PROGRAM EVALUATION OF JAYANTI ACTIVE ENGLISH COURSE 2013
AT ST. PAUL HOUSE OF SPIRITUAL FORMATION,
JAYANTI, NABIRE, PAPUA

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements
to Obtain the Sarjana Pendidikan Degree
in English Language Education

By

Agnes Wilis Prawismi

Student Number: 101214098

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
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Date April 14, 2014
A Sarjana Pendidikan Thesis on

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Faculty of Teachers Training and Education
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[Signature]
STATEMENT OF WORK’S ORIGINALITY

I honestly declare that this thesis, which I have written, does not contain the works or parts of the work of other people, except those cited in the quotations and references, as a scientific paper should.

Yogyakarta, 9 Mei 2014

The writer

Agnes Wilis Prawismi
101214098

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AT ST. PAUL HOUSE OF SPIRITUAL FORMATION,
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ABSTRACT


The English Language Education Study Program of Sanata Dharma University, Yogyakarta, states vision and mission to prepare the graduates not only to teach English, but also to manage English learning programs such as English courses, trainings, workshops, and seminars. A program which has been run should be evaluated to maintain its continuity and develop better services. This research belongs to the analysis of program evaluation of Jayanti Active English Course 2013, an English program of St. Paul House of Spiritual Formation, Jayanti, Nabire, Papua. The two questions proposed are (1) what the training program looked like and (2) did the program respond to the identified needs of the course participants. This study aims to describe the learning contexts of the students and evaluate the learning process of Jayanti Active English Course 2013.

To answer the first question, the researcher conducted a systemic analysis of the program namely the documents and learning module of Jayanti Active English Course 2013 to obtain a comprehensive program description. To answer the second question, the researcher conducted a need analysis to know their cultural background and English learning background, reviewed the learning method, and finally collected data about program evaluation by distributing post-survey to the students. The evaluation seeks to discuss whether course could meet the students’ needs.

The findings on the program description shows that the use of stories as learning materials and integrated English using TPR and drama as the method were set by considering the students’ needs, educational context, cultural background as Papuans, and their religious context as priest candidates. The findings on the program evaluation show that the students found the tutors, learning materials, and learning method contributed significant improvement for their English. The learning materials and integrated English using TPR and drama were found succeed to improve the students’ vocabulary, pronunciation, speaking, and writing. This course also brings good effects on the students’ motivation and new perspective towards English.

Based on the discussion, the researcher gives suggestion for the programmer and the tutors of Jayanti Active English Course to have better preparations on the physical, mental, learning materials, and competence due to the cultural background and environment of St. Paul House of Spiritual Formation.

Keywords: program evaluation, integrated approach, story, drama
ABSTRAK


Program Studi Pendidikan Bahasa Inggris Universitas Sanata Dharma Yogyakarta mempunyai visi dan misi untuk tidak hanya mempersiapkan mahasiswaanya sebagai guru Bahasa Inggris, tetapi juga mampu mengelola suatu program pendidikan Bahasa Inggris. Kursus, workshop, seminar adalah bentuk-bentuk program Bahasa Inggris yang biasa dikelola. Program-program yang telah berjalan ini perlu dievaluasi untuk kelak dikembangkan. Penelitian ini merupakan evaluasi program terhadap Jayanti Active English Course 2013, sebuah program kursus Bahasa Inggris yang diadakan oleh of St. Paul House of Spiritual Formation, Jayanti, Nabire, Papua. Dua pertanyaan yang akan dibahas dalam skripsi ini adalah (1) seperti apa program kursus ini? Dan (2) apakah program ini mampu menjawab kebutuhan siswa? Tujuan dari penelitian ini adalah untuk mengevaluasi proses belajar Jayanti Active English Course 2013.

Untuk menjawab pertanyaan pertama, peneliti melakukan analisis sistematis pada dokumen instansi dan modul belajar yang digunakan. Untuk menjawab pertanyaan kedua, peneliti mengadakan analisis kebutuhan belajar siswa dengan menganalisis hasil kuesioner tentang budaya dan riwayat belajar. Setelah itu peneliti menjabarkan metode belajar Jayanti Active English Course 2013, dan mendiskusikan apakah peran tutor, materi belajar, dan metode belajar sesuai dengan kebutuhan siswa berdasarkan kuesioner yang telah dibagiakan setelah program berlangsung.

Analisis pada bahan dan proses belajar menemukan bahwa penggunaan cerita naratif sebagai bahan ajar, Bahasa Inggris yang terintegrasi dengan TPR dan drama sebagai metode belajar adalah hasil dari pertimbangan untuk memenuhi kebutuhan belajar siswa sebagai masyarakat Papua sekaligus calon imam. Materi dan metode ini telah disusun berdasarkan keadaan budaya, dan konteks religi siswa. Sementara itu, Hasil evaluasi program Jayanti Active English Course 2013, memperlihatkan bahwa peran tutor, materi belajar, dan metode belajar yang diterapkan berhasil meningkatkan kemampuan bahasa Inggris siswa. Metode belajar Bahasa Inggris yang terintegrasi dengan menggunakan cerita, Kitab Susi, doa-doa, dan lagu-lagu religi serta menggunakan teknik TPR dan drama dinilai mampu mengembangkan kemampuan kosakata, pengucapan, berbicara dan menulis siswa. Kursus ini juga mampu meningkatkan motivasi belajar siswa.

Berdasarkan hasil diskusi, peneliti memberikan saran kepada penyusun program dan calon tutor agar mempunyai persiapan yang lebih matang untuk mengatasi kondisi yang sangat berbeda di St. Paul House of Spiriual Formation.

Kata kunci: evaluasi program, pembelajaran Bahasa Inggris terintegrasi, cerita, drama.
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CHAPTER I

INTRODUCTION

In this chapter, the researcher presents the research background, the problem formulation, the problem limitation, the research objectives, the research benefits and the definition of terms used in the research.

A. Research Background

On June 18th to July 20th, 2013, I experienced conducting an English Course in St. Paul House of Spiritual, Jayanti, Nabire, Papua with a partner, Father Anton Waget, SVD. It was a new experience for me. It was the first time I should teach in a new social and cultural background which is very different with my own background. I am a Javanese and spent my life living in Java background, but in this course I should deal with Papuan students and Papuan background.

St. Paul House of Spiritual Formation has special conditions with traditional Papuan culture and strong religious context. It is located in Moni tribal traditional habitation with heterogeneous tropical rain forest, fields, swamp, and orange groves. This area still has traditional way of life and simple facilities, such as there is no internet connection, limited books and references, and new electricity system. St. Paul House of Spiritual Formation is also strong with religious context because it is an institution for the seminarians’ spiritual training. These conditions required us to give them a uniquely designed learning method.
Along the learning process of *Jayanti Active English Course 2013*, I found many interesting facts. This program had special conditions, students, and learning activities, so I was interested to put this program into research.

St. Paul House of Spiritual Formation is an institution owned by five dioceses in Papua Region; Timika, Agats, Merauke, Jayapura, and Sorong. It is located in Jayanti Village, Nabire, Papua. It is managed by Jesuits. The program of St. Paul House of Spiritual Formation is guiding the diocese priest candidates into the formation of spiritual life. The students are the priest candidates coming from the five dioceses. After graduating from Minor Seminary, they gather in this house for a year.

St. Paul House of Spiritual found that English is important. *Jayanti Active English Course*, an intensive English course was set because the students are expected to be leaders of Catholics in Papua. As a leader, the communication skill is very important. English is one of the languages which is important in communication and media. Based on the documents provided by the institution, English is believed to have important roles in preparing these future Catholic priests. English is also important as their preparation to pursue their bachelor degree in theology and philosophy, to help them understand English references and even write an academic essay. Through this course, the students are expected to improve their English receptive and productive skills. Receptive skills refer to the fact that they can read, understand, and summarize written passage. Productive skills refer to the fact that they can speak and express their thoughts in English. Moreover, in their case as priest candidates, their English is also directed to
religious aspects that require them to learn about English bible, songs, prayers and sermon.

In the teaching learning process, we used a module entitled “Jayanti Active English” (2013), a compilation of short stories, and drama scenarios arranged by Father L. Suharjanto, SJ. In addition the module, the students also learn about religious songs, prayers, and the Bible. We used these materials in almost all of our activities using integrated method. From the narrative texts, we learned about reading, pronunciation, vocabulary, translation, writing and performances. Every day, we used to have reflection writing related to the narrative story or learning experiences. Every weekend we used to have drama performances related with the materials we have learned in a week.

Of course, the program did not run perfectly. There were something good and something which need to be improved. After guiding the students in the course and reflecting the different conditions and backgrounds, I think it is important and interesting to seriously evaluate the program. It can be a good contribution to prepare and give suggestion for the next and similar programs elsewhere.

This thesis was set to discuss the program evaluation of this English course. Evaluating set of learning materials and activities of a program is important. We can analyze whether the program are suitable to the students’ need and characters or not. According to Kiely (2005) it is to assist program management so that we can assure the quality processes and achieve the high
standard of learning (p.19). Program evaluation is important for the development and continuity of the program, because it has provides necessary feedbacks and opens more rooms for improvements.

This program evaluation is important because of three reasons. First, *Jayanti Active English Course* is an annual program. Second, related to our curriculum, where we are prepared to be an language learning program manager, program evaluation is also very important. Third, along the learning process, especially in *Jayanti Active English Course*, there were some important and substantial cases about language learning which are important to analyze.

*Jayanti Active English Course* is an annual program, which is held every year. It needs to be evaluated to make it better time to time as the knowledge develops and changes. The findings of the program evaluation can be a strong data to develop the next program. Besides, this program also has not been analyzed before. So, by conducting program evaluation in this area, this evaluation can be documentation and references to English program in St. Paul House of Spiritual Formation and similar condition.

Related to PBI curriculum, program evaluation in English Language Education Study Program also has strong roles. We can see from the vision and mission of PBI which have a goal to prepare the students to be English program managers, not only as English teachers. From the curriculum, we have Service Program Design, a special subject to train the students about how to manage a
English program. In Service Program Design, we run our own companies, arrange and evaluate the programs and how effective we work together.

By conducting an English program, we find English teaching is not only as delivery process, but we also see English teaching as a service. English teaching as delivery process means we pay more focus on the teaching techniques and approach in the classroom. We focus on how the materials given by the teacher can be absorbed effectively by the students. While in the English as a service program, we don’t only focus on the delivery process, but also in the management of the program; the managers, rules, schedule, material design, and evaluation.

So far, the majority of final projects in our study program pay more attention on the English teaching as delivery process, such as how a technique is applied, or how a design is set. This thesis was a step further, because it discussed the management of a program, *Jayanti Active English Course 2013* based on the socio-cultural aspects. It is also new because of the analysis in a different learning background, Papua.

The last reason why program evaluation is needed is that there were some important and substantial cases about language learning which are important to analyze and discuss. St. Paul House of Spiritual Formation has unique contexts and characteristics, with the culture, learning atmosphere, students, ethnicities, and so on. This context requires different technique to conduct a language learning program. So, the learning process along the course was full of substantial findings which can be important for the program itself, and for the further study.
B. Research Problem

*Jayanti Active English Course* is the annual intensive English Course of St. Paul House of Spiritual Formation to improve the priest candidates’ English. This program needs to be evaluated to develop better design for next year program.

This thesis is going to evaluate the *Jayanti Active English Course 2013*. The research questions are as following:

1. What did *Jayanti Active English Course 2013* look like?
2. Did the program respond to the students’ needs based on their anthropological and English learning backgrounds?

C. Problem Limitation

The analysis discusses the learning process of 29 students of St. Paul House of Spiritual Formation, year 2012/2013 in *Jayanti Active English Course 2013*. The analysis uses survey documents, institution documents, tutors’ note and students’ work as the data. The results of the analysis are presented in the form of the program description and program evaluation.

D. Research Objectives

The research objectives are:

1. to describe the learning contexts and learning process of the students of *Jayanti Active English Course* in June-July 2013.
2. to evaluate the learning contexts and learning process of *Jayanti Active English Course 2013*.

**E. Research Benefits**

The result of this research is beneficial for people who are concerned with English teaching-learning process, especially those who are involved in this program. Those who may get benefits are:

1. **St. Paul House of Spiritual Formation**

   The findings in this program evaluation can be the reference and the documents for St. Paul House of Spiritual Formation. Moreover, this evaluation is important to identify the good things and what to improve in the next program. Based on the findings of the evaluation, the program manager can predict the general situation of the learning process and see what to prepare, develop, or anticipate for the next program.

2. **English Tutors**

   The English tutors are able to use this document as their reference to understand the previous conditions and situation of learning process of the *Jayanti Active English Course*. It can help them as reference to arrange and design the next year teaching-learning process.

3. **The students**

   By having program evaluation, the quality of the program can be measured. The techniques, approaches, methods, and material will be developed,
refreshed and renew as the students conditions and needs, so the students will get better and better services.

4. The writer

This research is beneficial for the writer as the feedback and self-evaluation, whether the program which had been done worked well or not. The writer can draw some important points from on her experiences which can push her to improve her teaching skills.

F. Definition of Terms

In this section, the researcher defines eight terms used in this thesis. The terms are related to the context of the study; Roman Chatolic priests, priestly formation, diocese, Jayanti Active English Course, language program evaluation, narrative based technique, and integrated approach.

First, Roman Catholic priests are those who ordained to act as a mediator between God and people in administering the sacraments, preaching, blessing, and guiding. They are also the minister in the second grade of the hierarchy of holy orders, ranking below a bishop but above a deacon. Priests live celibate. People who want to be priest should run a long process of priestly formation.

Second, based on the document of St. Paul House of Spiritual Formation, entitled Stages of Priestly Formation, the priestly formation starts from the study in Minor Seminary or join a year of postulate. Before entering Higher Seminary, the seminarians join a year of spiritual formation. Then in Major Seminary, they study philosophy. After a year of pastoral experience, they study Theology, enter
deacon, profess perpetual vows, get deacon ordination, and finally get priesthood ordination.

Third, diocese is an area managed by a bishop under the control of Roman Catholic Pope. Priest candidates or seminarians are those who run the phases of priestly formation and study to be Catholic priests. According to the introductory document of St. Paul House of Spiritual Formation, diocesan priest candidates are the priest candidates who will serve and administer in diocesan area. The students of St. Paul House of Spiritual Formation are diocesan priest candidates in Papua Region.

Forth, *Jayanti Active English Course* is an intensive English program conducted in St. Paul House of Spiritual Formation to improve the priest candidates’ English competence. It is held in the last months of Spiritual Year, on June to July.

Fifth, language program evaluation is an information gathering process on a language program in order to develop the next program. In wide meaning, the language program evaluation includes the analysis on the nature of the program, stakeholders, management, and the learning process. Kiely (2005) argues that the program evaluation is to assist program management so quality process is assured and high standard of learning is achieved (p.19).

Seventh, narrative based technique is a learning method which uses narrative text or stories as the main materials. The narrative text is used in various
learning activities such as reading, vocabulary, pronunciation, structure, writing, and drama.

Eight, integrated approach is a language learning approach which can make the students use all language aspects altogether. It does not only provide one language aspect to learn, but various language aspects; reading, writing, listening, and speaking, altogether.
CHAPTER II

REVIEW ON RELATED LITERATURE

In this chapter, the writer relates the study with some theories which support the writer’s analysis. These theories are written in the two subchapters, namely Theoretical Description and Theoretical Framework.

A. Theoretical Description

The theoretical framework discusses the theories which are used in the research discussion, namely program evaluation, integrated approach, story, drama, TPR, cultural anthropology, and learning motivation.

1. The Overview of Program Evaluation

This theory explains the definition, the techniques, and also the importance of program evaluation.

a. The Definition of Program Evaluation on Language Education

Due to the language and communication needs, language education programs are conducted widely nowadays. Language education program is an education program or course which takes language as the learning materials. These programs are conducted with various and specific purposes based on the people’s needs, such as for their education, their career, business and so on. Therefore the language education programs are designed to meet these various needs. These programs arrange all elements of the program, such as the
administration, tutors, students, context, learning objectives, learning media, and methods.

Program evaluation is one important process in conducting a program because it can be a development guideline, a process to measure achievement, and a data analysis in a continual program. It is conducted after the program has done to decide whether the program run well or not, find out which part does not work well, and which part should be fixed. Kiely (2005) mentions two perspectives of evaluation when it is put into research; research function which means the evaluation rolls back the frontiers of knowledge and evaluation function which means the evaluation provides information for decision making or judgment.

Program evaluation comes from two words; program and evaluation. Evaluation, as Lynch (1996) defines, is a systematic ways to gather and analyze information to decide or make judgment (p.2). Program is series of activities which are arranged to achieve certain goals. So, program evaluation is a systematic way to gather and analyze information from a program which has been passed in order to make judgment on how the program runs.

Language program evaluation is a complex issue to discuss. There are many aspects that should be analyzed, including the management, the staffs, and the learning process itself which refers to the method, materials, language aspects, and so on. Thus, in a language program evaluation, there are some considerations that should think about. Kiely and Rea-Dickins (2005) mentioned five challenges of evaluation; clarifying evaluation purpose, engagement of stakeholders,
establishing criteria for judgment, identification of appropriate data, and ensuring evaluation use (p.7-8).

b. The Program Evaluation Technique

From a variety of models proposed, the program evaluation technique of Lynch (1990), Context-Adaptive Models, was chosen in this study. It requires seven steps of program evaluation as follow:

![Diagram of Program Evaluation Steps]

**Figure 2.1: Context-Adaptive Models (Lynch, 1990: 4)**
The first step of evaluating a language program is by determining who the people are involved in the program. Then evaluator can also identify who are the stakeholders, clients, and people who will be interested to our analysis. The evaluator should also identify why the evaluation should be conducted. It refers to the goal of the evaluation which will determine the role of the evaluator toward the program – as consultant, problem solver, decision maker, or collaborator of program development.

Second, the evaluator should recognize the context of the programs. It is about the potentially relevant dimensions around the program, such as comparison group, valid measuring of language skill, evaluation expertise, timing, who are the students and staffs, level and numbers of stakeholders, materials and resources, perspective and purpose of the program, and social-political climate. The identification of kinds of dimensions around the program is important. Parlett and Hamilton (1972), as cited by Kiely and Rea-Dickins (2005) also mention in their Illuminative Evaluation that evaluation should take into account the learning milieu; network of cultural, social, institutional, psychological variables (p.32-33).

On the third step, the evaluator decides the focus of the program evaluation. It refers to where to begin and which part which will be analyzed in details.

Fourth, in the data collection design, the evaluator decides whether he wants to use qualitative or quantitative data. He also decides how to get the data, analyze it, and make the conclusion or decision.
The fifth and sixth steps are about data collection and data analysis which should be done based on the data collection design. Finally, the result of the analysis is presented in evaluation report. In arranging evaluation report, the evaluator should be critical and sensitive to the audience, goal, climate and context of the program, in order to make a good conclusion.

c. The Uses of Program Evaluation

In the early judgment, evaluation was done to assist program management so the quality and high standard of learning are achieved. Tyler, as cited by Kiely and Rea Dickins (2005) has a framework for curriculum evaluation which is asking about the educational purpose, educational experiences to attain purposes, how the curriculum effectively organized, and determination whether the purposes are being achieved (p.20). Taba (1962) adds that evaluation process also evaluate whether the program success or not for the development.

Then the program evaluation focus develops. It focuses on the specific, predicted result, unanticipated impacts and program development. Scriven as cited by Kiely and Rea-Dickins (2005) criticizes Tyler’s frameworks which only deal with static characteristics. Learning is a process-oriented approach, so it must be dynamic.

Kiely and Rea-Dickins (2005) concludes that the new perspective of program evaluation is about considering constructivism and realism. It is about how the program evaluation has roles to develop a program and be suitable to the real context and condition.
2. The Overview of Integrated Approach

The theory of integrated approach explains the definition, the importance, and the use of story, TPR and drama.

a. The Definition of Integrated Approach

According to Richard Schmidt (2010), an integrated approach means the teaching of the language skills of reading, writing, listening, and speaking in conjunction with each other as when a lesson involves activities that relate listening and speaking to reading and writing (p.288). So, the teaching-learning activity in classroom does not specifically develop one language aspect, such as writing only, or speaking only. It requires activities which can make the students use all language aspects altogether. Integrated approach requires the students’ to develop multiple skills at the same time. Nowadays, integrated approach is not only used for the four aspects of language learning. It can also include other kinds of skills, such as technology and problem solving.

b. The Importance of Integrated Approach

According to Oxford (2001), integrated approach is important to expose the learners to authentic language (p.5). It means it provide English as in reality, which performs integrated skill, not separated. It also challenges the learners to interact naturally in English. By using integrated approach, the learners can take real picture of the complexity of English and can feel the real interaction of using English.
c. Integrated Skills Using Narratives and TPR

This part, the theories of narrative as the learning materials, and TPR as the technique are discussed. Drama is discussed as the part of TPR technique which is combined with narrative.

1) Narrative Stories

Narratives have a big role in human learning. Here are some reasons why narratives are good to be included as learning materials, especially in language learning area.

Human naturally have the desire to communicate. We have ideas, experiences, feelings, and values to share to others. According to Ahn & Filipenko (2007) as noted by Binder (2005), the human desire to share to others is innate and central to humans’ existence (Booth and Barton 2000, Fulford 1999, Lewis 2006).

One way to share and express ideas is through stories. It is natural for human to communicate by making and telling stories. This communication was also done among generations. Fairytales, myths, fables, and legends were told by our ancestors from generation to generation. Binder (2005) stated that stories have been used to record experience, communicate and make meaning of the world and our place in the universe. These stories became the communication media from generation to generations. Thus, from the root how the stories begin, we know that within the stories, value of previous life laid. Gee (2001) as cited by Binder (2005) states, “socially constructed experiences, understandings, and knowledge
are embedded in the stories that we retell”. So, consciously or not, if we listen, read, or tell a story, we learn about values laid inside it.

Through stories, we could learn and grow. Stories are how people make sense of themselves and their worlds. Stories reflect the reality – the good and the bad – and how human should react. Shannon (1995) explained how the roles of stories are in human life, in various ages:

Children can see how their people live and believe, who they hope to become, and how they will behave from stories. They learn to relate one value to another, one value to the effects. Adolescents play roles in their own and other people's stories in order to figure out where they fit into their ever-expanding worlds. As adults, the true and imaginary stories we wish to tell and believe suggest what we value most in this world.

Learning through stories is powerful. Beside the language elements such as vocabulary, sentences, meaning, and paragraph that can be learned, stories also provide other strengths. Stories also provide a wide appeal to the students with predominantly different learning styles, whether visual, auditory, kinesthetic, or a combination of these. Stories can be learned in creative way through storytelling, gesturing, drawing, drama, pantomime, and so on. Gardner (1999) as noted by Read (2008) stated that stories and drama provide opportunities for children to use different combinations of their multiple intelligences (linguistic, visual-spatial, musical, kinesthetic, logical-deductive, interpersonal, intrapersonal, and naturalist) as “entry points” to learning.

According to Read (2008) other strength of story is that story (and drama) have fantasy element which helps to make learning memorable in the short and
longer time. Thus, learning through stories can make language learning become fun and easy.

2) Total Physical Response

Total Physical Response is a language learning method which requires association with physical activities. Brown (2001) states “it was developed due to the psychologist idea that memory is increased if it is stimulated through association with motor activity”. Language teacher understand this value, so the language learning method using physical activity was developed. Asher (1997) as noted by Brown (2001) developed the principals of this method, which is called Total Physical Response (TPR) (p.30). According to Asher, motor activity is a right-brain function which can precede left-brain language processing.

In TPR, the teacher has a main role to give directions and instructions. The students have role to listen and act. Asher (1977) as noted by Brown (2001) called the teacher as the instructor or director of a stage, while the students are the actors who follow the instructions from the director. The instructor gives command to the students which are accompanied by the example of the movements. The instructor gives the instruction and also does it. Then the students will listen and watch, later they will follow the instruction. By listening and watching the instructor, the students can grab the meaning of the instruction. Finally, they will be able to do the instruction without the instructor’s companion.

3) Drama

The development of TPR found variations of TPR activities. One of them is the combination of TPR with the use of stories. This activity does not involve
commands as the instruction, but it used stories instead. Drama is one of the TPR method which is combined with stories. Asher (1982) as cited by Conejeros and Fernandez, had used TPR method using drama techniques.

Gavin Bolton (in Dougill J. 1987), drama is a unique tool, vital for language development as it simulates reality and develops self expression. Drama is an active approach to give learners many opportunity to practice, make the learners able to identify roles and situations, and able to engage with the real context. It is supported by Krashen’s theory (1985) as cited by Conejeros and Fernandez (n.d), that “foreign language is most successfully acquired under condition similar to the language acquisition in which the focus of instruction is on meaning rather than form where there is plenty of opportunity to use language meaningfully.”

The use of drama in language learning can improve the learners’ language aspects. By plenty practices, the learners can improve their pronunciation, speaking, reading, and also vocabulary acquisition. A journal by Conejeros and Fernandez (n.d) cites Torres (2004) who claimed “the implementation of drama techniques would improve vocabulary acquisition, fluency, communication, and pronunciation”.

Another strength of drama as learning activity is that drama provide a framework for developing social skills such as cooperation, collaboration, listening and turn taking, and help to create appropriate effective conditions for learning to take place. Drama can train the students about teamwork and creativity. Theatrical techniques in Brazilian University conducted by Miccoli
(2001) resulted the students’ development in collaborative learning abilities, body flexibility, socialization, and confidence.

According to Flemming (2000), the possible categories of drama forms in language learning can be (1) typical exercises/warm-ups/games, (2) improvised role play might involve the class dividing into pairs to act out a spontaneous exchange between shopkeeper and customer, (3) scripted role play is based on similar situations with the dialogue written out for the participants in advance, and (4) creating individual fictitious characters in a specific context.

3. Overview on Cultural Anthropology

This theory will discuss the definition and scopes of cultural anthropology, especially about Papuan culture.

a. Cultural Anthropology

Culture, as Ember (1985) defines, encompasses “the learned behaviors, beliefs, and attitudes that are characteristic of a particular society or population” (p. 166). People are born into their society with complex culture and need to learn about it to be the member of society. Culture will influence every member of society on what they believe, how they live and behave, and show their identity.

Given the fact that a different society has different culture, we need to learn about culture, especially if we connect the people from different societies. Learning other culture can prevent us from misunderstanding and wrong perception towards other cultures. That is why anthropology was born. According
to Benedict (1952) anthropology is the “study of human being as creature of society” (p. 1). Harris and Johnson (2007) define cultural anthropology as “a study which deals with the description and analysis of cultures” (p. 2). It studies about various cultures in human life, the differences and the similarities.

In the education field, the understanding the cultural anthropology of the students is very important. Especially if the cultural background of the tutors and the students are different. According to Metcalf (2005), by knowing the students’ anthropology, we can detect them and assess their significance.

Although culture in a society is different from one to another, all cultures have the same elements, which are called cultural universals. According to Kluckhohn (1953) as cited by Koentjaraningrat (1972), there are seven elements of culture. They are tools, livelihood system, social system, language, art, science, and belief or religion.

b. Papiuans’ Cultural Anthropology

The cultural context of the institution is Papuan. In this theoretical overview, the researcher needs to know about the Papiuans’ cultural anthropology.

1) Livelihood System

Livelihood system is how the group of people earns their living. It includes the way of those people get their food and fulfill their daily needs, such as by farming, hunting, breeding animals, or trading. This livelihood system is basically influenced by the environment where the people live. Harris and
Johnson (2007) note that they adapt to the environment by making adjustments that increase their livelihood of their survival.

Papuan livelihood system is influenced by the landscape where they live. The different environment creates different lifestyles and livelihoods. Boelaars (1986) divides the Papuan’s livelihoods into two; hunting-gathering, and farming.

Papuans who live in the forest or near the beach or lakes, earn their living by hunting and gathering. Papuans who live in forest usually hunt animals such as marsupials, wild pigs, rats and birds for their food. They also gather kinds of fruits, ferns, and sago. Papuans, who live near sea or lakes like Mimika, Asmat, and Marind-anim, fulfill their needs by fishing or gathering shells.

Papuans who live in mountains and highlands earn their living by farming. They plant some kinds of plants and harvest them for their daily needs. They plant sweet potatoes, bananas, cassavas, and kinds of vegetables and also breed pigs. Pigs become the main materials in Papuan culture, for trading, ceremony, and food. As Boelaars (1986) explains, Muyu, Maybrat, Moni, Ekari, and Dani belong to this category.

2) Tools

Human have ideas to ease them doing their works. They make different kinds of tools such as clothes, utensils, house, weapon, and so on. The kinds of tools in a group of people are influenced by the people’s life philosophy, lifestyle, livelihood, and environments.
Traditional Papuans still use the simple technology and traditional tools in doing activities in daily life. The tools which they use in daily life depend on their daily activities and livelihood. Papuans who live by farming of course have various kinds of farming tools, such as hoes, axes, and knives. Papuans who live by hunting have kinds of arrows, spears, ropes, and trap. As the example, Muller (2009) mentions that Papuans living in highlands have four types of arrows.

The landscapes of Papua which are mountainous cause the transportation facilities hard to build. The villages or cities are far away one to another. Even in a village the houses are also far from one to another. Besides, when the people hunt in the forest, they do not take any vehicle. They do most all of their activities by walking. They are accustomed to walk in a long distance.

3) Social System

Social system is the arrangement and rules of the social life of the people. It explains about how the people’s kinship system; patrilineal, matrilineal, bilineal or bilateral. It also explains the communities, caste, organizations, social classes, rules of marriage and social leadership in the society (Koentjaraningrat, 1974).

As Boelaars (1986) explains, every ethnicity in Papua has different social structure. They have their own rules, custom, and social classes. But most of them are led by headmen of their ethnicities. Besides, Papuans also have spiritual leader which usually leads the society in ceremonies.

Papuan kinship systems are also different one to another. Most of them follow patrilineal descent, and some follow matrilineal. Slamet (1964) noted Ekari
and Moni follow patrilineal descent. Asmat and Mimika follow matrilineal descent. The kinship put the woman as the main role in the family, while the men’s role is important on the spiritual ceremonies.

4) Language

Harris and Johnson (2007) define language as a medium by which ideas, inventions, and memories outlive individuals and generations (p. 44). Language sets the rule on how the people communicate among their people. It is also used for communications among generations. Harris and Johnson explain that language is used to maintain the social tradition across generations.

Language is divided into two, written and oral. People who have had writing system or alphabet are known as people with written tradition. People with written tradition record their history and literature in the form of written documents, such as letters, books, scripts, and so on. People who have not had alphabet in their language is known as people with oral culture. Oral tradition is cultural material transmitted orally from one generation to another. Vasina (1985) defines it as "verbal messages which are reported statements from present generation" which "specifies that the message must be oral statements spoken, sung or called out on musical instruments only". The messages are verbally transferred in speech or song, in the form of folktales, sayings, ballads, songs, or chants.

Papuans, Flores and Kei are people with oral tradition. They do not have any alphabets or written record on their history and traditions. Instead, they tell
their values and traditions orally from generation to generations through symbols, ceremonies, songs, myths, and stories. As Slamet (1964) noted, Asmat people transfer their tradition through sculptures, folk songs, and myths. Kei people have *Tom-Tad*, folktales which have been told orally from generations to generations.

5) Art

According to Alland (1977) as cited by Harris and Johnson (2007), art is “playing with form which produces some aesthetically successful transformation-representation” (p. 289). Transformation-representation means the communicative aspect of art that conveys information through symbols and metaphors. So, we can say art is the expression of the people’s sense of aesthetic. The art can be expressed into music, literature, dances, painting, drama, and so on.

Harris and Johnson (2007) argue, through various symbols, art reflects values, belief, and other ideological themes. Thus, every culture which has different symbols and life philosophy has their own sense of art; the patterns, shapes, and meanings.

Papuan people celebrate their feelings through ceremonies and party. Marriage, victory, harvest season, and funeral are celebrated. These ceremonies and parties contain folk songs and traditional dances. They wear traditional clothes with body paintings. Those songs, dances, music, traditional clothes, paintings are their art. They are meaningful and symbolize certain meanings. Dogs’ teeth necklace, piercings, and flowers or birds feathers crown can symbolize beauty and power (Muller, 2009)
6) Science

Science systematically acquired knowledge that is verifiable. It is about what the people know about this life, how they know, and how they transfer their knowledge to the next generation. According to Koentjaraningrat (1974) science of a group of people is influenced by the people’s lifestyle and custom.

Papuan people who earn their living by farming such as Dani, Muyu, Maybrat, Moni, and Ekari, they have deep knowledge about farming, plants, and anything related to farming. Papuan people who live near a beach and earn their living by fishing such as Mimika, Asmat, Marind-Anim, really know about how to make canoe, sea, fishes, storm, and fishing techniques. As Slamet (1964) noted, ethnicities in Mimika are skillful making canoe. Muller (2009) explains that Pauans in highlands are good in hunting strategy, by setting trap or stalking.

7) Belief and Religion

Durkheim (1995) as cited by Harris and Johnson (2007) defines religion as a unified system of beliefs and practices relative to sacred things that unite those who adhere to them into a moral community. Belief also shows the people’s value system, ways of thinking, and ideology.

Basically, Papuans’ belief is animism. They believe in spirits living around them and in certain objects. Boelaars (1986) explains some examples. Marind-Anim people believe in dema, mystical spirits living in anything (animals, plants, human, objects) which creates this universe. Dani people believe in their ancestor spirits who will always help them in war.
In the end of 19th century and early of 20th, the Rome Catholic and Protestant were introduced. In 1989, Dutch East Indies came to take control of Papua, and since then the Rome Catholic was also introduced. Meanwhile Christian Protestant was brought by Germany. According to Boelaars (1981) “Dutch missionaries of Sacred Heart (m.s.c) had been working on th south coast for about thirty years.” In the early 1930, Father W. Thieman managed to post native Catholic teachers for the mission. Then the missionary started. The hardworking of those missionaries made Pauans became Catholic and Protestant.

Dani people present themselves as strong and brave man. Yes, Pauans have a point of view that they should keep and struggle for their pride. That is why Pauans are brave and never afraid of war and fighting, and highly confident in doing many things. They have big motivation in struggling what they want to reach.

Pauans live really close with nature. Pauans see the nature as the living nature. Dani people see the nature like a mother, which should be respected. They give their best harvest as the tribute for the nature on the harvest season. So do Asmat people. They see nature as mother who provides them with fruits, so human can take it and enjoy it (Boelaars, 1986). They live and grow with nature.

4. Overview on Learning Motivation

In the learning process, motivation is found important. Zoltan Dornyei (2001) describes motivation as “why people decide to do something, how hard they are going to pursue it and how long they are willing to sustain the activity.”
Graham Crookes and Richard Schmidt (1991) as cited by Lightbown and Spada (1999) point several areas where education research has reported increased level of motivation for students in relation to pedagogical practices: motivating students into the lesson, varying the activities, tasks and materials, and using cooperative rather than competitive goals. Moreover, cultural and age differences will determine the most appropriate way for teacher to motivate students (p.57). Zoltan Dornyei (2001) explained that the current spirit motivational psychology will make the individual as the goal-directed actor. The teacher has roles to make environmental support for the students, so they are able to have personal desires and balance it with the learning goal. So, motivation is to dig more the students’ self-awareness toward the learning process and goals.

B. Theoretical Framework

The researcher used Context-Adaptive Models by Lynch (1990) as the guidance to conduct program evaluation. This technique requires seven steps of evaluation. In the first and second step, the goal identification and context inventory are presented in the program description part. In the third step about need analysis, there is a discussion on the students’ characteristics and backgrounds. The researcher analyzed the students’ learning style, motivation, attitudes, and learning difficulties. The students’ cultural backgrounds are described in the theme of anthropological study.

In the fourth and fifth step, data collection design and data collection, the researcher analyzed the documents and learning materials. The analysis on these
documents is supported with the tutors’ notes and students’ works. In the sixth step, the researcher analyzed the post-survey questionnaire about program evaluation. The researcher used the theory of Kiely (1996) and Lynch (2005) to evaluate the program. The theory of Zoltan (2001) is used to discuss about students’ motivation. Oxford (2001) theory discusses the point about integrated skill.

Finally, the report is presented in the form of program description and program evaluation. The program description presents the backgrounds and contexts of St. Paul House of Spiritual Formation. The program evaluation discusses whether the course program met the student’ needs or not.
CHAPTER III

METHODODOLOGY

This chapter is intended to elaborate the methodology used in this study. It covers the method of the study, research participants, setting, research instruments, data gathering techniques, data analysis and research procedure.

A. Research Method

This research used a mixed-method research approach. It is an integration of qualitative and quantitative methods. According to Cresswel (2003) this analysis was developed in responding to a need to clarify the intent of mixing quantitative and qualitative data in a single study (or a program study). So, in this study, the researcher used the qualitative and quantitative data to be analyzed.

This study is also a program evaluation analysis. Program evaluation is a systematic attempt to gather and analyze information from a program which has been done in order to make judgment on how the program ran. In this program evaluation, the researcher analyzes on the nature of program, how it ran, and whether it was suitable to the students’ needs.

In this analysis, the researcher is as the major research instruments. It means that the researcher is involved in the teaching process, and evaluation. The researcher was the tutor of Jayanti Active English Course 2013 in St. Paul House of Spiritual Formation. Based on the teaching experience, post-survey, and the evaluation by the students, the researcher tried to evaluate the students’ learning process of the program.
This research is document analysis research. The main data was taken from the questionnaire document. Questionnaire is very important for this study. Based on Wilson and Mc Lean (1994) as cited in Cohen, Manion, Morrison (2000) “questionnaire is a useful instrument for collecting survey information, providing structures, often numerical data, being able to administer without the presence of the researcher, and often being comparatively straightforward to analyze” (p.245). Besides the questionnaire, the researcher also used other documents such as institution’s documents, tutors’ note, interview, and students’ works.

B. Research Participants

For this study, the writer used a group of participants as the participant of research and information collecting. The researcher conducted a survey by distributing questionnaire to the 29 students who are the priest candidates of Papua Region who joint Jayanti Active English Course 2013.

C. Setting

This study was done in St. Paul House of Spiritual Formation, Jayanti, Nabire, especially when Jayanti Active English 2013 was running. It is located in Jl. Jayanti, Nabire, Papua. The condition of the house is still natural and typical with Papuan culture.

D. Research Instruments

The researcher used questionnaire and interview set as the research instrument. These instruments are actually the institution documents. The researcher made these instruments together with the director and the other tutor
and distributed them after the program done. They were a five-page questionnaire for students and a set of interview list for tutors. First part of questionnaire was to collect the students’ data, such as education background, motivation, and difficulties. It consisted of six numbers of open-ended questions. The second part of the questionnaire was to evaluate the program. It consisted of 47 close-ended points, and 5 numbers of open-ended questions.

E. Data Gathering Technique

The data gathering was done by listing the data resources needed. They are the post survey results as the main data, the learning materials, institution documents, and students’ works. To get more data, the researcher also reviewed literature study and consulted with Father Suhrjanto, SJ. as the programmer of \textit{Jayanti Active English Course 2013}.

F. Data Analysis Technique

The researcher uses mixed-method to analyze the data. Some data were analyzed using quantitative technique, and some data were analyzed using qualitative technique.

The researcher analyzed the result of the questionnaire which had beed distributed in the end of the program. The researcher analyzed the students’ condition and needs, and also evaluated the program. The quantitative data from the questionnaires was analyzed by recapitulating all data into a table, counting
the percentage, then interpreting it. The table which is used to recapitulate the data is like following:

<table>
<thead>
<tr>
<th>No</th>
<th>Statements</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Strongly Agree</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

After that, the writer counts the percentage of each point of the statements. The result is obtained by dividing the number of students who choose the certain option with the total number of the students, then multiplied by 100 %. The calculation formula for the data analysis is:

\[
\frac{n}{N} \times 100 \%
\]

n : number of students who choose the certain option
N: total number of the students

The qualitative data from the questionnaire, interview and document analysis were analyzed using Context-Adaptive Model by Lynch (1990).

G. Procedures of the Study

In the procedure of the study, the researcher used the Context-Adaptive Model by Lynch (1990) as the guidance to evaluate the program. The steps are:

1. Identifying Audience and Goal

   The researcher was directly involved in the program as the tutor. The goal of the evaluation was stated based on the importance of the course
program for the students of St. Paul House of Spiritual Formation and its development and continuity in the next year. In identifying the audience, the researcher conducted direct observation, and interview process.

2. Context Inventory

The data gathering was done by conducting direct observation and interview with the students and staffs about historical, social, cultural, and learning environment of St. Paul House of Spiritual Formation. Besides, researcher did document review on the historical background, and annual schedule of the program. Literature study was also needed to explain the anthropological condition of Papuan.

To get the data about the students’ characteristics and background, the researcher conducted a survey and described the cultural anthropological condition of the students as Papuans.


From the data about the students’ characteristics and background, the researcher could see and draw the most problematic aspects of the students and program that could be paid more attention.

4. Data Collection Design

The data was presented in description and explanation. The researcher used questionnaire as the main data to be observed. Besides, the data gotten from the interview, tutors’ note, and students’ work were used as the supportive evidences.
5. Data Collection

This study belongs to document analysis. The data collection of this study was done by gathering the information from the institution’s and the tutors’ document. The institutions’ documents about institution description, program description, historical notes, curriculum, and yearly schedule have been gotten since the researcher was still in the location. The tutors’ documents about the result of post-survey, students’ works, and other tutors’ notes had been collected and saved by the researcher along the learning process. The other data were gotten by conducting interview with the other tutor, Father Anton Waget, SVD., and the programmer, Father Suharjanto, S.J.

6. Data Analysis

In the data analysis, the researcher analyzed why the programmer designed stories, prayers, songs, and Bible as learning materials and drama as the method. This process was to draw the contexts and backgrounds of the program. The researcher conducted interview with Father Harjanto, S.J. as the programmer and also analyzed institution’s document to arrange the program description. The researcher also did literature study to support the data and explanation about Papuan culture as one of the backgrounds of the program.

The researcher analyzed the result of the post-survey questionnaire about the students’ learning background and the program evaluation. After recapitulating the data, the researcher discussed the evaluation result
of the survey by comparing it to the students’ needs based on cultural background and learning background. The researcher used tutors’ note, notes on interview with students, and students’ works as the evidence of the evaluation results.

7. Evaluation Report

The report was reported in the form of program description and program evaluation. It explained on how the program ran, what the important findings are, and what suggestions needed to develop the next program.
CHAPTER IV

RESEARCH RESULT AND DISCUSSION

This chapter consists of two parts, namely program description and program evaluation.

A. Program Description of Jayanti Active English Course

This program description discusses the identity, backgrounds and contexts of St. Paul House of Spiritual Formation which also have strong influences to the English course program.

1. St. Paul House of Spiritual Formation

St. Paul House of Spiritual is an institution owned by five dioceses in Papua Region; Timika, Agats, Merauke, Jayapura, and Sorong. This institution is run and managed by the Jesuits. Father Basilius Soedibja, SJ, is the director.

![Diagram of St. Paul House of Spiritual Formation]

**Figure 4.1: Structural Order of St. Paul House of Spiritual Formation,**

Nabire
St. Paul House of Spiritual Formation’s mission is to guide the diocese priest candidates into the formation of spiritual life. The students of St. Paul House of Spiritual Formation are priest candidates coming from the five dioceses. Before entering The Spiritual Year, the students studied in Minor Seminaries. The priest candidates from Sorong graduated from Seminari Petrus van Diepen, Sorong. The priest candidates from Jayapura graduated from Seminari St. Fransiskus Asisi, Jayapura. The priest candidates from Agats were from Seminari Pastor Bonus. While the priest candidates from Timika and Merauke were sent to the seminaries of other cities, because there is no seminary there. Some of them also went to Seminari Menengah San Domingo, Hokeng, NTT.

a. Historical Background

The beginning of Spiritual Year in Papua was formed in Agats. In 1989, Mgr. Alfons Suada, OSC., the Bishop of Agats Diocese, got an idea to form Spiritual Year Centre for all diocese priest candidates of Papua. The he became the premotor of Spiritual Year, by preparing the staffs and inviting other dioceses. The first year of Spiritual year was in 1989/1990. They students were from four dioceses of Papua Region; Agats, Merauke, Manokwari-Sorong, and Jayapura.

In 2002, the Bishops of Papua Region received authority to send their priest candidates to follow Spiritual Year everywhere. So, Agats was not the center of Spiritual Year in Papua. Some dioceses sent their priest candidates to Manado or Java. In 2005/2006, Spiritual Year in Agats was in crisis. There were no priest candidates to train, and they had lack of staffs.
In 2006, diocese priests of Papua gathered in a conference in Merauke. In that conference, dioceses priests of Jayapura had a strong willingness to build a Spiritual Year in Jayapura. After the conference, Gunung Tabor Spiritual Year was erected in Abepura, Jayapura and started its first year on 2007/2008.

To improve the quality of the trainings, Gunung Tabor Spiritual Year started cooperation with the Jesuits. Jesuit Provincial Office accepted the offering with some considerations i.e. the Spiritual Year must be the center of Spiritual Year of all diocese of Papua Region and it should be held in Nabire. In Jesuit Meeting in 2009, which was attended by Jesuit Community and Mgr. John Philp Saklil, the Bishop of Timika Diocese, decided that they would form a Spiritual Year in Nabire, Papua.

On August 16th, 2009, Spiritual Year in Nabire was erected. Father Basilius Soedibja, SJ, was chosen as the director. During the first year, the training was held in Wiraska Village, Wanggar District, Nabire which is the Spiritual House of the Abdi Kristus sisters. There were 24 priest candidates from Agats, Merauke, Manokwari-Sorong, Timika and Jayapura. While the priest candidates study in Wanggar, the new building for Spiritual Year was built in Jayanti Village.

On August 14th, 2012 the first phase construction of St. Paul House of Spiritual was done. The priest candidates of year 2012/2013 moved there. On November 27th 2012, St. Paul House of Spiritual Formation was officially opened.
b. Social Background

The social background of St. Paul House of Spiritual is strong and special, due to its location and the students.

The location is in Jayanti Village which is about 30 kms from Nabire City. It is an area inhabited by native Papuans with heterogeneous forest, fields, and swamp. The houses are still rare and far from one to another.

The inhabitant of this village are Papuans, in specific, they are of Moni ethnic. Moni People are straightforward, simple, and friendly. They live in wooden houses. They earn living by farming, planting oranges, breeding pigs, and collecting foods from forest or swamp. The religion of Moni people are Catholic and Christian. There are two churches there, one Catholic Church and the other Protestant’s.

Moni people lead simple life. Electricity was introduced since St. Paul House of Spiritual was established and there is no internet connection.

Moni People live in traditional manner of life. They speak Moni language in their daily life. They can also speak Indonesian-Papuan language, especially with the people from outside of their ethnicity. Their daily clothes are the same as the other people. They wear the traditional clothes only in cultural ceremonies. They still celebrate cultural ceremonies in family gathering, welcoming party, and even in a mass. For example when one of their families passes away, they have Barepen or Bakar Batu. They roast pigs and vegetables in a big hole with hot stones. It symbolizes their sadness and also gratitude to God.
The other factor in social background is the students. The students come from around Papua. Some of them are native Papuan, and some are non-native Papuan who migrated from Maluku or Nusa Tenggara Timur. They are very different from one to another due to their ethnicities, and origins. On 2009/2010, there were 12 students of native Papua ethnicity, and 12 students non-Papua. On 2010/2011, there were 9 students of native Papua ethnicity, and 10 students non-Papua. On 2011/2012, there were 18 students of native Papua ethnicity, and 19 students non-Papua. On 2012/2013, there were 14 students of native Papua ethnicity, and 24 non-Papua students.

They also vary due to their origins, their different situation of life in their hometown; big city, forest, village, suburb, and so on. Students from big city usually have modern lifestyle, while those who are from village or remote area have a very simple lifestyle and customs.

The students’ cultural backgrounds are strongly shown in their daily life. They have different languages, customs and lifestyle. However, they also have similarities. All of them had been trained and educated in Minor Seminaries which had accustomed them into certain kinds of lifestyle.

c. Religious Context

St. Paul House of Spiritual Formation is an institution of spiritual training which also a stage of priestly formation. The vision of St. Paul House of Spiritual is to train the priest candidates into the formation of spiritual life and firm personalities, so the priest candidates become ready in reflecting and running
their vocations as the priest candidates. This institution prepares the students to be Catholic leaders. They are trained to have strong spiritual aspects as the Christ’s disciples which are mature, militant, intelligent, and independent.

This institution is held by the Jesuits. So, the spiritual values of Jesuits have big influence in this area. The Ignatian Pedagogy is the spiritual guides in running kinds of activities and process.

They are ruled with the daily habits and activities since getting up in the morning until sleeping at night. Their spiritual side is trained through meditation, Bible reading, praying, silentium, and daily reflection. In the morning, they have a morning prayer (laudes) and reflection. In the afternoon, they have a 30-minutes examination of conscience, silentium, afternoon prayer, and Eucharist. In the evening, they have evening prayer and Bible reading. While they are sleeping, they also will have silentium. This spiritual daily life was arranged to habituate the priest candidates to have strong spiritual habits.

They are also prepared to be leaders of society. That is why they have twice probation activities and leadership training. Probation is an activity where they are put in the real life, live together with the people. In the first probation, they live with a family and be the part of the family and society. In the second probation, they are put to work with the people; build roads, bridges, collect woods, work in the farm, and so on. They are trained to work hard. Through these activities, they can really feel the real life with the society so they can have great sympathy and care for the Papuans, their people.
**d. Educational Context**

The Spiritual Year is an educational institution. It educates the priest candidates not only about spiritual side, but also humanism and intellectuality. In humanistic aspect, the priest candidates are formed to have health in physical, psychological, and psycho-sexual. While in intellectual contexts, the priest candidates are expected to have a good skill of reading, writing, and communicating.

This educational context is integrated with the spiritual context. These two contexts cannot be separated. St. Paul House of Spiritual educates the priest candidates about spiritual aspects, and the spiritual training is held in education system. This strong connection can be seen from all programs of St. Paul House of Spiritual.

In the Spiritual Year, the priest candidates must undergo some phases of guidance; initiation process, self-recognizing process, formation process, and preparation to the next education stages. In initiation process, they learn about the values of Christian life and have stronger willingness in their vocation. In self-recognizing process, they learn how to understand themselves and reflect their experiences. In formation process, they learn how to have the basic characteristics and habits of diocese priest candidates. The last one, in preparation stages, the priest candidates are taught about skills, knowledge and competence to prepare themselves in Major Seminary.
Those phases are implemented in some programs arranged in one year Spiritual Year. These programs are held systematically from August to July which are divided into two semester, as following:

1) First Semester

The focus of the first semester is to strengthen the priest candidates’ vocation.

Table 2. First Semester Programs of St. Paul House of Spiritual Formation

<table>
<thead>
<tr>
<th>Month</th>
<th>Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>August</td>
<td>Opening year, introduction; Initiation process of St. Paul House of Spiritual; knowing about vision, mission, and programs.</td>
</tr>
<tr>
<td>September</td>
<td>Class</td>
</tr>
<tr>
<td>October</td>
<td>Probation</td>
</tr>
<tr>
<td>November</td>
<td>Probation</td>
</tr>
<tr>
<td>December</td>
<td>Character Building Training, reflection, Christmas</td>
</tr>
<tr>
<td>January</td>
<td>Social Analysis</td>
</tr>
</tbody>
</table>

2) Second Semester

The focus of the second semester is to make the priest candidates realize that they are needed by the society. They are expected to have great empathy and care to the society.

Table 3. Second Semester Programs of St. Paul House of Spiritual Formation

<table>
<thead>
<tr>
<th>Month</th>
<th>Programs</th>
</tr>
</thead>
<tbody>
<tr>
<td>February</td>
<td>Probation 2: The candidates of priest are placed in the working area, such as building project, farming area, etc.</td>
</tr>
<tr>
<td>March</td>
<td>Reflection of probation.</td>
</tr>
<tr>
<td></td>
<td>Classroom Sessions</td>
</tr>
<tr>
<td>April</td>
<td>Classroom Sessions</td>
</tr>
</tbody>
</table>
2. English Course of St. Paul House of Spiritual Formation

This part describes the English course background and the presence of *Jayanti Active English Course 2013*.

a. English Course Background

As mentioned in the intellectual guidance from the document of St. Paul House of Spiritual, English acquisition is important to communicate and build intellectual era. English is one of international language which is used mostly in human life around the world. So, the priest candidates should be able to use it to communicate with wider society. That is why St. Paul House of Spiritual Formation holds an English class in the first semester and intensive English course in the second semester. The intensive English course is called *Jayanti Active English Course*. It ran intensively on June to July. The first English course was held in 2010, taught by Father Suharjanto, S.J.

As explained above about the spiritual context, the intensive English course is also held in spiritual context. So the daily schedule with spiritual activities of the priest candidates is still done. The difference only on their subject study in classroom and their daily language use which requires them to speak English.
b. *Jayanti Active English Course 2013*

*Jayanti Active English Course* is the name of the English course of St. Paul House of Spiritual Formation since the Spiritual Year was moved to Jayanti, Nabire. It was programmed by Father Suharjanto, SJ. He prepared the materials, designed the method based on his experiences, and selected the tutors. The tutors were the students of Sanata Dharma University from semester six and eight. They were Agnes Wilis and Anton Waget, SVD. Before going to Nabire, these tutors had preparation with the programmer by having discussion of the students’ conditions, learning environment, learning materials and method. The tutors did not get any training before.

The students of St. Paul House of Spiritual Formation are from five dioceses of Papua region. In the beginning of the year, there were 34 students. But as the selection process, there were 29 students joining the program.

The series of activity in *Jayanti Active English Course 2013* was arranged by Father Suharjanto, SJ, as the programmer, and Father Basilius Soedibja, SJ as the director. The daily schedule of the course was included in the main schedule of St. Paul House of Spiritual. So, the daily life of spiritual formation programs such as daily prayers, meditation, and mass, were still done as usual. Here is the daily activity of Jayanti Active English Course:

**Table 4. Daily Schedule of  Jayanti Active English Course 2013**

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>05.00</td>
<td>Wake up – take a bath</td>
</tr>
<tr>
<td>05.30</td>
<td>Laudes – Meditation</td>
</tr>
<tr>
<td>06.30</td>
<td>Spiritual Reading</td>
</tr>
<tr>
<td>Time</td>
<td>Activity</td>
</tr>
<tr>
<td>-------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>07.00</td>
<td>Breakfast</td>
</tr>
<tr>
<td>08.00</td>
<td>Session 1</td>
</tr>
<tr>
<td>10.00</td>
<td>Snack</td>
</tr>
<tr>
<td>10.30</td>
<td>Session 2</td>
</tr>
<tr>
<td>12.00</td>
<td>Examination of Conscience</td>
</tr>
<tr>
<td>12.30</td>
<td>Lunch</td>
</tr>
<tr>
<td>15.00</td>
<td>Wake up – house work</td>
</tr>
<tr>
<td>16.30</td>
<td>Take a bath</td>
</tr>
<tr>
<td>18.00</td>
<td>Session 3</td>
</tr>
<tr>
<td></td>
<td>Preparation for Eucharist</td>
</tr>
<tr>
<td>19.00</td>
<td>Eucharist</td>
</tr>
<tr>
<td>20.00</td>
<td>Dinner</td>
</tr>
<tr>
<td>20.00</td>
<td>Session 4</td>
</tr>
<tr>
<td></td>
<td>Preparation for prayer Reflection</td>
</tr>
<tr>
<td>21.30</td>
<td>Completorium</td>
</tr>
</tbody>
</table>

In this intensive course, there were four sessions in a day. Session one is on 08.00 to 10.00. The second session is on 10.30 to 12.30. The third session is on 16.00 to 17.30. The last session is on 20.00 to 21.00. The content and learning activity of each session was arranged by the tutors.

B. The Program Evaluation of Jayanti Active English Course 2013

The program evaluation of Jayanti Active English Course 2013 consists of two parts, namely the analysis on students’ needs and analysis on program evaluation. In the discussion, the researcher discusses whether the integrated English of the course could meet the students’ needs or not.

1. Analysis on the Students’ Needs

The analysis of students’ needs is presented in two parts; based on the cultural background and based on English learning background. The students’ need based on cultural background is discussed based on the overview of Papuan
cultural Anthropology. The students’ needs based on students’ English learning discusses the result of need analysis conducted through questionnaire and interview.

a. Students’ Needs based on Students’ Cultural Anthropology

The students of St. Paul House of Spiritual Formation come from various ethnicities. From 29 students of Jayanti Active English Course 2013, there were 16 ethnicities. There were 13 students from the native Papua; Mee, Maybrat, Tanimbar, Ndawa, Moni, Dani, Ngalum, Muyu, Marind. There are 16 students from non-native Papua ethnicities, which consist of Timor, Kei, and Flores. The Flores students were from four ethnicities; Bajawa, Maumere, Adonara, and Manggarai. So, we can conclude that there were three major ethnicities in this class; native Papua, Flores, and Kei.

The students who were non-native Papua were born in Papua. Their grandfathers were people who migrated from their lands who were the teachers or volunteers of Christian mission or just people who moved for jobs.

As Boelaars states, although Papuan consists of so many ethnicities, they all have similarities. Here the researcher tries to draw the general description of the students’ characteristics based on their cultural background. This discussion is to draw some considerations to know whether materials and method suit to the students or not.

Papuan livelihood systems vary. The Pauans living in big cities have modern lifestyles and livelihood. The students of St. Paul House of Spiritual
Formation also vary, coming from cities and villages. But most of them come from villages. They are still close with nature and tradition. They live by hunting, farming and breeding pigs. These characteristics require the learning materials which are near with their living context; nature and villages.

Papuan simple facilities can show that Papuans are physically strong and physically active. It is important consideration for the programmer to set the language learning activities involve many physical activities and movements, rather than sit down and listen.

Due to their origin as people with oral language, the language learning process should require oral practices. The materials should not be explained in written form such as notes or reading comprehension. Thus, the students who naturally grow with oral tradition could easily grab the meaning of what we talked about (stories). The use of drama as the learning media is also good, because it requires many oral practices using movements and expressions.

Papuan people like singing, dancing, and performances. It is a good consideration to decide the learning activities which include their sense of art.

The Papuans men’s values are bravery and confidence. They are also the leader of their society or family because of their patriarchy system. These facts can be good aspects which can support the learning process. The programmer set the learning activities which require their bravery and confidence, especially for leadership training. The performance and public speaking activities are challenging activities for them.
b. Students’ Needs Based on Students’ English Learning Background

To describe the students’ characteristic in language learning, the researcher analyzed the survey result. The researcher categorized the result into five points; the language aspects difficulties, the source of difficulties, the students’ perception towards English learning, students’ motivation and attitudes, and students’ learning style. The data of the students’ needs is strengthened with the tutors’ analysis on the students’ learning process on the first week.

1) Students’ English Learning Background

This point discusses when the students started to learn English. There are 11 students (37.93%) who started to learn English since elementary school. Fifteen students (51.72%) started to learn English since Junior High School, and three students (10.34%) started learning English since Senior High School. This various backgrounds make the English level of the students different from one to another.

2) Students’ Language Aspects Difficulties

Based on the survey, the researcher found that the students realize their difficulties in some language aspects. The difficulties that they feel vary. Here is the recapitulation of the data based on the students’ self-reported data:

Table 5. The Students’ Language Difficulties

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Pronunciation</td>
<td>8</td>
<td>27.58%</td>
</tr>
<tr>
<td>Structure</td>
<td>6</td>
<td>20.68%</td>
</tr>
</tbody>
</table>
Here, I classify their difficulties into three groups:

**a) Pronunciation**

The aspect they feel difficult at the most is pronunciation. They find that pronunciation is important because it is the basic aspect to speak English well. Unfortunately, along they learned English they did not get English lesson with plenty of pronunciation practices. Their previous English study paid more focus on the grammatical areas.

Their difficulties in pronunciation can be seen on their daily report along the course. Most of them were not accustomed to speak English actively. At first week, they even had no idea about how to read the English text, so the teacher should give the example first. On the second week, the tutors could identify their difficulties, especially in pronouncing certain vowels. The difficulties on pronunciation they had varied. Most of the students had difficulties in saying words with /e/, /ə/, /ɒ/, /ɔ/, /ʊ/. It was influenced by their mother tongue which doesn’t have /ɒ/. So, the activities which require vocal or oral production with repetition are very important.
b) Structure, Vocabulary, and Writing.

In vocabulary learning, they had experienced kinds of learning styles, such as memorizing and drilling. But the students felt that they are still lack of vocabulary. According to an interview with a student, he felt that memorizing didn’t work well. He would hardly memorize, but easily forget (Peter Piterzon, personal communication, June 24, 2013)

The other aspects are structure and writing. These aspects are related one to another. To be able to write well, we need good structure, grammar understanding. To learn writing and grammar, we had reflection book and write down the feelings and experiences along the day. Some students could easily write their reflection in paragraph with minor mistakes, but some students had difficulty in arranging a sentence. Here, we found that the students English level were in large gap.

For example:

*Tuesday, June 18th 2013 - Adrianus Tara Amang*
*I feel today see a certain thing I was acceptance from English. I feel happy because I can reading with right. I can understand and make gesture “the Wolf in Sheep’s Clothing”*

*Tuesday, June 18th 2013 - Alexander Laike*
*This morning I supposed that I would be bored with English month. But that was not like my thinking. I met Father Suharjanto and he was funny. He taught us well. He made the class be fun. And so, Miss Agnes and Father Anton, they were great. The lesson for today looks like fun.*
I was happy to learn English. English was fun and I hope always be fun. Learning English was fun with gesturing.

I give thanks to God for all of His blessing today. All of experiences that I have today were the gift, those were useful for my life later. I still need this blessing for learning English for a month. Thank you.

c) Reading, Listening, and Speaking

The students’ difficulties in reading could be easily seen from the first meeting. They got difficulties to understand a short text which the tutors gave to them. This skill has strong connection with the first aspect; vocabulary. They were lack of vocabulary, so it was very difficult for them to read and understand. So, many reading activities related with vocabulary building are really needed.

The students were not accustomed to listen to English. It could be seen on our first meeting. They had difficulties in understanding what the tutors said or explained. Students’ speaking skills are also weak. It was related to their pronunciation and grammar. Based on the interview with one of students, he said that they worried to make mistakes on pronunciation or grammar (Romario Elvis, personal communication, June 28, 2013). Seeing this problem, the programmer set a rule to use English as the main language along this program.

3) Students’ Sources of Difficulties

When they are asked about the sources of the difficulties they have, the answers are also vary. From the choices provided, the results are:
Table 6. The Students’ Sources of Difficulties

<table>
<thead>
<tr>
<th>Source</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self</td>
<td>25</td>
<td>86.20%</td>
</tr>
<tr>
<td>Previous Teacher(s)</td>
<td>16</td>
<td>55.17%</td>
</tr>
<tr>
<td>Self and Teacher(s)</td>
<td>7</td>
<td>24.13%</td>
</tr>
<tr>
<td>Learning Materials</td>
<td>15</td>
<td>51.72%</td>
</tr>
<tr>
<td>Learning Method</td>
<td>12</td>
<td>41.37%</td>
</tr>
</tbody>
</table>

**a) Difficulties Coming from themselves**

There are 25 of 29 students (86.20 %) realized that their difficulties come from themselves. They expressed various reasons such as they were not serious, had no focus and motivation, did not like English, and found that English is difficult.

In this case, the students’ statements show that their self-awareness is strong. They know their own problems, and realize that the problems come from themselves. They realize that their learning process depends on their own, whether they will be successful or not. It will depend on their own whether they want to change and learn better or not.

The students’ reasons such as not serious, not focus, no motivation, and lazy have relation with the students’ motivations. Here, we can say that the students’ motivation in practicing and learning independently is still low.

The students’ reasons that they don’t like English, and English is difficult mean that they had bad perception toward English. Those motivation and perception are influenced by their previous learning process. They have their own
idea and opinion about English learning. So, it is important for the tutor to change their opinion that English is boring and difficult.

b) Difficulties Coming from Previous Teacher

There are 16 of 29 students (55.17%) state that their previous teacher also the reason of their difficulties. Based on the interview with a student, he said about the characteristics of teachers, such as emotional and have no personal approach really influenced their learning motivation (Lewis Ningdana, personal communication, June 24, 2013). Beside that, how the teacher presented the materials were not creative and interesting. They just gave task, never explained, and even never came to the class.

c) Difficulties Coming from the Materials

There are 15 of 29 students (51.72%) had idea that English is boring and difficult. This perception does not come by itself. It must be a reason why they think like that such as how they learned English before. The previous learning process can affect the students’ perception.

d) Difficulties Coming from the Learning Method

There are 12 of 29 students (41.37%) stated that the previous learning methods were boring. The learning activity had no variations; note-taking, task-based, grammar, and no relation with other aspects such as creativity and character building. Those are why the students had negative perspective towards English.
Beside those sources of difficulties, some students express other difficulties. One of them mentioned that the learning media in his previous school is limited. There is no internet access, supporting books, and courses. Two of them mentioned that the presence of good English teacher is also important. They said that in their condition, they had limited English Teacher. Even when they had one, he or she was not qualified enough. The teacher only gave tasks, and didn’t come to the class.

4) Students’ Awareness of the Importance of English

When the students are asked whether English is important or not, all of them agree that English is important. The reasons vary.

**Table 7. The Students’ Perception towards the Importance of English**

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>To communicate</strong></td>
<td>15</td>
<td>51.72%</td>
</tr>
<tr>
<td><strong>To support their education in the university with English references</strong></td>
<td>3</td>
<td>10.34%</td>
</tr>
<tr>
<td><strong>To learn more information provided in the media</strong></td>
<td>11</td>
<td>37.93%</td>
</tr>
</tbody>
</table>

There are 15 students (51.72%) realize that English is important as communication tools to build good and wider relation in the society. Language is the tool to communicate, and English as the international language, which is mostly used in the world is very important to be acquired.
There are 11 students (37.93%) realize that English is important to get more information from media. Media presents information and knowledge in English. As a priest who will have important roles in the society, they need to have wider knowledge gotten from media. They need to have a good English to get what they need to know from media. It will help them to understand society and solve problems.

There are 3 students (10.34%) realize that English is important to support their education. They realize that in the university, they will deal with English references, books, and information presented in the media. By having good English, it can ease them in university.

5) Students’ Learning Styles

When they were asked about learning styles, 25 students have found their own learning styles. Most of them, mentioned listening to English songs and vocabulary memorization as their learning styles. While 4 students answered that they have not had their own learning style.

6) Students’ Attitudes

From various answers on the survey, the researcher categorizes the result on students’ attitudes into two positive and negative attitudes.

There are six students (20.68%) who have positive attitude towards English learning. Four of them told that they wanted to learn more about English
because they only knew little about English. One of them said that he was highly motivated because he had not got good facilities in the previous education.

Twenty one students (79.31%) have negative attitudes. The reasons are:

**Table 8. The Students’ Negative Attitudes**

<table>
<thead>
<tr>
<th>Reason</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>They were lazy to learn English.</td>
<td>7</td>
<td>24.13%</td>
</tr>
<tr>
<td>They weren’t serious in learning English</td>
<td>6</td>
<td>20.68%</td>
</tr>
<tr>
<td>They had no motivation to learn English.</td>
<td>4</td>
<td>13.79%</td>
</tr>
<tr>
<td>They were unconfident to use/learn English.</td>
<td>3</td>
<td>10.34%</td>
</tr>
</tbody>
</table>

| English is difficult                        | 3      | 10.34%     |
| English is boring                          | 5      | 17.24%     |
| They don’t like English (only as school lesson) | 4      | 13.79%     |
| English is not really important            | 1      | 3.44%      |

Students’ attitudes are the result or reactions to the conditions or problems they face. Those conditions can cause both positive and negative attitudes, depends on the students perspectives, and other aspects such as teacher motivation and goals.

The condition of education in Papua is a real problem. Some part of Papua get a good education, some parts are very poor. The students of St. Paul House of Spiritual came from different parts of Papua with various learning conditions. Some of them are from the cities, but some of them are from the villages, even rural area. But most of them had similar problems; English learning facilities;
limited teachers, learning access, books, media, and so on. This problem creates paradigms about English in the students’ mind that English is difficult, boring, and not important.

2. The Learning Process and Program Evaluation of Jayanti Active English Course 2013

This point discusses three topics, namely the description of learning materials, description of teaching techniques, and the program evaluation.

a. The Learning Materials

In teaching learning process, we used a module “Jayanti Active English” as the main materials. It is a compilation of short stories and drama scenarios arranged by Father Harjanto, SJ. There are 24 stories and 9 drama scenarios. The stories consist of 4 long stories and 20 short stories by Aesop. The long stories are The Ugly Duckling by H.C. Anderson, The Emperor’s New Clothes by H.C. Anderson, Rumpelstiltskin by Jacob and Wilhelm Grimm, and Jonathan Livingston Seagull by Richard Bach. The short stories are the fables by Aesop, such as The Wolf in Sheep’s Clothing, The Hare and the Tortoise, The Boy and the Wolf, the Raven and the Swan, and 16 more short stories. The drama scenarios are The Little Red Riding Hood, Stone Soup, Frog and Snake, Mice Meeting, Peter and the Wolf, Four Blind Men and Elephant, Moses Story, The Emperor’s New Clothes, and The Chicken of the Golden Egg.
The use of stories as the main materials in this course was set based on some considerations. They were based on the nature of the story itself and based on the students’ characteristics and needs.

Based on the nature of story, the story itself presents three aspects which can be learned. First, it contains language aspects; vocabularies and English structure. It can be used to improve students’ vocabulary, pronunciation, and sentence structure. Second, it contains values. From the theory we know that story is one way to transfer values among generations through its theme, backgrounds, characters, and plot. Third, it has entertaining aspect. Learning English from story is fun. It can reduce the students’ perception that English is scary and difficult. Instead, it can motivate them to enjoy English.

Based on the students’ characteristics and needs, the researcher found three reasons why story is suitable for the students. First, the content of the stories we chose is close to with the students’ life as Papuan who are close to nature, jungle, and animals. The stories in module “Jayanti Active English” are fables which tell about animals and their life in the jungle or farming area. So, it suits to the students’ context of life. The vocabulary and terms in the stories can be easily understood by the students because they can find them in their daily life. Second, the stories, which later are performed, can match the students’ characteristics as active and creative students. From the stories, the students can make gestures, expressions, setting, and performances by using their own creativity and imagination. Third, from the stories the students can learn to take values. It is very important for them as priest candidates who should have strong reflective aspects.
Besides the module, the students also use Catholic Religious songs, prayers, and the Bible as the materials. The religious songs are compiled in a small book by St. Paul House of Spiritual. The songs are *The Lord is My Shepherd, Shout to The Lord, Give Thanks, Tell Me The Old Old Story, This is My Desire, Amazing Grace, Here I am Lord, Though The Mountain May Fall*, and so on. The prayers were taken from the daily Catholic prayers. The Bible reading materials were taken from the daily Bible reading. These materials are important for the students as priest candidates. It trains them to be able to present prayers, Bible reading, and sermons in English well. Besides, it can also give them wide references of English prayers and songs which can be used in their life as the religious guides.

b. The Teaching and Learning Process

For this English course, there was a rule to use English in daily conversations and activities. The tutors and students did not only use English in the classroom, but also outside the classroom when they had prayer, breakfast, dinner, even when they watched television or played football. Bahasa Indonesia was only used on Saturdays and Sundays. The use of English in daily life can force them to listen and speak English, no matter what happens. Here, English is not only as the subject to learn but it is as communication tool. It is believed that language is acquired by practicing it as often as we can.

In the learning process, we used integrated English as the method. We used some materials, and arranged those materials in series of activities in four
sessions in a day. Session one is on 08.00 to 10.00. The second session is on 10.30 to 12.30. In these sessions, we used to learn about stories by using the module “Jayanti Active English”. We usually started with ice breaking, dances, or games. The third session is on 16.00 to 17.30. In this session, we learned English for the preparation for the daily Mass. We learned about the religious songs, made prayers and sermon, and also learned about Bible reading. After session three, we had daily mass in chapel. In this mass, the priest candidates practiced what they had learned from session three. The last session is on 20.00 to 21.00. We usually did repetition or drama practice. We also used the time to write daily reflection, and consultation.

<table>
<thead>
<tr>
<th>Table 9. A-day Teaching Learning Activities based on Tutors’ Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THURSDAY, 27/6/2013</strong></td>
</tr>
</tbody>
</table>
| **Session 1** | **Agnes**<br>The Lion and The Mouse | **1.** Reading all text. The teacher first, the students repeated.  
2. Pronouncing difficult words  
3. Discussing the meaning using gestures  
4. Explaining the plot using pictures  
5. Gesturing the story; the teacher made series of gestures according to the text story, and the students followed.  
6. Memorizing the story and the gestures  
7. Vocabulary dictations using gestures  
|RIDICULED| LION| REPAYMENT| 
|LAUGH| CAUGHT| Gnawed| 
|KILL| PitiOUSLY| BOUND| 
|**Session 2** | **Agnes & Rm.Anton**<br>Performance Preparation | The students were devided into groups for their performance:<br>1. The Little Red Riding Hood  
2. The Man And Wood  
3. The Raven And Swan  
4. The Milkmaid And Her Pail  
5. Song: Old Old Story  
6. The Lion And The mouse  |
<p>| Examination of conscience | Reflection Writing:&lt;br&gt;*In the 2nd performance, I will act as .... *&lt;br&gt;*I have to learn more about ... *&lt;br&gt;<em>I hope...</em> | |
| <strong>Session 3</strong> | <strong>Agnes</strong> | Repetition |</p>
<table>
<thead>
<tr>
<th>Session 4</th>
<th>Sharing Moment</th>
</tr>
</thead>
</table>

1. The tutors shared their experiences about learning English. Father Anton: his strict English teacher who hit his head when he did mistakes, his efforts and achievements in learning English independently, his experiences in Bostvana, and his study in Sanata Dharma.
2. The students told their stories: Fr. Alex, Fr. Mario, Fr. Dago, Fr. John. They shared about their experiences, motivation, teachers, and feeling in joining this course.
3. The teachers concluded the sharing by motivating them to be diligent, confident, and independent in learning English.

The course program had certain activities to reach certain goals every week. The activities were improved to be more challenging to develop the students’ level. We had a drama performance every weekend to perform the result of students’ learning process in a week long. In the first week, the goal was only to introduce our learning method to students. The tutors played a great role to manage the class. The tutors explained the stories and managed the performance.

In the second week, students were expected to be more accustomed to the learning process and they could start to learn independently. Tutors led the story discussion, but gave great opportunity for the students to get involved to speak, create their own gestures, and state ideas. The tutors did not fully direct the class.

In the third and the fourth week, the students were expected to be more independent. Story discussion as class activity was changed into translation by students in group. The performance in the weekend was also managed by the students in groups. Here are the explanations of the learning activities based on the materials used.
1) The Use of Games

Many games, jokes, songs, and dances were used in this English course. The games such as *Banana Dance, Dragon Tail, Concentration, and Guess the Gesture* were used in every beginning of class and some in the middle of class sessions. The use of games was very important as the ice breaking activities, creating fun condition in the middle of lazy or boring time.

2) The Use of Narrative Stories

Short stories and drama scenarios from the module “*Jayanti Active English*” were used as the main materials. The first and second session were used to discuss these materials. The tutors arranged a series of activities using these narrative stories which includes some language aspects such as reading, pronunciation, vocabulary, writing, performances, and translation. We called this integrated method as drama-performance-based. The stories which have been learned, read, understood, and practiced in a week long were performed in the weekend in the form of drama, storytelling, pantomime, or other kinds of performance.

This integrated English method will be explained specifically based on each activity, as following:

a) Vocabulary Building

The narrative story was used to improve the students’ vocabulary. In vocabulary building, the tutors did not state the meaning in Indonesian or make a
list of words to memorize, but used pictures, gestures, and *realia* to make the students understand the meaning and memorize the vocabularies.

Then, the tutors and the students read and discussed the whole text. The tutors helped the students to understand the plot by drawing series of pictures. The tutors made the whole story into series of gestures to help the students memorize the meaning. In this process, we used a TPR technique, where the tutors gave examples using gestures and expressions, then the students would follow and do it by themselves.

Here is the example taken from the story *The Lion and the Mouse* by Aesop. The teacher made the gestures based on the text. “A Lion (a gesture of a wild animal who wants to catch something) was awakened from sleep (a gesture of waking up by scratching hands) by a Mouse (a gesture of showing tiny animal by holding our hands) running (a gesture of running, stepping our feet) over his face (a gesture of crossing face using hands). Rising up angrily (the expression of anger), he caught (a gesture of catching something small) him and was about to kill (the expression of anger and a gesture of strangling) him.”

After observing the example, the students did the gestures and read the text. After some practices, they could do the gestures and memorize the stories by themselves. They were able to gesture the story without the guidance of tutors and without reading the text. Later, if the tutor made the gesture to mean certain word, the students were able to mention the correct words.
This activity required so many physical movements. This method was set to meet the students’ characteristics as Papuan people who are confident and physically active. They would not be shy of making any gestures or body movements. The students copied the tutors gestures and expressions to understand certain words. In this TPR technique, it is believed that memory is increased if it is stimulated through association with motor activity.

b) Pronunciation

In the learning activity, the pronunciation training also took place. It was needed to meet the students’ needs, then most of them only learned written English in their previous schooling and were not accustomed to speak.

The pronunciation training was usually begun with vocal exercise outside the classroom by having inhale-exhale exercise, then vocal exercise, such as pronouncing English phonemes, consonants, and vowels. This exercise was to help them to make their mouth and tongue flexible to speak. It could also make them able to determine the differences of pronouncing some English words. After the vocal exercise, the students learned pronunciation from the narrative text by reading it aloud. Firstly, the teacher read the sentence, then the students repeated. The tutors also would point some students, and fixed their mispronunciation. After reading the whole text, the tutor wrote down a list of words to pronounce on the board to be practiced more.

c) Writing
In Jayanti Active English Course 2013, the students were required to write daily reflections in English based on Ignatian Pedagogy, the pedagogical approach developed by Jesuits. So, we relate the narrative story and the students’ learning process to the students’ daily reflection writing. In the daily reflections, we talked about values which can be taken from the stories, the characters of the stories, the symbols, what the students got in a day, what are their difficulties in learning process, and so on. In this writing session, the tutor helped the students in starting their writing by giving the title, and a starting sentence. After that, the students continued it with their own sentence. For example:

“Today, I feel ...”

“My favorite character of the story is ..., because ...”

“From the story ..., I learn about ...”

This writing activity is seen to have two benefits. First, the reflective writing could be a reflection moment for the students. It was important for them as the priest candidates to take values and reflect what they did along the day. Second, the reflective writing could train the students’ writing skill. They were forced to express their feelings and ideas in written English.

Since the reflective writing was done every day, tutors also checked and gave feedback to the students’ writing every day. Thus, the students’ writing skill was intensively guided and directed. Tutors were also opened for consultation and discussion related to their mistakes.
d) Speaking

The stories in the module were short stories, long stories, and also drama scenarios. We used those various kinds of stories to be performed in the weekend in the form of storytelling, drama, and singing. Through this activity, the students were expected to improve their speaking skill, confidence and creativity. In the process of performing, they had a good chance to memorize, speak, practice, repeat and fixed their mistakes. Thus, they had big chance to practice their speaking ability.

Learning speaking through drama has good sides. Through drama, the students speak and act. They do as the character of the story should do. The students should express sad mimic when having sad conversations. They should shout if they need to shout their dialogue. They laugh and show happiness with jumping or dancing when they talk about fun things. So, learning through drama can put the conversations in real context. It shows the students about speaking or saying words or sentence in the right situations.

Beside the performance, we also had sharing moment once a week to support the students speaking. In the sharing moment, we decided a topic to share. For example English learning experiences, learning difficulties, their experiences in St. Paul House of Spiritual Formation, or about family. This activity was set as relax as possible, so every student had motivation and confidence to speak. The most important thing in this activity is that the students were confident to speak. If they had trouble in grammar, it would be evaluated together.
These techniques were set to meet the students’ need that they were not accustomed to English as spoken language. They learned written English in the previous schoolings. These methods also met their characteristics as Papuans who are confident and physically active. Through drama, they could also express their sense of art in expressions, setting, movements, even creating songs, and dances. While sharing moments met their needs as priest candidates who are expected to be able to reflect and find life values in every experience.

e) Translation

In the last two weeks of the English Course, the story discussion process was replaced by translation. They learned about translation by using story *Jonathan Livingston Seagull* by Richard Bach.

In translation activities, the students did some steps. At first the tutors gave some examples how to translate an English passage. They had discussion and translated together in classroom. After the students were accustomed to translate, they were divided into some groups to translate some paragraphs of the story. They got some hours to translate, then after they finished, they reported their translation and all students gave opinion or feedback. It could train the students’ intuition in guessing the English passage. In the next step, the group of translation got smaller. They would have longer passage and became more sensitive in guessing the meaning of English passage.

The translation activity was needed to help them understand English text. Later, in Major Seminary, they will deal with English references in their study.
4) The Use of Religious Songs, the Bible, and Prayers

Considering the religious aspects and the students’ future as the priests, the materials such as religious songs, the bible, and prayers are also important.

The religious songs were learned in the 3rd session. The religious songs were from the cassettes, CDs, and some texts. The students learned the songs by listening from the CDs of reading from the texts. They listened to the song and paid attention to the pronunciation. Then the tutors invited the students to discuss the meaning of the songs. After that they practiced the pronunciation by reading the lyric. They did much repetition in this part. Then finally, they practiced to sing the song together with the song playing. These songs were used in the daily mass and performances.

Besides the religious songs, we also used the Bible and prayers. Those materials are important for the priest candidates. The tutors used the bible and prayers to train the pronunciation, reading, reflection writing, and sermon writing.

c. The Evaluation Results and Discussion

For the evaluation of the English program, the researcher classifies the result into four points, namely the roles of teacher, the evaluation on the materials, the impacts on students’ linguistic features, and the impacts on the students’ attitudes.
1) The Evaluation on the English Tutors

There are 15 points in questionnaire which were offered to evaluate the tutors. The points were about tutors’ time management, appearance, competence, and attitude.

a) Time Management

The tutors’ time management actually was just adapted with the schedule arranged by the course programmer. The daily schedule was highly intensive. Beside the classroom activity, the tutors also should manage the time to facilitate the students’ consultations and assess the students’ work, especially the daily reflective writing. The tutors worked in team, and had specific job descriptions. These points of questionnaire are to assess the tutors’ time management, which also point to the tutors’ team work.

Table 10. Result of the Evaluation on Tutors’ Time Management

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Time to start</td>
<td>34.48%</td>
<td>51.72%</td>
<td>13.79%</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>2</td>
<td>Time to end</td>
<td>24.13%</td>
<td>41.37%</td>
<td>24.13%</td>
<td>10.34%</td>
<td>0 %</td>
</tr>
<tr>
<td>16</td>
<td>Writing feedback</td>
<td>51.72%</td>
<td>31.03%</td>
<td>17.24%</td>
<td>0 %</td>
<td>0 %</td>
</tr>
</tbody>
</table>

SA: Strongly Agree  A: Agree  N: Neutral  D: Disagree  SD: Strongly Disagree

The result on tutors’ time management in starting the class is positive. 34.48 % and 51.72 % of the students stated strongly agree and agree with the statement. Only 13.79 % stated that they are not really sure, and 0 % stated they
disagree or strongly disagree. It means that the tutors were always on time in starting the class. In the case about the tutors’ time management in closing the class, 24.13 % and 41.37 % of all students stated they strongly agree and agree. This positive result shows that the tutors were able to manage the time well. Due to the 24.13 % and 10.34 % of the students who stated neutral and disagree, the observer found that sometime the tutors were late in ending the class especially in the session four.

The positive result is also found in the tutors’ time management in returning the students’ tasks. 51.72 % and 31.03 % of all students stated they strongly agree and agree with the statement. 17.24 % students stated neutral, and 0 % for disagree and strongly disagree. It means that the tutors were always on time in returning the students’ tasks or daily reflection writing.

b) Tutors’ Appearance

How the tutors dress and present their selves in clothes, appearance, and attitudes is also important. It can influence the students’ perception towards the tutors’ characteristics, which also result to their relation.

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Serious</td>
<td>3.44 %</td>
<td>13.79 %</td>
<td>34.48 %</td>
<td>34.48 %</td>
<td>13.79%</td>
</tr>
<tr>
<td>4</td>
<td>Serious but attractive</td>
<td>31.03 %</td>
<td>37.93 %</td>
<td>24.13 %</td>
<td>6.89 %</td>
<td>0%</td>
</tr>
<tr>
<td>5</td>
<td>Relax</td>
<td>34.48 %</td>
<td>31.03 %</td>
<td>27.58 %</td>
<td>6.89 %</td>
<td>0%</td>
</tr>
<tr>
<td>6</td>
<td>Relax but attractive</td>
<td>55.17 %</td>
<td>24.13 %</td>
<td>13.79 %</td>
<td>6.89 %</td>
<td>6.89%</td>
</tr>
</tbody>
</table>

SA: Strongly Agree   A: Agree   N: Neutral   D: Disagree   SD: Strongly Disagree
To know about the students’ perspective on the tutors’ appearance, the observer gave some statements about the tutors’ appearances whether they were serious, relaxed, or attractive. By comparing all statements and the scores, the observer finds that the students saw the tutors were more relax and attractive rather than serious. There were 34.48% and 13.79% of students who stated disagree and strongly disagree with the statement that the tutors were serious (number 3).

The biggest score on the statements about the tutors’ appearance is from statement number six which stated that the tutors’ appearance was relaxed but attractive. From this number, 55.17% and 24.13% of the students stated strongly agree and agree on this statement. Only 13.79% stated that they are not really sure, 6.89% stated they disagree and 6.89% strongly disagree.

c) Tutor’s Competence

**Table 12. Result of Evaluation on Tutor’s Competence**

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>Language competence.</td>
<td>65.51 %</td>
<td>34.48 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>8</td>
<td>Creativity in presenting lesson</td>
<td>68.96 %</td>
<td>27.58 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>9</td>
<td>Creativity in making learning activities</td>
<td>65.51 %</td>
<td>31.03 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>10</td>
<td>Materials delivery</td>
<td>48.27 %</td>
<td>51.72 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>12</td>
<td>Criticality</td>
<td>68.96 %</td>
<td>27.58 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>13</td>
<td>Creativity giving tasks</td>
<td>20.68 %</td>
<td>48.27 %</td>
<td>24.13 %</td>
<td>6.89 %</td>
<td>0 %</td>
</tr>
</tbody>
</table>

**SA: Strongly Agree  A: Agree  N: Neutral  D: Disagree  SD: Strongly Disagree**
The students believe that the tutors had good knowledge and language competence, shown from the 65.51 % and 34.48 % of students stated they strongly agree and agree about this statement.

In the students’ perspectives, the tutors were also creative in presenting lesson, arranging learning activities, and giving of tasks. Number eight, 68.96 % and 27.58% of the students stated strongly agree and agree with this statement, and only 3.44 % stated that they are not really sure. On number 9 65.51 % and 31.03 % of the students stated strongly agree and agree on the statement that the tutor could present the materials in various ways. On number 13, 20.68 % and 48.27 % of the students stated strongly agree and agree with the statement that the tutors gave various kinds of tasks. Only 24.13 % stated that they are not really sure, 6.89 % stated they disagree and 0 % strongly disagrees. Those results mean the tutors were successful of making fresh atmosphere, keeping the students’ spirit and avoiding them from monotonous and boredom.

The positive result was found in the tutors’ teaching skill in delivering materials. 48.27 % and 51.72 % of the students stated strongly agree on this statement. The students also saw that the tutors were critical. From the number twelve, 68.96 % and 27.58 % of all students stated they strongly agree and agree.

**d) Tutors’ Attitudes**

**Table 13. Result of the Evaluation on Tutors’ Attitudes**

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Attention to students</td>
<td>51.72%</td>
<td>44.82%</td>
<td>3.44%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>15</td>
<td>Diligence and totality</td>
<td>51.72 %</td>
<td>31.03 %</td>
<td>17.24 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>----</td>
<td>------------------------</td>
<td>---------</td>
<td>---------</td>
<td>---------</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>SA: Strongly Agree</td>
<td>A: Agree</td>
<td>N: Neutral</td>
<td>D: Disagree</td>
<td>SD: Strongly Disagree</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

51.72 % and 44.82 % of all students stated they strongly agree and agree with the statement that the tutors paid attention to all students. This result shows that every student felt that they got full attention from the tutors.

The tutors were diligent and total in facilitating the course. In assessing the tutors’ diligence and totality, especially in allocating extra time for consultation and giving feedback on the students’ writing, 51.72 % of all students stated they strongly agree and 31.03 % agree. This positive result shows that the students are satisfy with the tutors’ service.

Beside the data from the questionnaire, the researcher also analyzed the data based on the tutors’ reflections. From the reflections, the researcher noted that the tutors had commitment to teach in this course. They understand the limited sources but still had willingness to facilitate the students with best service. The schedule was highly intensive and many things to do. To handle these, they had daily meeting, evaluation, and preparation every evening after session four.

Both tutors also believed that having good relationship with the students were the keys to set good learning atmosphere, so the tutors were opened and friendly to the students. The students saw the tutors as their friends. Thus, they did not worry or shy if they had some mistakes and wanted to express or ask.

The difficulties found by the tutors were the limited learning sources. In the third week, they had difficulties in discussing materials related to grammar, translation, and religious songs. By understanding that St. Paul House of Spiritual
Formation has limited learning sources, the tutors and the programmer should have better preparation on the variety of materials and needs.

The results of the assessment of tutors are positive. In time management, the tutors are found to be successful in managing the time well in starting or ending the class, and also correcting and returning the students’ tasks. About tutors’ appearance, the students saw that the tutors were relaxed but attractive. In the case of tutors’ competence, the students saw that the tutors were creative, competent, had good knowledge and able to deliver the materials well. The tutors’ attitudes were found positive due to their full attention, diligence, and totality.

2) The Evaluation on the Course Materials

Table 14. The Result of Evaluation on the Course Materials

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA (%)</th>
<th>A (%)</th>
<th>N (%)</th>
<th>D (%)</th>
<th>SD (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Suitable</td>
<td>20.68</td>
<td>48.27</td>
<td>31.03</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>26</td>
<td>New</td>
<td>20.68</td>
<td>27.58</td>
<td>51.72</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

SA: Strongly Agree  A: Agree  N: Neutral  D: Disagree  SD: Strongly Disagree

The materials which consisted of narrative text, The Bible, religious songs, and prayers got positive response from the students. Most of the students (20.68 % strongly agree and 48.27 % agree) stated that these materials were suitable with their needs. Only 31.03 % of students stated that they are neutral and 0 % of the students disagreed, or strongly disagreed.

Dealing with the students’ perception towards the materials, whether they have or have not gotten the materials, 20.68 % of all students stated they strongly agree and 27.58 % agree to the statement that the materials were new. Most of
them (51.72%) stated neutral. It means that they have got those kinds of materials before. The researcher realizes that some of materials were new and some were old. Actually, narrative texts, The Bible, religious songs, and prayers were general materials which they used to discuss in their daily life and previous English learning.

The researcher concludes that the materials are suitable for the students’ needs because they fulfill the students’ cultural background, context, and needs. The stories about fable were found suitable for them as Papuans who live close to nature. The Bibles, prayers, and religious songs were important for them as preparation of priest candidates.

3) The Evaluation on the Method

In the learning process of St. Paul House of Spiritual Formation, the tutors applied integrated English using narratives. This method integrated various linguistic aspects. Here are the influences of the integrated method:

a) The Influence of Method on Students’ Writing

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>The importance of daily reflection writing</td>
<td>65.51 %</td>
<td>31.03 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>17</td>
<td>Daily reflection writing to improve writing</td>
<td>55.17 %</td>
<td>44.82 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>18</td>
<td>Suitable materials for reflection writing</td>
<td>55.17 %</td>
<td>44.82 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td></td>
<td>Making correct sentence</td>
<td>31.03 %</td>
<td>62.06 %</td>
<td>6.89 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>---</td>
<td>-------------------------</td>
<td>---------</td>
<td>---------</td>
<td>--------</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>43</td>
<td>Narrative Story and Performance - based helping the students make correct sentence</td>
<td>27.58 %</td>
<td>44.82 %</td>
<td>24.13 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
</tbody>
</table>

**SA: Strongly Agree** | **A: Agree** | **N: Neutral** | **D: Disagree** | **SD: Strongly Disagree**

Throughout the course, the students had daily reflection which should be written in English. 65.51 % of all students stated they strongly agree and 31.03 % agree that the daily reflection was important. This positive result shows that daily reflection had important roles in their English. When the students were asked whether the daily reflection writing helped them improve their writing or not, 55.17 % of all students stated they strongly agree and 44.82 % agree. This positive result shows that all students realize their improvement in writing as the result of the daily reflection activity. About the daily reflection materials, 55.17 % of all students stated they strongly agree and 44.82 % agree the daily reflection writing was good if it was related to their lesson, prayer and daily mass. It shows that the daily reflection materials given to them were relevant to their needs.

Talking about their improvements in creating the correct sentences, the result is positive with 31.03 % and 62.06 % of all students stated they strongly agree and agree to the statement that they had improvements in arranging sentences. The narrative story and performance based as the technique also had important role to help the students make correct sentence. 27.58 % of all students stated they strongly agree and 44.82 % agree to this statement. 24.13 % of all students stated neutral. This positive result means that the narrative story and
performance based can be a good method to improve students in arranging English sentences.

The improvement of students’ writing can be found by comparing the students’ daily reflection writing from first week to the fourth week. The students show much improvement, especially in diction and sentence structure. In the beginning of the course, some students could not make any correct sentence, but in the last week, they could make correct sentences paragraphs.

b) The Influence of Method on Students’ Pronunciation

Table 16. The Result of the Influence of Method on Students’ Pronunciation

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>19</td>
<td>The importance of pronunciation exercise</td>
<td>62.06%</td>
<td>37.93%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>20</td>
<td>The importance of vocal exercise</td>
<td>55.17%</td>
<td>44.82%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>21</td>
<td>The importance of reading aloud</td>
<td>48.27%</td>
<td>48.27%</td>
<td>3.44%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>44</td>
<td>Narrative Story and Performance - based for pronunciation</td>
<td>41.37%</td>
<td>51.72%</td>
<td>6.89%</td>
<td>0%</td>
<td>0%</td>
</tr>
</tbody>
</table>

SA: Strongly Agree  A: Agree  N: Neutral  D: Disagree  SD: Strongly Disagree

The result of students’ pronunciation is also positive. All of the students feel that pronunciation practices based on the narrative text improved their English. We can see it from the result, 62.06% of all students stated they strongly agree and 37.93% agree that pronunciation practice was important. Then, 55.17
and 44.82% of all students stated they strongly agree and agree that the vocal practices brought good improvement to their pronunciation.

When they are asked about the importance of reading aloud activity to train the students’ pronunciation, there are 48.27% of all students stated they strongly agree and 48.27% agree. It means that the reading aloud activity helped the students improved their pronunciation. In the case about the learning materials and activities, 41.37% of all students stated they strongly agree and 51.72% agree to the statement that the narrative text and performance activity really helped them to improve their pronunciation.

The students realized that their pronunciation improved. The daily vocal exercise made them more flexible to pronounce English words. They could clearly differentiate the pronunciation of words consisting /e/, /ə/, /ɒ/, /ʊ/, /ð/, /θ/, and /ð/. It can be proven by watching the performances every week. Students became fluent in speaking English.

c) The Influence of Method on Students’ Speaking

Table 17. The Result of the Influence of Method on Students’ Speaking

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>Drama for speaking skill</td>
<td>65.51 %</td>
<td>34.48 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>34</td>
<td>Improvements on public speaking</td>
<td>37.93 %</td>
<td>55.17 %</td>
<td>6.89 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>45</td>
<td>Improvement on intonation</td>
<td>41.37 %</td>
<td>55.17 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
</tbody>
</table>

SA: Strongly Agree  A: Agree  N: Neutral  D: Disagree  SD: Strongly Disagree
In the case of the influence of the weekly drama performance to the students’ speaking skill, the result is positive. On the statement that the drama helped the students improved their speaking, 65.51 % of all students stated they strongly agree and 34.48 % agree. It shows that every student improved their speaking through drama performance activity.

The students realize that their public speaking was improved. This result can be seen in this; 37.93 % of all students stated they strongly agree, 55.17 % agree, and 6.89 % students stated that they are neutral to the statement that the course encouraged them in public speaking. The class activity such as drama performance, sharing moment, and giving sermon in mass really worked well. Those could really train them to speak in front of public.

The narrative-performance based learning is found positive to help the students’ improvement in their intonation of speaking English. The 41.37 % and 55.17 % of all students who stated they strongly agree and agree show that reading aloud and drama performance successfully trained them to improve their intonation of speaking skill.

The students’ improvement in speaking skill can be recognized by assessing the students’ performance every weekend, and students’ performance in daily mass. In speaking, they became more fluent, confident, and natural. They can also show the suitable expression and mimic when speaking.

d) The Influence of Method on Students’ Vocabulary

Table 18. The Result of the Influence of Method on Students’ Vocabulary
The use of picture and gesture is found important for the students to help them draw the meaning of vocabulary, and improve the students’ memory. It can be seen from the result that 44.82 % of all students stated they strongly agree and 51.72 % agree to the statement that using pictures and gestures could ease them to understand the meaning vocabulary they found in narrative text. Then, 48.27 % of all students stated they strongly agree and 44.82 % agree to the statement that gestures and pictures help them to memorize the vocabulary. According to one of the students, in a sharing moment, he said that he had just known this kind of method. Using gesture – practicing what he was saying, made him easy to memorize words. (Daniel Gobay, personal communication, June 23, 2013)

On the statement that narrative and performance based method improved the students’ memory, 44.82 % of all students stated they strongly agree and 44.82 % agree. 48.27 % of all students stated they strongly agree and 44.82 % agree to
the statement that integrated approach using narrative and drama performance could improve their vocabulary mastery. This positive result shows that the integrated method using narrative could help the students to memorize new words.

The technique using stories, gestures, and pictures was found to be successful. It could help the students memorize the new vocabulary. Their improvement can be detected from their daily reflection and daily activities.

4) The Influence of the Course to the Students’ Attitudes

*Jayanti Active English Course 2013* is also found to have good effects on the students’ attitudes i.e. learning motivation, confidence and perspective towards English. The results of the evaluation are as follow:

a) Influence on the Students’ Motivation

The result of the influence of *Jayanti Active English Course 2013* on students’ motivation is as follow:

**Table 19. The Result of the Students’ Learning Motivation**

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>Drama to improve motivation.</td>
<td>41.37 %</td>
<td>58.62 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>29</td>
<td>Motivation rose since beginning of course</td>
<td>34.48 %</td>
<td>62.06 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>30</td>
<td>Motivation improved along the course</td>
<td>20.68 %</td>
<td>75.86 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>36</td>
<td>Songs and games to improve motivation</td>
<td>41.37 %</td>
<td>55.17 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
</tbody>
</table>
Students found that the drama performances improved their learning motivation. 41.37 % and 58.62 % of all students stated they strongly agree and agree to the statement that this method is suitable to give motivation. This method did not make them get bored or give up.

34.48 % of all students stated they strongly agree and 62.06 % agree to the statement that the course gave them new spirit to them. It means that before joining the course, they felt not really motivated, but after joining the course they found spirit and motivation to learn more about English. The improvement of the students’ spirit to learn is also positive. The researcher found 20.68 % of all students stated they strongly agree and 75.86 % agree to the statement that their motivation and spirit increased.

41.37 % of all students stated they strongly agree and 55.17 % agree to the statement that the games and ice breaking are important to motivate them. It shows that the games and ice breaking also contribute a lot in the students’ motivation.

Talking about the dynamic of the students’ motivation (number 37 to 39), the researcher found the best result is from number 37 that 13.79 % of all students
stated they strongly agree and 75.86 % agree to the statement that the students’ motivation kept improving since the beginning until the end of the course. While from number 38 and 39, the researcher concludes that the students’ motivation quite stable, but did not decrease.

b) Influence on the Students’ Confidence

Table 20. The Result of the Students’ Confidence

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Improving confidence</td>
<td>48.27</td>
<td>48.27</td>
<td>3.44</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>46</td>
<td>Narrative Story and Performance - based to improve confidence</td>
<td>58.62</td>
<td>34.48</td>
<td>6.89</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>47</td>
<td>Narrative Story and Performance - based to improve confidence in public speaking</td>
<td>58.62</td>
<td>34.48</td>
<td>6.89</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

SA: Strongly Agree  A: Agree  N: Neutral  D: Disagree  SD: Strongly Disagree

The result on the students’ confidence is also positive. 48.27 % of all students stated they strongly agree and 48.27 % agree to the statement that their confidence improved a lot. Comparing to the students’ background and problems about confidence, this result is very pleasing. The course was successful in improving students’ language aspects that also affect their confidence. At first they said they were worry and afraid of speaking in front of class, but the course trained them to perform and speak English a lot, so they were more confidence.

The narrative and performance based techniques which was used along the course also gave positive contribution to the students’ confidence. 58.62 % of all
students stated they strongly agree and 34.48 % agree that their confidence improved. The narrative and performance based techniques also bring positive improvement to students’ confidence in public speaking. 58.62 % of all students stated they strongly agree and 34.48 % agree to this statement.

c) Influence on the Students’ Perception

Table 21. The Result of the Influence to the Students’ Perception

<table>
<thead>
<tr>
<th>No</th>
<th>Points</th>
<th>SA</th>
<th>A</th>
<th>N</th>
<th>D</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>English is clear</td>
<td>48.27 %</td>
<td>44.82 %</td>
<td>3.44 %</td>
<td>3.44 %</td>
<td>0 %</td>
</tr>
<tr>
<td>32</td>
<td>Development on self-competence recognition.</td>
<td>41.37 %</td>
<td>55.17 %</td>
<td>3.44 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>35</td>
<td>Promoting the independent learning.</td>
<td>55.17 %</td>
<td>37.93 %</td>
<td>6.89 %</td>
<td>0 %</td>
<td>0 %</td>
</tr>
<tr>
<td>40</td>
<td>The course continuity</td>
<td>82.75 %</td>
<td>13.79 %</td>
<td>0 %</td>
<td>3.44 %</td>
<td>0 %</td>
</tr>
</tbody>
</table>

SA: Strongly Agree   A: Agree   N: Neutral   D: Disagree   SD: Strongly Disagree

About the clarity of the course, the students were faced to the statement that the course could make the students understand on what the students didn’t understand before. 48.27 % of all students stated they strongly agree and 44.82 % agree to this statement. There are 3.44 % students stated that they are neutral and 3.44 % stated disagree.

The course also had good contribution to the students’ self-identification. There are 41.37 % of all students stated they strongly agree and 55.17 % agree that the course helped them recognize more their competence and talent. There are 3.44 % students stated that they are neutral. Through various activities which
requires language skills and creativity, the students were train to explore their own talents and skills.

There are 55.17 % of all students stated they strongly agree and 37.93 % agree to the statement that the course can be the basic to learn English independently. There are 6.89 % students stated that they are neutral. It means that this course was successful to make the students realize the importance of English in their life and motivated them to improve their English by themselves.

About the continuity of the course, the researcher wanted to know whether the students want this course should be held again on the next year or not. 82.75 % of all students stated they strongly agree and 13.79 % agree that this course should be held again. 0 % student stated that they are neutral. 3.44 % of the students stated disagree. This result is really pleasing, because at the beginning of the course, most of the students did not want to join this course.

As the final result, the researcher concludes that the positive results on the students’ motivation and confidence are affected by the learning techniques which include drama performance, games, ice breaking, and songs. Related to the students’ characteristics as Papuan, the techniques suit their characteristics as confident, physically active, and artistic students. They also have new paradigm about English learning and had willingness to improve their soft-skill through English learning. They could really take the advantages and values of the \textit{Jayanti Active English Course 2013} for their life and future, so they stated that they are motivated to learn independently in the next study and agree if course program should be continued the next year.
CHAPTER V

CONCLUSION AND SUGGESTION

This chapter presents the conclusions as the summary of the research and suggestions as the input for the institution, program developer, and further research.

A. Conclusions

From the analysis results and the discussions, the researcher draws some conclusions. Related to the first question about the program description, the researcher finds that the English learning process of *Jayanti Active English Course 2013* in St. Paul House of Spiritual Formation using stories, TPR, and drama had been design by considering the students’ educational context, religious context of St. Paul House of Spiritual Formation, and the students’ need based on Papuan cultural background.

Related to the second research question about the program evaluation, the course programs contributed significant improvement fot their English. The tutors were at ease with the requirements needed. They were capable in managing the program, teaching, and giving motivation to the students. The stories, the Bible, religious songs, and prayers as the learning materials which had been taught using integrated English using narrative stories, TPR, and drama performance was found succeed to improve the students’ vocabulary, pronunciation, speaking, and writing. The learning process of *Jayanti Active English Course 2013* also brings good effects on the students’ motivation and perspective towards English. After
joining the course, the students feel motivated and encouraged to learn English independently.

**B. Suggestions**

The writer offers some suggestions for the programmer and tutors of Jayanti Active English Course, other teachers, and further researchers.

**1. For the Programmer**

In the preparation process of the English course, it is better if the tutors are guided or trained before running the teaching process. The training includes the learning method and the information about the learning environment, Papuan culture, and students’ characteristics. It will help the tutors in preparing themselves and anticipating culture shock.

**2. For the Tutors**

The tutors should prepare themselves physically and mentally to be in a real new learning condition in St. Paul House of Spiritual Formation. Learning about Papuan culture and the institution’s context is important to prevent the culture shock.

Other preparation for the learning activities is also needed. Having preparation and references of kinds of games, songs, and learning activities is very important, considering the limited access of internet or other media in St. Paul House of Spiritual Formation area.
3. For Other Teachers

Having teaching and learning process across cultural differences is a challenge. Teacher cannot teach without any understanding on the students’ background and characteristics. So, having preparation to learn and understand students’ background is very important. Thus, teachers can give the best service for the students.

4. For Further Researcher

For the further researcher, it is a importance to analyze the different levels among the students based on their previous living condition and education. Other researcher can pay attention on what aspects which really influence their English level in the previous learning process.
REFERENCES


APPENDICES
Appendix 1

Documents of St. Paul House of Spiritual Formation, Nabire
APAKAH TAHUN ORIENTASI ROHANI ITU
2. Dalam pembinaan Tahun Orientasi Rohani, para calon dibimbing agar mengenal diri pribadi, menemukan pengenalan pribadi akan Allah dan memiliki gambaran mengenai imamat, sehingga motivasi mereka dalam menanggapi panggilan Tuhan dimurnikan. Masalah identitas Tahun Orientasi Rahani dan Imam Diosesan melekat satu sama lain.

SIAPAKAH IMAM DIOSESAN ITU
1. Seorang Imam Diosesan adalah seorang yang ditahtbiskan dan diinkardinasi dalam keuskupan tertentu. Ia dipanggil untuk mewartakan Injil, menggembalaakan umat beriman dan merayakan ibadat ilahi sebagai imam sejati Perjanjian Baru (bdk. LG 28; KHK 1008,1024). Imam Diosesan mendapat kekhasannya dalam keterikatannya yang erat dengan keuskupannya.


PROFIL CALON IMAM DIOSESAN TAHUN ORIENATASI ROHANI

1. Peserta bina Tahun Orientasi Rohani adalah calon imam, yang berasal dari seminaris menengah, rumah bina/KPA, maupun dari luar seminaris, yang bercita-cita untuk menjadi Imam Diosesan. Mereka dipilih dan selanjutnya dikirim oleh keuskupan masing-masing di Regio Papua untuk mengikuti program Tahun Orientasi Rohani.

2. Selama menjalani Tahun Rohani, para calon mendapat kesempatan mengolah hidup pribadi, hidup berkomunitas, hidup rohani, hidup intelektual dan pastoral (formatif). Mereka belajar hidup menjadi murid-murid Kristus, yang secara kongkret terungkap dalam pengalaman mereka sebagai calon imam. Dalam proses belajar tersebut, mereka diperlakukan dengan pengetahuan tentang Kristus dan pengetahuan lain yang mendukung (informatif), yang hendaknya mengubah hidup mereka semakin dewasa secara manusiawi dalam Kristus (transformatif).

3. Kedewasaan para calon secara manusiawi dalam Kristus nampak di dalam hidup pribadi yang sehat secara fisik, menerima diri, bertanggung jawab, emosi seimbang, tahu sopan santun, mampu membuat keputusan menurut nilai dan keutamaan hidup, mandiri, mengenal diri, disiplin dan bebas dari luka batin, mampu mengolah kesepian menjadi keheningan, mempu
membangun relasi yang sehat dengan laki-laki maupun perempuan, serta dekat dengan keluarga namun tidak lekat.


6. Dari segi intelektual, para calon imam menumbuhkan budaya membaca (Kitab Suci, dokumen Gereja, bacaan rohani dan buku lainnya), dan budaya menulis sehingga mereka mempunyai cakrawala pengetahuan yang luas. Mereka juga mempunyai insiatip mengenal dan mengembangkan bakat-bakat intelektualnya: belajar berfikir kritis, analitis, sistimatis, menangkap permasalahan, dan mampu membahasakannya dengan baik secara lisan maupun tulisan.

7. Dari segi pastoral, mereka semakin sadar akan pentingnya keterlibatan dalam hidup dan karya Gereja lokal dan universal, serta mempunyai kemampuan untuk sehati dan seperasa dengan dinamika keuskupan. Mereka semakin menyadari keprihatinan pastoral, serta realitas kebutuhan Gereja dan kebudayaan setempat. Mereka juga mampu berkomunikasi dengan orang lain, cinta pada orang miskin, lemah, dan tersingkir, serta bekerja sama dengan umat beragama/kepercayaan lain.

keuskupannya, dan terbuka akan kebutuhan Gereja universal sebagai calon imam yang misioner. (bdk. AG 2).

**Proses Pembinaan Peserta Bina TOR**

1. Pembinaan merupakan proses pendampingan terus-menerus dan berkesinambungan terhadap para calon imam, agar mereka dapat mewujudkan profil imam yang diharapkan sebagai arah dan sasaran dalam hidup sehari-hari. Di dalam proses pendampingan tersebut, mereka diharapkan menginternalisasikan nilai-nilai manusiawi-kristiani, sehingga mereka bertumbuh menuju profil imam yang dicita-citakan.

2. Metode-metode pembinaan (mis. psiko-spiritual, program dan acara-acara) selama Tahun Orientasi Rohani memungkinkan setiap calon mengenal secara mendalam identitas diri dan panggilannya, menerima pilihan hidup dengan penuh tanggung-jawab, dan mengubah diri sesuai dengan tujuan hidup dan panggilan mereka sebagai calon Imam Diosesan.

3. Proses pembinaan selama satu (1) tahun pada Tahun Orientasi Rohani mencakup empat (4) tahapan yaitu:
   a) Tahap INISIASI
      - Para calon diharapkan mampu mengenal dan menyesuaikan diri dalam lingkungan baru: VISI dan MISI Tahun Orientasi Rohani, keuskupan masing-masing; acara harian; kegiatan-kegiatan bersama.
      - Tahun rohani mau mengantar calon mengenal dan masuk ke dalam penghayatan imamat dioesan Regio Papua (seturut dioeses masing-masing).
      - Para calon diantar untuk mengenal Paroki yang ada dengan kegiatan pastoralnya dan juga kampong dimana mereka tinggal selama masa Tahun Orientasi Rohani.
      - Para calon diantar untuk mengenal nilai-nilai budaya yang ada di papua.
b) Tahap PENGENALAN Diri

- Dalam proses pengenalan dirinya, calon diajak untuk mengolah pengalaman hidupnya sehingga mampu mengenal pembawaan masing-masing, yang berupa kekuatan dan kelemahan dalam dirinya dalam rangka meningkatkan kedewasaan pribadinya dan mengembangkan kesejahteraan penggilannya.
- Membawa para calon untuk untuk menyadari panggilan pribadinya sehingga mampu menjadi pribadi yang siap sedia dan terbuka mendengarkan Panggilan Tuhan lewat Kitab Suci, suara hati, sesama dan lingkungannya.
- Berkat menjadi pribadi yang bebas, para calon mampu mengembangkan panggilannya, mengembangkan hidup hidup doa dan kerjanya dalam keheningan, mengembangkan kepekaan akan kehadiran Tuhan dalam karya.
- Para calon diajak untuk mengarahkan diri mampu menjadi pribadi yang lepas bebas dari segala kelakatan tak teratur dan melatih kemampuan pembedaan roh sebagai sikap hidup untuk menegaskan kehendak Allah secara pribadi dan bersama.

C) Tahap PENDASARAN.

- Para calon memperkaya diri dengan pengetahuan tentang Kristus, Gereja dan pengetahuan umum.
- Para calon yang dibekali dengan kekayaan pengetahuan diharapkan berkembang menuju sikap hidup yang semakin dewasa secara manusiawi dalam Kristus sehingga mampu membuka dan menerima diri sendiri dan orang lain dengan segala realitasnya serta mensyukurinya.
- Para calon diharapkan mempunyai kepekaan pastoral dan siap sedia melayani sesama terutama orang miskin, kecil, lemah dan tersingkir.
d) Tahap PERSIAPAN.

- Para calon diharapkan sudah mengalami panggilan menuju imamat sebagai panggilan pribadi (vocatio interna).
- Para calon diharapkan mampu bertekun dalam panggilan menuju imamat dan mempunyai keterlibatan penuh dalam rencana karya penyelamatan Allah sesuai dengan tingkatnya.
- Para calon diharapkan sudah mempunyai kesiapsediaan mengemban tugas perutusan menjadi saksi Kristus lewat pilihan hidup menjadi Imam Diosesan sesuai dengan tingkat Tahun Orientasi Rohani.
PROGRAM TOR ANGKATAN IV| TAHUN AJARAN 2012-2013

Berikut ini adalah program TOR 2012-2013 secara garis besar, yang dibuat berdasarkan:
1. Pedoman pembinaan calon imam (Imam Diosesan) Tahun Orientasi Rohani seturut KWI
2. Pastores Dabo Vobis;
3. Presbiterium Ordinis
4. Pedoman Pembinaan Calon Imam di Indonesia
5. Spiritualitas Imam Diosesan
6. Visi Misi Keuskupan Timika
7. Muspas Gereja keuskupan Jayapura 1987

A. PROGRAM TOR Semester I (1 Agustus 2012 s/d 31 Desember 2012)

Selama semester I tekanan pembinaan pada pembentukan jati diri calon sebagai anggota persekutuan para murid yang menanggapi panggilan Jesus Kristus, Sang Guru dan Gembala dalam Gereja sekarang dan di sini.

1. Masa Orientasi (01 Agustus s/d 04 Agustus)
Pengenalan Wisma TOR Wanggar, Pengenalan Adat istiadat TOR, Pengenalan pendidikan imam dioesean Regio Papua

2. Masa Transisi (05 Agustus s/d 26 Agustus 2012)
Masa ini mau membantu calon untuk “transit” dari hidup di tengah masyarakat, keluarga atau Seminari Menengah/KPA memasuki suasana dan dinamika kehidupan TOR di Wisma TOR sebagai bagian pembinaan di Seminari Tinggi “Yerusalem Baru”. Maka program yang akan dilaksanakan terdiri dari:
   a) Dinamika kelompok
   b) Pengenalan mengenai visi-misi TOR
   c) Retret Triduum
   d) Pemakaian Pertama Jubah
   e) Seminar doa dan latihan-latihan rohani

3. Kursus-kursus (03 September s/d 18 Desember 2012)
Kursus-kursus memiliki unsur-unsur informatif dan formatif, teori dan latihan, serta terdiri dari 4 bidang pembinaan: manusiawi, rohani, intelektual dan pastoral.
a) **Spiritualitas:**

b) **Mysterium Christi:**

c) **Pengantar Mazmur**
Kursus ini mau memperkenalkan iman bangsa Israel bagaimana terungkap lewat semangat hidup dan doa pemazmur. Tujuannya agar calon dapat memahami semangat hidup dan doa ibadat harian.

d) **Psikologi perkembangan**
Kursus ini merupakan bantuan bagi calon untuk mengenal diri dan mengembangkan kepribadiannya, sampai mencapai kematangan diri yang diperlukan untuk menjalankan tugas imamatnya. Tujuannya adalah pengenal-an diri dan pengembangan kepribadian.

e) **Bina Liturgi**
Kursus ini mau mendampingi calon untuk lebih memahami dan menghayati perayaan ekaristi, perayaan tobat dan ibadat Gerejani. Tujuannya agar calon dapat melakukan dengan penuh iman dan dapat memimpin ibadat bersama.

f) **Bina Pastoral**
Kursus ini mengantar calon untuk memahami aneka pelayanan pastoral seorang imam, agar sejak awal calon mempunyai minat pastoral dan mencintai tugas pelayanannya. Tujuannya agar calon mengenal karya pastoral seorang imam.

g) **Bahasa Inggris**
Kursus bahasa Inggris untuk membantu calon meningkatkan kemampuan berbahasa Inggris, baik secara aktif maupun pasif. Aktif artinya bisa berbicara dan mengungkap pikirannya dalam bahasa Inggris. Pasif artinya bisa membaca, memahami dan merangkum gagasan dan
mengungkapkan secara lisan ataupun tertulis. Tujuannya untuk menambah kemampuan berbahasa Inggris. Pelaksanaan kuliah reguler dan kursus intensif.

h) Bahasa Indonesia.
Kursus bahasa Indonesia untuk membantu para calon

mengingatkan kemampuan berbahasa Indonesia dengan baik dan benar baik secara lisan maupun tertulis. Lisan maksudnya calon mampu untuk menangkap, memahami dan menangkap pembicaraan orang lain dengan benar dan mengungkapkan pikiran/pendapatnya sendiri dengan berbicara dalam bahasa Indonesia yang baik dan benar. Tertulis artinya bisa membaca dengan cepat dan betul serta mampu memahami, merangkum gagasan yang dibacanya itu untuk selanjutnya mengungkapkan secara lisan ataupun tertulis. Tujuannya untuk membuat calon fasih berbahasa Indonesia yang baik dan benar. Adapun tujuan kuliah ini lebih lanjut adalah untuk mempersiapkan calon siap mengikuti dengan aktif kuliah-kuliah mereka kelak di STFT. Pelaksanaan kuliah reguler dan sidang akademi.

i) Sejarah Keuskupan
Bertujuan untuk memperkenalkan kepada para calon seluk beluk tentang latar belakang berdiri dan berkembangnya keuskupan masing-masing calon, khususnya melalui refleksi karya pastoral yang dijalankan sejak awal sampai sekarang. Pelaksanaannya melalui sidang akademi atau actualia pada saat ada tamu pastor/uskup dari sebuah keuskupan di Papua.

j) Pengenal budaya Papua dan Live in.
Mengenali budaya para calon khususnya yang berasal dari papua agar mereka semakin kenal dan mencintai budaya papua dan masyarakatnya. Selain itu agar mereka mengenali nilai-nilai luhr yang ada didalamnya namun mereka tetap kritis sehingga mereka mampu menangkap dan berusaha menjawab keprihatinan-keprihatinan yang ada dalam masyarakat Papua. Untuk para calon yang berasal dari luar papua, agar mereka mengenal dan mencintai budaya2 papua, nilai2 luhr yang dipunya oleh masyarakat papua dan mencintai manusia papua dengan realitas mereka.

k) Varia dan aktualia.
Varia dan aktualia ini adalah kursus-kursus yang diciptakan sesuai dengan minat dan kebutuhan para calon. Tujuannya untuk memberikan rasa tanggungjawab dan kreativitas calon membina diri sendiri.

l) Kursus Komputer.
Kursus komputer ini melatih para frater trampil untuk mengetik dengan lancar dan benar serta mengaplikasikan program word dan excel secara lancar. Tujuannya agar para peserta bisa menguasai program tsb. sehingga mampu membuat karangan/refleksi, refleksi akhir ataupun kelak membuat skripsi dengan benar dan cepat. Namun apabila kebanyakan dari calon sudah menguasainya, kursus klasikal ini ditiadakan.

Kegiatan Pendukung Formasi

a) Kegiatan Promosi dan retret panggilan  
b) Probasi Dalam rumah  
c) Rapat komunitas/perbidelan, dll.


TOR memberi kesempatan yang besar bagi calon untuk:

a) Mengadakan pengolahan hidup, membuat refleksi dan evaluasi kegiatan semester I baik secara pribadi maupun bersama.  
b) Tujuan pokok masa ini adalah untuk menyadari, memikirkan dan menghayati prinsip-prinsip hidup rohani; menyatukan dan menyimpulkan serta memetik buah-buah refleksi pengalaman rohani dari aktivitas yang dilakukan selama semester I. Maka masa ini terdiri dari acara-acara sebagai berikut:

1) Pengolahan hidup Beriman dengan refleksi;  
2) Outbond  
3) Refleksi dan evaluasi tertulis;  
4) Kegiatan Natal 2012 dan Tahun Baru 2013;

B. PROGRAM TOR Semester II (2Januari s/d Juli 2010)

Pada Semester II, pembinaan diarahkan untuk melanjutkan pembentukan jati diri seorang calon imam diosesan, diteguhkan dengan keterbukaan hidup seorang murid yang dipanggil dan diutus ditengah masyarakat. Maka pertanyaan yang lebih mendapat perhatian bukan
lagi, siapa aku, tetapi: Bagaimana aku menghayati identitasku dan apakah tugas perutusanku sebagai calon imam diosesan. Sebelum terjun di tengah masyarakat mereka dibekali alat untuk mampu menganalisis situasi agar mereka bisa kritis dan melihat lebih dalam realita yang ada dalam masyarakat sehingga mereka bisa mengambil solusi sikap dan langkah pastoral.

1. **Pekan Analisis Sosial (9-16 Januari 2013).**
   a) Masa ini menjadi medan percobaan (= probasi) seorang murid agar mereka memiliki semangat **kedalaman rohani, mandiri, terlibat dalam keprihatinan masyarakat, berdaya tahan, dan memikat**. Sejauh mana dirinya yang telah terpaut oleh Kristus dan mengalami hidup dalam persekutuan bersama di Wisma TOR tetap punya daya tahan dan kepedulian terhadap masyarakat di sekitar yang kebanyakan harus bekerja keras, miskin/sederhana dan kekurangan. Pengalaman probasi ini akan menjadi salah satu bukti apakah ia setia menghayati hidup doa dan rohaninya (sebagaimana seorang yang telah terpesona dan terpaut oleh Kristus), tetap setia dan tekun dalam melaksanakan tugas panggilannya dan hidup dalam kolegialitas bersama rekan-sekanggilannya.
   b) Persiapan: Memilih tempat dan pembekalan
   c) Hidup di tengah masyarakat/kampung sebagai buruh, pekerja sosial, dll.
   d) Evaluasi dan refleksi tertulis.
3. **Kursus-kursus Semester II (4 Maret – Mei 2011)**
   Kursus-kursus semester II merupakan kelanjutan dan pendalaman dari kursus Semester I Spiritualitas II (Spiritualitas Imam Diosisan):
   a) Mysterium Christi II;
   b) Liturgi Ekaristi dan Sakramen Tobat (Ganti Mazmur);
   c) Liturgi II;
   d) Inggris II;
   e) Indonesia II
   f) Psikologi II
   g) Varia dan aktualia II.
4. **Masa Integrasi (Mei-Juni).**
   a) Refleksi dan evaluasi (lisian dan tertulis);
   b) Retret penegasan akhir TOR (8 hari);
   c) Jiaraah
5. **Persiapan studi filsafat-Teologi (Juni-Julii)**
   a) Kursus Bahasa Inggris selama satu bulan
   b) Pelatihan analisis sosial/kepemimpinan
6. **Penutupan TOR.**
Appendix 2

Map of West Papua
PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI
Appendix 3

Samples of Students’ Works
Reflection (1)

Before the English lesson, I was feeling a bit lazy. I tried to follow the lesson, but when I got to the homework, I felt very happy because I really enjoyed it. It is gratifying for me.

1. I feel happy.
2. I am thankful because I can learn English very well.
3. I ask God to help me. For I should have power to learn English.

Reflection (2)

This is today that enjoyed for me because I can to learn English the special how reading. Although, I am reading not good, I am not shy, not afraid of always to training to read. Reading I am always be happy.

Very Nice!
I always be happy.
PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI
Wednesday, 19th June 19th 2013

The Examination of Conscience

1. I feel tired and hungry
2. I am grateful/thankful because I can learn English today, the specially about drama "Stone Soup".
3. I ask God to help me this strength bless me and my activity for the next time. God, please bless me to learn English very well again.

Reflection: "My English Month today"

"Blessing!!!"

Lord, thanks for your help to my life, for specially today. This day I learn English better. I feel tired and very hungry today when I learned English. Although tired and hungry, I content to learn English. I want to have a better English, is very good. I think my English will be improved better, if I try and try to learn English.

I have learned new knowledge about reading, pronouns, act of drama, and know new words.

I thankful to my fathers, sister and brothers because with them I knew many things about my English.

Okay only that Excellent!!!

Thank you!!

Prayer for tomorrow:

1. Two parts of the prayer of Your Father
   a. Praise
   b. Begging

2. Forgiveness
   a. We have to forgive others first
   b. We will be forgiven by others.
Let us pray for custody or prisoners in prisons:

Our father, we praise to You for your protection to us.
Now, we are asking You so that You protect the prisoners.
May You deliver them from anxiety and frightness. Bless them
and give them strength to start a new life.
Let us pray... 

Let us pray for ourselves, the brothers in Tor:
Our God, who are in heaven, we ask You to bless us. Bless
our vacation. May You bless us. Bless also all the efforts
to prepare Your food in the world. May we get strength
to preach Your word in the world.
Let us pray...
Prayer

1. Let us pray to sick person
   Our father Almighty God bless sick people in their homes or in hospitals. May you give your spirit and strength to cure them so that they can go back to their houses and can continue their activities.
   Let us pray...

2. God, let us pray to our priest.
   God thank you for you join us from this morning until now. We pray to our priest. May you give them health, strength, and your holy spirit so that they can do their duty.
   Let us pray...

When there is a will there is a way
Appendix 4

Sample of Need Analysis and Program Evaluation Questionnaire
Yth. Para Frater TOR,


1] Kapan Anda belajar bahasa Inggris?
   a. TK          b. SD          c. SMP          d. SMA          d. TOR

2] Sejak hari pertama belajar bahasa Inggris sampai masa TOR, apakah Anda mengalami kesulitan mempelajariannya?
   a. ya          b. tidak

   kalau YA, mengapa?

   karena, saya harus ....... untuk membaca, memahami, dan menulis.

3] Sumber kesulitan Anda dalam belajar bahasa Inggris?
   a. diri Anda  d. materi
   b. guru        e. metode
   c. diri Anda dan guru  f. lain-lain

   Jelaskan!

   a. Diri Anda sendiri: ..........................................................

   b. Guru: ........................................................................

   c. Diri Anda dan guru: ....................................................

   d. Materi ........................................................................

   e. Metode .......................................................................
PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

4] Apakah Anda merasa dan berpikir bahasa Inggris itu penting untuk hidup Anda?
   a. ya   b. tidak
   kalau YA, mengapa?

5] Sejak kapan Anda merasa bahasa Inggris itu penting?
   Mengapa?

6] Apakah Anda sendiri mempunyai cara sendiri yang dipakai untuk bisa membantu Anda mudah mempelajari bahasa Inggris?
   a. ya   b. tidak
   Jika YA sebutkan... Mengapa? / Alasan...

7] Sebelum mengikuti kursus bahasa Inggris yang diberikan Tim dari Sanata Dharma, Anda merasa
   a. penasaran (ingin tahu)   b. senang   c. tidak senang   d. biasa-biasa
   Mengapa?

8] Sejak hari pertama Anda mengikuti kursus bahasa Inggris yang diberikan Tim dari Sanata Dharma, Anda merasa
   a. senang   b. tidak senang   c. biasa-biasa
   Mengapa?
8. Selama mengikuti kursus ini, Anda merasa bahwa pendekatan Narrative Story-Based English Language Learning (Cerita Naratif sebagai Dasar Pembelajaran Bahasa Inggris) membantu Anda belajar Bahasa Inggris terutama keahlian berbicara bahasa Inggris.

a. sangat setuju  b. setuju  c. abstain  d. tidak setuju  e. sangat tidak setuju

Alasan:

Beralih tanda centang pada kolom angka (1-5) yang menunjukkan pengalaman Anda dalam mempelajari bahasa Inggris.


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Yth. Para Frater TOR,


Berilah tanda centang (✓) pada kolom angka (1-5) yang menunjukkan pengalaman Anda dalam mempelajari bahasa Inggris.


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<td>No.</td>
<td>Kalimat</td>
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</tr>
<tr>
<td>28</td>
<td>Kursus ini meningkatkan vocabulary / kosa kata saya</td>
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<td></td>
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</tr>
<tr>
<td>29</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>30</td>
<td>Kursus ini meningkatkan semangat belajarku</td>
<td>✓</td>
<td></td>
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</tr>
<tr>
<td>31</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>32</td>
<td>Kursus ini membuat saya semakin mengenal kemampuan diri sendiri</td>
<td>✓</td>
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<td>33</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
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<tr>
<td>34</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>35</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
<td></td>
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<td></td>
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<tr>
<td>36</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
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</tr>
<tr>
<td>37</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
<td></td>
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<tr>
<td>38</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>39</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>40</td>
<td>Kursus ini membantu saya membentuk kalimat-kalimat secara benar</td>
<td>✓</td>
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</table>

Hal-hal yang perlu dipertahankan:

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Hal-hal yang perlu ditingkatkan:

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Hal-hal yang perlu diperbaiki:

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Appendix 5

Recapitulations of Need Analysis and Program Evaluation Questionnaires
1. STUDENTS’ DIFFICULTIES
The students realize that they have difficulties in some language aspects. The difficulties that they feel are vary.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Structure</td>
<td>6</td>
</tr>
<tr>
<td>Vocabulary</td>
<td>6</td>
</tr>
<tr>
<td>Reading</td>
<td>5</td>
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<tr>
<td>Writing</td>
<td>6</td>
</tr>
<tr>
<td>Listening</td>
<td>4</td>
</tr>
<tr>
<td>Speaking</td>
<td>3</td>
</tr>
</tbody>
</table>

2. SOURCE OF DIFFICULTIES
When they are asked about the sources of the difficulties they have, the answers are also vary. From the choices provided, the results are:

- SELF:
  not serious, not focus, no motivation, lazy, don’t like English, English is difficult, no basic English, forgetful. 25
- PREVIOUS TEACHER:
  only give tasks, never explain, easy to get angry, no personal approach. 16
- SELF AND TEACHER:
  No willing to ask, no effort from teacher to approach. 7
- MATERIAL:
  Boring and difficult 15
- METHOD:
  Boring, no variations, note-taking only, no relation with other aspects such as creativity and character building. 12

Beside those sources of difficulties, some students express other difficulties. One of them mentioned that the learning media in his previous school is limited. There is no internet access, supporting books, and courses.

Two of them mentioned that the presence of good English teacher is also important. They said that in their condition, they had limited English Teacher. Even when they had one, he/she was not qualified enough. The teacher only gave tasks, and often didn’t come to the class.

3. AWARENESS OF THE IMPORTANCES OF LEARNING ENGLISH
When the students are asked about whether English is important or not, all of them agree that English is important. The reasons are vary.

| To communicate, as priest they realize that communication is very important to build wider relation in the society. English is one tool of it. | 15 |
To support their education in the university with English references. | 3  
---|---
To learn more about other information provided in the media. Because much information and knowledge are presented in English. As a priest they need to have much knowledge to understand society and solve problems. | 11  

4. LEARNING STYLES

When they were asked about learning styles, 25 students have found their own learning styles. Most of them, mentioned listening to English songs and vocabulary memorization as their learning styles. While 4 students answered that they haven’t had their own learning style.

5. STUDENTS’ ATTITUDE

a. POSITIVE ATTITUDE

There are six students who have positive attitude towards English learning. Four of them told that they wanted to learn more about English because they knew little about English. One of them said that he was highly motivated because he hadn’t got good facility in the previous education.

b. NEGATIVE ATTITUDE

<table>
<thead>
<tr>
<th>Reasons</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>They were lazy to learn English.</td>
<td>7</td>
</tr>
<tr>
<td>They weren’t serious in learning English</td>
<td>6</td>
</tr>
<tr>
<td>They had no motivation to learn English.</td>
<td>4</td>
</tr>
<tr>
<td>They were unconfident to use/learn English.</td>
<td>3</td>
</tr>
<tr>
<td>They had negative perception on English:</td>
<td></td>
</tr>
<tr>
<td>1. English is difficult</td>
<td>3</td>
</tr>
<tr>
<td>2. English is boring</td>
<td>5</td>
</tr>
<tr>
<td>3. They don’t like English (just see English as school lesson)</td>
<td>4</td>
</tr>
<tr>
<td>4. English is not really important</td>
<td>1</td>
</tr>
<tr>
<td>No</td>
<td>Pernyataan</td>
</tr>
<tr>
<td>----</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>Guru tepat waktu memulai pelajaran</td>
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<td>2</td>
<td>Guru tepat waktu mengakhiri pelajaran</td>
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<tr>
<td>3</td>
<td>Guru berpenampilan serius</td>
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<tr>
<td>4</td>
<td>Guru berpenampilan serius tetapi menarik perhatian</td>
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<tr>
<td>5</td>
<td>Guru berpenampilan santai</td>
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<tr>
<td>6</td>
<td>Guru berpenampilan santai tetapi menarik perhatian</td>
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<tr>
<td>7</td>
<td>Guru menguasai bahan pembelajaran</td>
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<tr>
<td>8</td>
<td>Guru menyajikan bahan pelajaran secara menarik</td>
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<tr>
<td>9</td>
<td>Guru memakai banyak variasi selama menyajikan pelajaran</td>
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<tr>
<td>No.</td>
<td>Jumlah Pertanyaan</td>
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<td>-----</td>
<td>------------------</td>
</tr>
</tbody>
</table>
| 10  | Metode penyajian guru memudahkan saya memahami pelajaran | Sangat setuju: 14  
Setuju: 15  
Netral: 0  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 48,27 %  
51,72 %  
0 %  
0 %  
0 % | | | | | | |
| 11  | Perhatian guru menyeluruh dan merata pada semua kami | Sangat setuju: 15  
Setuju: 13  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 51,72 %  
44,82 %  
3,34 %  
0 %  
0 % | | | | | | |
| 12  | Guru selalu peka pada kesalahan kami & langsung mengoreksi | Sangat setuju: 20  
Setuju: 8  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 68,96 %  
27,58 %  
3,34 %  
0 %  
0 % | | | | | | |
| 13  | Guru selalu memberikan macam-macam tugas kepada kami | Sangat setuju: 6  
Setuju: 14  
Netral: 7  
Tidak setuju: 2  
Sangat Tidak Setuju: 0 | 20,68 %  
48,27 %  
24,13 %  
6,89 %  
0 % | | | | | | |
| 14  | Setiap hari ada tugas refleksi tertulis atas kegiatan kami sehari | Sangat setuju: 19  
Setuju: 9  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 65,51 %  
31,03 %  
3,44 %  
0 %  
0 % | | | | | | |
| 15  | Guru telaten membaca refleksi harian dan membetulkan bahasanya | Sangat setuju: 15  
Setuju: 4  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 51,72 %  
13,79 %  
3,44 %  
0 %  
0 % | | | | | | |
| 16  | Guru mengembalikan buku refleksi kami pada waktunya | Sangat setuju: 15  
Setuju: 9  
Netral: 5  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 51,72 %  
31,03 %  
17,24 %  
0 %  
0 % | | | | | | |
| 17  | Buku refleksi membantu saya tingkatkan bahasa Inggrisku | Sangat setuju: 16  
Setuju: 13  
Netral: 0  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 55,17 %  
44,82 %  
0 %  
0 %  
0 % | | | | | | |
| 18  | Bahan refleksi berkaitan dengan isi pelajaran dan doa - misa harian | Sangat setuju: 16  
Setuju: 13  
Netral: 0  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 55,17 %  
44,82 %  
0 %  
0 %  
0 % | | | | | | |
<table>
<thead>
<tr>
<th>No.</th>
<th>Item</th>
<th>Results</th>
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<tr>
<td>19</td>
<td>Latihan pronunciation meningkatkan pengucapan Bahasa Inggrisku</td>
<td>Sangat setuju: 18&lt;br&gt;Setuju: 11&lt;br&gt;Netral: 0&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;62,06 %&lt;br&gt;37,93 %&lt;br&gt;0 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>20</td>
<td>Latihan vokal mempermudah saya mengucapkan Bahasa Inggris</td>
<td>Sangat setuju: 16&lt;br&gt;Setuju: 13&lt;br&gt;Netral: 0&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;55,17 %&lt;br&gt;44,82 %&lt;br&gt;0 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>21</td>
<td>Membaca keras cerita meningkatkan pengucapan Bahasa Inggrisku</td>
<td>Sangat setuju: 14&lt;br&gt;Setuju: 14&lt;br&gt;Netral: 1&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;48,27 %&lt;br&gt;48,27 %&lt;br&gt;3,44 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>22</td>
<td>Performance meningkatkan semangat belajar saya</td>
<td>Sangat setuju: 12&lt;br&gt;Setuju: 17&lt;br&gt;Netral: 0&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;41,37 %&lt;br&gt;58,62 %&lt;br&gt;0 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
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<tr>
<td>23</td>
<td>Performance meningkatkan kemampuan berbicara saya</td>
<td>Sangat setuju: 19&lt;br&gt;Setuju: 10&lt;br&gt;Netral: 0&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;65,51 %&lt;br&gt;34,48 %&lt;br&gt;0 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>24</td>
<td>Gambar dan gesture memudahkan saya memahami materi.</td>
<td>Sangat setuju: 13&lt;br&gt;Setuju: 15&lt;br&gt;Netral: 1&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;44,82 %&lt;br&gt;51,72 %&lt;br&gt;3,44 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>25</td>
<td>Semua materi yang diajarkan sesuai dengan kebutuhan saya</td>
<td>Sangat setuju: 6&lt;br&gt;Setuju: 14&lt;br&gt;Netral: 9&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;20,68 %&lt;br&gt;48,27 %&lt;br&gt;31,03 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>26</td>
<td>Semua pelajaran ini tidak pernah diajarkan sebelumnya</td>
<td>Sangat setuju: 6&lt;br&gt;Setuju: 8&lt;br&gt;Netral: 15&lt;br&gt;Tidak setuju: 0&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;20,68 %&lt;br&gt;27,58 %&lt;br&gt;51,72 %&lt;br&gt;0 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>27</td>
<td>Kursus ini membantu saya semakin mengerti yang sebelumnya kabur</td>
<td>Sangat setuju: 14&lt;br&gt;Setuju: 13&lt;br&gt;Netral: 1&lt;br&gt;Tidak setuju: 1&lt;br&gt;Sangat Tidak Setuju: 0&lt;br&gt;48,27 %&lt;br&gt;44,82 %&lt;br&gt;3,44 %&lt;br&gt;3,44 %&lt;br&gt;0 %</td>
</tr>
<tr>
<td>No.</td>
<td>Statement</td>
<td>Rating Distribution</td>
</tr>
<tr>
<td>-----</td>
<td>---------------------------------------------------------------------------</td>
<td>---------------------</td>
</tr>
</tbody>
</table>
| 28  | Kursus ini (penggunaan gesture dan gambar) meningkatkan vocabulary / kosa kata saya | Sangat setuju: 14  
Setuju: 13  
Netral: 2  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 48,27 %  
44,82 %  
6,89 %  
0 %  
0 % |
| 29  | Kursus ini membangkitkan semangat belajarku                              | Sangat setuju: 10  
Setuju: 18  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 34,48 %  
62,06 %  
3,44 %  
0 %  
0 % |
| 30  | Kursus ini meningkatkan semangat belajarku                              | Sangat setuju: 6  
Setuju: 22  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 20,68 %  
75,86 %  
3,44 %  
0 %  
0 % |
| 31  | Kursus ini membantu saya membentuk kalimat-kalimat secara benar           | Sangat setuju: 9  
Setuju: 18  
Netral: 2  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 31,03 %  
62,06 %  
6,89 %  
0 %  
0 % |
| 32  | Kursus ini membuat saya semakin mengenal kemampuan diri sendiri           | Sangat setuju: 12  
Setuju: 16  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 41,37 %  
55,17 %  
3,44 %  
0 %  
0 % |
| 33  | Kursus ini membangun rasa percaya diri saya bahwa saya bisa               | Sangat setuju: 14  
Setuju: 14  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 48,27 %  
48,27 %  
3,44 %  
0 %  
0 % |
| 34  | Kursus ini memberanikan saya berbicara di depan orang lain/umum          | Sangat setuju: 11  
Setuju: 16  
Netral: 2  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 37,93 %  
55,17 %  
6,89 %  
0 %  
0 % |
| 35  | Kursus ini adalah dasar bagi saya belajar mandiri                        | Sangat setuju: 16  
Setuju: 11  
Netral: 2  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 55,17 %  
37,93 %  
6,89 %  
0 %  
0 % |
| 36  | Ice breaking (lagu, games) meningkatkan semangat belajar saya            | Sangat setuju: 12  
Setuju: 16  
Netral: 1  
Tidak setuju: 0  
Sangat Tidak Setuju: 0 | 41,37 %  
55,17 %  
3,44 %  
0 %  
0 % |
<table>
<thead>
<tr>
<th>No</th>
<th>Deskripsi</th>
<th>Sangat Setuju:</th>
<th>Setuju:</th>
<th>Netral:</th>
<th>Tidak Setuju:</th>
<th>Sangat Tidak Setuju:</th>
<th>Persentase</th>
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<tbody>
<tr>
<td>37</td>
<td>Semangat belajarku dari awal sampai sekarang terus meningkat</td>
<td>4</td>
<td>22</td>
<td>3</td>
<td>0</td>
<td>0</td>
<td>13,79 %</td>
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<td>75,86 %</td>
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<td>10,34 %</td>
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<td></td>
<td></td>
<td>0 %</td>
</tr>
<tr>
<td>38</td>
<td>Semangat belajarku dari awal sampai sekarang stabil (sama saja)</td>
<td>3</td>
<td>7</td>
<td>11</td>
<td>8</td>
<td>0</td>
<td>10,34 %</td>
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<tr>
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<td>3,44 %</td>
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</table>

**Hal-hal yang perlu dipertahankan oleh guru**

Semangat mengajar yang sudah luar biasa, metode & cara mengajar yang memudahkan siswa memahami materi, variasi yang meyakinkan dalam mengajar, langsung mengoreksi kesalahan siswa, kemampuan setiap siswa, siswa yang lemah perlu diperhatikan secara khusus, variasi games, perhatian guru yang merata, keakraban dan keluwesan dengan siswa, mengetahui situasi-kondisi siswa, pengertian akan mood siswa, pronunciation, kepekaan terhadap siswa, relax, penuh hiburan dan humor, metode yang menarik, keceriaan, pengucapan dan latihan vocal, ramah, bersahabat, totalitas, komitmen, pantang menyerah, focus.

**Hal-hal yang perlu ditingkatkan oleh guru**

Game yang lebih menarik lagi, latihan pengucapan, repetition, refleksi, lagu, games, latihan pengucapan, disiplin waktu, berani membuka diri kepada para siswa, membaca dengan suara keras, penguasaan bahasa pembelajaran, berpenampilan santai tapi menarik perhatian siswa, listening (lagu), mendengarkan & menonton percakapan orang Inggris asli, menegur secara tegas para siswa yang tidak serius belajar, mendorong siswa membaca dan berikan latihan membaca, dorongan kepada siswa untuk rajin belajar, mengoreksi kesalahan yang ditemukan pada tulisan atau pribadi, kosa kata, keseriusan mengajar, metode yang amat menarik ini (ceritera, pengucapan, penulisan), metode cerita dan drama, tegas dan berani menegur, performance sesuai situasi sekarang, latihan pengucapan, grammar, semangat mengajar, totalitas, penggunaan
gambar, pendekatan guru terhadap siswa, variasi mengajar, pengetahuan umum sebagai intermezzo, materi grammar, keakraban dengan siswa.

**Hal-hal yang perlu diperbaiki oleh guru**

Ketepatan waktu, keterbukaan diri kepada siswa, bertanya siswa karena siswa enggan bertanya, pendekatan secara pribadi, khusus, dan intensif dengan para siswa yang kemampuan rendah, perhatikan tulisan para siswa dan beri feedback, listening native speaker, kepekaan pada mood siswa, tes kosakata, materi sesuai kondisi siswa, metode jangan sama, variasi mengajar, materi grammar, mendorong siswa untuk bertanya, melihat kemampuan siswa yang berbeda-beda.
Appendix 6

Samples of Sharing and Interview Result
Evaluate

Nama: Jericho John, Litas, and Adolf.

1. Materials
   * According to us, the materials that is given is easy and also difficult. Easy because we feel easy because the reading is interesting and simple, so we can understand. We feel difficult because we have to memorize the reading. The reading is so long.

2. Teacher’s
   * Good: The teachers care to us. They don’t let us walk alone.
   * Should be improved: To our lessons, we suggest the teachers can share experience to learn English. And the teachers can add jokes.

3. Method
   * Good!! Because we feel relax and we don’t worry to do fault.

Thank You

Experience is the best teacher.
Name of Group: Funky Papua
(consist of): Fr Yosi, Fr Keli, Fr Dago

Material: In our opinion each material in English month are very easy, so we are becoming brave to learn English language much more. It's materials make us able to know many things, for example is vocabularies and then every material not difficult to understand so that we are very happy to follow every section.

From the beginning until now Fr. Anton and Ms Agnes very care. And full of friendship. We very proud with style and teach method that Father and Ms Agnes aplicated to us. We think it's best way to learn English, you are very good in share your knowledge among us.

We suggest to English month coming Ms Agnes and Fr. Anton have to give us exercise and some vocabularies that we don't know. We must increase vocal exercise, pronouncing test and so on.
Appendix 7

Tutors’ Notes and Reflection
<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>Grade</th>
<th>Comments</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Demianus Robubun</td>
<td>B</td>
<td>Can express the idea in good arrangement</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Some grammatical mistakes</td>
</tr>
<tr>
<td>2</td>
<td>Kaspar Tigi</td>
<td>D</td>
<td>Cannot make correct sentence</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Difficult in expressing idea in sentences</td>
</tr>
<tr>
<td>3</td>
<td>Oksianus Bukega</td>
<td>C</td>
<td>Difficult in expressing idea in sentences</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Many grammatical mistakes</td>
</tr>
<tr>
<td>4</td>
<td>Lewis Ningdana</td>
<td>D</td>
<td>Cannot make correct sentence</td>
</tr>
<tr>
<td>5</td>
<td>Fransiskus Nong Ferry</td>
<td>C</td>
<td>Difficult in expressing idea in sentences</td>
</tr>
<tr>
<td>6</td>
<td>Thomas Sarkol</td>
<td>A</td>
<td>Can express the idea in good arrangement</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Some grammatical mistakes</td>
</tr>
<tr>
<td>7</td>
<td>Fransiskus Fahmi Kebubun</td>
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<td>Can express the idea in good arrangement</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Some grammatical mistakes</td>
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<tr>
<td>8</td>
<td>Adrianus Tara Amang</td>
<td>C</td>
<td>Difficult in expressing idea in sentences</td>
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<tr>
<td>9</td>
<td>Kellinus Tabuni</td>
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<td>Cannot make correct sentence</td>
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<td>Yohanes M. Tage</td>
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<td>Can express the idea in good arrangement</td>
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<td>Some grammatical mistakes</td>
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<tr>
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<td>Yulianus Korain</td>
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<td>Deep and good idea</td>
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<td>Bad spelling</td>
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<td>Some grammatical mistakes</td>
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<tr>
<td>12</td>
<td>Lukas Walilo</td>
<td>C</td>
<td>Difficult in expressing idea in sentences</td>
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<tr>
<td>13</td>
<td>Yoseph Kabalesy</td>
<td>A</td>
<td>Can express the idea in good arrangement</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Some grammatical mistakes</td>
</tr>
<tr>
<td>14</td>
<td>Kornelius E. Romario</td>
<td>A</td>
<td>Deep and good content</td>
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<td></td>
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<td></td>
<td>Minor mistakes</td>
</tr>
<tr>
<td>15</td>
<td>Willem Mirip</td>
<td>C</td>
<td>Difficult in expressing idea in sentences</td>
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<td></td>
<td></td>
<td>Many grammatical mistakes</td>
</tr>
<tr>
<td>16</td>
<td>Emanuel Richard Buang Lela</td>
<td>A</td>
<td>Deep and good content</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Good flow of writing</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Minor mistakes</td>
</tr>
<tr>
<td>17</td>
<td>Benyamin Seran</td>
<td>D</td>
<td>Cannot make correct sentence</td>
</tr>
<tr>
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<td>Name</td>
<td>Grade</td>
<td>Comments</td>
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<td>-----------------------------------------------</td>
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<tr>
<td>18</td>
<td>Octavianus Arianto</td>
<td>A</td>
<td>Deep and good content. Good flow of writing. Some grammatical mistakes</td>
</tr>
<tr>
<td>19</td>
<td>Liborius Kandam</td>
<td>B</td>
<td>Can express the idea in good arrangement Some grammatical mistakes</td>
</tr>
<tr>
<td>20</td>
<td>Yosias Uropmabin</td>
<td>B</td>
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<td>23</td>
<td>Silvio Watratan</td>
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<td>Difficult in expressing idea in sentences</td>
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<tr>
<td>24</td>
<td>Alexsander R. Laike</td>
<td>A</td>
<td>Deep and good content Minor mistakes</td>
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<tr>
<td>25</td>
<td>Timoteus Gwaljai</td>
<td>C</td>
<td>Write short reflection Some grammatical mistakes.</td>
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<tr>
<td>26</td>
<td>Fabianus Eduardus Mite</td>
<td>B</td>
<td>Write short reflection Can express the idea in good arrangement Some grammatical mistakes</td>
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<tr>
<td>27</td>
<td>Fridoardus Sariman</td>
<td>C</td>
<td>Difficult in expressing idea in sentences. Many grammatical mistake.</td>
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<tr>
<td>28</td>
<td>Adolpius Sondegaug</td>
<td>A</td>
<td>Deep and good content. Good flow of writing.</td>
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<tr>
<td>29</td>
<td>Petrus Piterson</td>
<td>D</td>
<td>Cannot make correct sentence. Difficult in expressing idea in sentences</td>
</tr>
<tr>
<td>No</td>
<td>Name</td>
<td>2nd Week</td>
<td>3rd Week</td>
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</tr>
<tr>
<td>3</td>
<td>Oksianus Bukega</td>
<td>Narrator/ milkmaid and her pail Can memorize some narration although not fluent</td>
<td>Peter/ Jesus and Storm Good expression Good pronunciation and memorizing</td>
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<td>4</td>
<td>Lewis Ningdana</td>
<td>Narrator/ Red Riding Some mistakes in pronunciation</td>
<td>Lion/ Lion, Fox, Beasts Can memorize the dialogue well.</td>
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<td>Good pronunciation. Not clear enough.</td>
<td>misspronounce.</td>
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</tbody>
</table>
|5  | Fransiskus Nong Ferry | Daughter/ Old Story  
Good confidence. 
Good singing. | courGood expression and confidence. 
Minor part. |
|6  | Thomas Sarkol | Father/ Old Story  
Good singing. 
Good expression and improvisation. | Boy/ Boy Who Cried Wolf  
Can memorize the dialogue very well. very good 
improvisation and expression. |
|7  | Fransiskus Fahmi Kebubun | Raven/ Raven and Swan  
Can memorize the dialogue well. not fluent. | Tortoise/ 
Tortoise and Hare  
Can memorize the dialogue well. not fluent. Good confidence. |
|8  | Adrianus Tara Amang | Narrator/ Lion and Mouse  
Good intonation | Narrator/ 
Tortoise and Hare 
Good |
<table>
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<tr>
<th></th>
<th></th>
<th>Some misspronounce</th>
<th>confidence Forget one part</th>
<th>confidence Good pronunciation and intonation</th>
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<td>11</td>
<td>Yulianus Korain</td>
<td>Mouse/Lion and Mouse Can memorize the dialogue well. bad blocking. Good expression.</td>
<td>Woman/ Chicken and Golden egg Good confidence, improvisation, and expression.</td>
<td>Minister/ The Emperor Good expression, forget some part of dialogue.</td>
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</tbody>
</table>
Tutors’ Reflection

Anton Waget SVD

1. How was the preparation for Jayanti Active English Course 2013? Was preparation for Jayanti Active English Course 2013 good enough? What is needed to be prepared more?

= The teaching materials preparation was very well. Most of the material was connected to story (story telling, folklore). It very much matches the students` social and cultural background conveying their wisdom, knowledge and information orally. The teaching materials can be demonstrated / performed on the stage. Things needed in the performance were available and easy to get from the nature surroundings.
= Things to be prepared more: Tutors` mental to teach the students with different social and culture background. Tutors must speak in English all the time with the students.

2. How was the learning process?
   - How was the time management?: Generally the class started and finished on time.
   - Were the materials suitable to the students? : Yes, they were. Story telling containing information, knowledge, and wisdom from mouth to mouth which is very much suitable with the students’ culture and social background.
   - Was the method suitable to the students? Yes, it was.

3. What is your opinion about the tutors` role? Your cooperation with other tutor. Your relation with the students. = A tutor plays role as the most important person in the class. She/he is a stimulator for students to fall falling in love with English and build up their self-confidence that they have a big ability to learn English. = I could work together with my tutor mate. = I had a very good relation with the students. I helped them whenever they needed me to correct their writings, practice reading, and listen to them.

4. Are you satisfied with the result on the students’ improvement? Generally I am satisfied with their significant improvement. In the weekends they could express themselves in English in the performance.

5. Any suggestion for the next program? = Tutor must have self-confidence. To reach this stage, a tutor has to prepare her/himself very very well.