks about learning English shows that practicing a language is not just about improving communication skills. It also helps build a sense of ethics based on the values of Pancasila. The way we think about discussion is changing. Instead of seeing them as a battle for an opinion or who can speak the loudest, they are now seen as spaces where everyone can speak respectfully, share different views, and have an equal voice without feeling pressured or judged.

The main benefit of this research is how to integrate communicative ethics, Pancasila values, and group speaking methods. It helps position language not only as a tool for academic or performance purposes, but as a way to guide how people interact with each other in a moral way. This new model is changing the way we think about learning English. Success is no longer just about speaking fluently or using correct grammar, but about forming an identity as an ethical speaker who understands justice, human dignity, and resists oppression.

Although this research is still ongoing in a limited setting, both in-person and online, the results offer a strong foundation for creating a curriculum that includes ethical values in Pancasila-based language learning. This opens up new ways to design language teaching policies that put moral communication at the heart of learning, not just as an extra part of the process.

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