A STUDY OF PRE-SERVICE TEACHERS’ LIVED EXPERIENCE
IN THE ENGLICIOUS COMMUNITY

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DEDICATION PAGE

“Tomorrow Never Comes”
Miss Endang on SPD Class

I dedicated this thesis to:

My parents
Myself
My friends
STATEMENTS OF WORK’S ORIGINALITY

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

Yogyakarta, May 14, 2018

The Writer

Rosalina Puspitarini
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ABSTRACT

Puspitarini, Rosalina. (2018). A Study of Pre-Service Teachers’ Lived Experience in the Englicious Community. Yogyakarta: English Language Education Study Program, Department of Language and Arts Education. Faculty of Teachers and Training and Education, Sanata Dharma University.

The students who study under the Faculty of Teachers Training and Education are pre-service teachers, who are supposed to be teachers. This study was conducted in relation to these pre-service teachers’ lived experience while they were teaching in a community. During their study, many students had involved themselves in the teaching and learning process in some communities such as the Englicious Community.

This study was intended to know how the pre-service teachers in the English Language Education Study Program gave meaning to their experiences of teaching English in the Englicious Community on their way to prepare themselves to become teachers. As such, the research question of this study was formulated as follows: “What values did the pre-service teachers experience in teaching in the Englicious Community?”

In order to investigate the pre-service teachers’ lived experience in the Englicious Community, the researcher used Moustakas’ phenomenology as the method. This method was chosen because phenomenology focuses on the experience of the participants and understanding the social phenomenon from participant’s perspective. The data were gathered by conducting in-depth interviews as recommended in Van Manen’s book (1990). In this research, there were three participants who studied in the ELESP Sanata Dharma who became coaches in the Englicious Community for some time and later on work as teachers.

As the result of this study, there are three major themes which contribute the meanings of their lived experiences. They are self-development, improve teaching skills, and learning from mistake. In the Englicious Community, the pre-service teachers underwent these three meaningful experiences during their time and their socialization with community’s members and other coaches.

Keywords: pre-service teacher, the Englicious Community, lived experience.
ABSTRAK


Mahasiswa yang belajar di bawah Fakultas Keguruan dan Ilmu Pendidikan disebut dengan calon guru yang diharapkan menjadi guru di masa depan. Penelitian ini diadakan sehubungan dengan pengalaman para calon guru ketika mereka mengajar di komunitas. Selama studi mereka, beberapa calon guru telah mengikuti proses belajar mengajar di beberapa komunitas seperti Komunitas Englicious.

Penelitian ini bermaksud mengetahui bagaimana para calon guru di Program Studi Pendidikan Bahasa Inggris memberikan arti terhadap pengalaman mereka mengajar Bahasa Inggris di Komunitas Englicious dalam perjalanan mereka menyiapkan diri sebagai guru. Berdasarkan fenomena ini, pertanyaan dari penelitian ini diformulasikan menjadi “Nilai-nilai apa yang dialami calon guru di Komunitas Englicious?”


Hasil dari penelitian ini adalah tiga tema besar yang ditemukan oleh peneliti. Tema besar itu adalah pengembangan diri, peningkatan kemampuan mengajar, dan belajar dari kesalahan. Di Komunitas Englicious, para calon guru mengalami tiga kejadian ini: pengembangan diri, meningkatkan kemampuan, dan belajar dari kesalahan seiring waktu dan sosialisasi dengan anggota komunitas dan pelatih lain.

Kata kunci: pre-service teacher, the Englicious Community, lived experience.
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Finally, I deliver my thankfulness in this study, to Participant 1, Participant 2, and Participant 3 for sharing their interesting experiences. Without them, this study would never have been completed.

Rosalina Puspitarini
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CHAPTER I

INTRODUCTION

Chapter 1 presents the introduction of the study. This chapter provides some information related to the background of the research. This chapter consists of five parts. The first one is the background of the study which describes the background knowledge about this research. The second is research problem which contains the research question. The third is problem limitation which presents the limitation of this research. The fourth is the research objective which presents the purpose in this research. The last one is the definition of terms which explain some terms that are used in this research in order to avoid misunderstanding.

A. Background of the Study

Yogyakarta is well-known as Kota Pelajar or education city. Many people, from different backgrounds and cultures, come to Yogyakarta to continue their study. It means that many different people with different interests are in Yogyakarta. As an education city, there are also many communities which grow in Yogyakarta. One of the communities is the Englicious Community.

This community invites people to learn English in a fun way. The participants are gathered in a place and do the learning activity by discussing a topic where participants are asked to tell or share their opinions about the given topic. In each group of participants, there is one coach that watches, accompanies, and motivates the participants. There were more than five coaches in Englicious
Community; most of them graduated from English Language Education of Sanata Dharma University.

The researcher is part of this community. The researcher joined this community in 2014 and became an Englicious Coach in the same year. The involvement of the researcher was accidental because she never expected to join such a community. She learned many things from this community: a new point of view and way of teaching and learning with people, how to arrange material, and how she trained her own teaching skills. Joining a community gave her experiences on how to have or deal with people and herself. Many things she did not know before and she got them in this community. Meeting new people made her knowledge become wider. In the Englicious Community there were many people from different background and knowledge. As a coach, she has to be able to understand others’ condition and encourage them to be brave to deliver their opinion.

This research investigated the pre-service teachers in the Englicious Community located in Yogyakarta. It seeks the lived-experience of the coaches of the Englicious Community, who were pre-service teachers in English Language Education Study Program in Sanata Dharma University, on becoming coaches in Englicious Community and what values did they get in the community. Moustakas’ Phenomenology was chosen as the method of this study.
B. Research Problem

This research discusses lived-experience of pre-service teachers in the Englicious community in Yogyakarta. The researcher wants to know the experience and the reflection of the teachers through the process or dynamics of being a teacher in English communities. The formulation of the research question is “What values did the pre-service teachers draw from their experience in teaching in the Englicious Community?”

C. Problem Limitation

The researcher chooses three students from English Language Education Study Program of Sanata Dharma University batch 2012. Research participants of this study are Participant 1, 2, and 3. In order to have a deeper understanding of participants’ lived experience, the researcher used an in-depth interview as the data gathering method. The limitation of this study is on the lived experience of the participants during their teaching in Englicious Community.

D. Research Objective

The research question of this study is “how the pre-service teachers give meaning to teaching in the community.” Therefore, the objective of this research is to find out how the pre-service teachers give meaning to teaching in the community in order to prepare themselves teaching in their future, as a teacher. The researcher
also looks for the explanation from each participant on how the process of teaching in community and how it helps them teaching in the future.

E. Definition of Terms

This part is an explanation of the terms that have been presented above to avoid misunderstanding. Those terms are: pre-service teachers, Englicious Community, and lived experience.

1. Pre-Service Teachers

Pre-service teacher is a name of a student of the Faculty of Teachers Training and Education. The participants of this study are students of the English Language Education Study Program of Sanata Dharma University, under the Faculty of Teachers Training and Education. They were expected to be teachers since it is the first time of their study in the ELESP and it more focused on the teachers training on the fifth semester.

2. Englicious Community

Englicious Community is an educational community that has been developing in Yogyakarta. This community was formed in February 2013 by two alumni of the ELESP Sanata Dharma who were concerned with English Education to people. The aim of this community is to give a place for those who want to learn English together in a fun way. This community focuses on the member’s speaking skill and speaking English is a must while the event is held.
3. **Lived Experience**

According to Dilthey (1985), lived experience is a reflection of an action which comes in our consciousness. Pre-service teachers have many experiences; one of them is the experience of teaching in the community. By giving a reflection on that experience, it becomes their lived experience. “As soon as I get the debate and “forget” the presence of the audience, as it were, then I become involved again immediately and naturally in the activity. Only by later reflecting on it can I try to apprehend what the discussion was like.” (van Manen, 1990: 35-36). Lived experience and phenomenology are indivisible. Van Manen states, “The aim of phenomenology is to transform lived experience into a textual expression of its essence.”
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter consists of theories related to the topic of the research. This chapter will be divided into three parts; theoretical description, review of related study, and theoretical framework. Theoretical description will explain the description of the theories that is used in this paper. The second one is a theoretical framework that will make a line or limitation from the theories in the theoretical description and synthesize the theories in order to make them operationally applicable to the problem of the study.

A. Theoretical Description

There are three theories which are described in this part; they are pre-service teachers, lived experience, the Englicious Community, and transformative learning.

1. Pre-Service Teachers

According to Danielewicz (2001), pre-service teachers are pupils of teacher training faculty, proposed that pre-service students are constructing a collective self or a professional self during the process of learning to teach. A pre-service teacher studies the knowledge of the subject and the teaching itself. In Sanata Dharma University, there are some study programs under the Faculty of Teacher Training and Education. One of the study programs is English Language Education Study Program (ELESP). In ELESP, students are educated to have a deep understanding of both the English and the teaching.
Pre-service teachers are pupils of education faculty which on the period of guided and supervised by professional teachers (Virginia Wesleyan University’s web, 2013). It means that pre-service teachers study the knowledge of the subject and the teaching itself. In Sanata Dharma University, all students under the faculty of education and teachers training are pre-service teachers. Pre-service teachers’ experiences as pupils and years of experience observing the work of teachers are powerful factors influencing their motivation to teach (Lortie, 1975). The process of becoming a teacher develops from the pre-service teacher’s understanding and construction of personal knowledge, self, and identity (Connelly and Clandinin, 1999).

According to the seventh edition of Buku Panduan Akademik (Academic Guidance Book) of ELESP Sanata Dharma (2016), the lecturers of ELESP were separated into four different ways; they are theory, practice, laboratory, and field study. The students are expected to master the theory of English like grammar, vocabulary, pronunciation, etc., and theory about teaching, like Manajemen Sekolah (School Management), Language Learning Assessment, and et cetera. However, they are not just learning theory and keep it, but also practicing the theory in the class, like in speaking, listening class, and Micro Teaching. The students also practice their skills in a laboratory like in listening and interpreting class. The last, they also experience the learning activity in the society (field) like in Kuliah Kerja Nyata (KKN).

The practicum is an important component of an initial teacher education precisely because it is in schools where possibilities and constraints of the teacher’s
identity in the classroom are first confronted—where relationships are directly implicated and where multiple meanings are made. It is where structural and organizational school processes and the taken-for-granted understandings among school personnel impact in important ways on those learning to teach.

According to vwu.edu, pre-service teachers’ career begins as an observer and finishes the pre-service teaching experience as the competent professional. In English Language Education Study Program, Sanata Dharma University, pre-service teachers experience the observing period when they are in Micro Teaching Class. Pre-service teachers experienced the sensation of observing the teaching and learning activity in the class by joining the lower semester class. Pre-service teachers also make the material by themselves.

Skill is one of those social science words in common parlance with many meanings, numerous synonyms such as “ability”, “competence”, “knack”, “aptitude”, and “talent”, and varied imprecise translations in other languages (Green, 2011). Based on that statement, it can be defined that skill is used in many aspects of our life, one of them is teaching. However, not everyone is able to teach people; they need skills to teach. In English Education Sanata Dharma University, its students were taught how to be a teacher; with the skills needed.

According to British Council (2011), there are five teaching skills that are needed to be a teacher; they are lesson planning, classroom management, learning technologies, understanding the learners, and subject knowledge. First is course and lesson planning. In lesson planning skill, the teacher should be able to prepare courses and lessons that fulfill the course objectives. The teacher should select and
adapt materials appropriately. Second is classroom management. Classroom management skill is an ability to control and facilitate interaction in the classroom. The teacher should be able to promote learning, demonstrate the material, control the class’ atmosphere, and give the right feedback to students. The third is learning technologies. This skill is the ability to integrate learning technologies into everyday classroom practice to enhance language learning.

2. Lived Experience

This research discusses phenomenological thing about the participants’ lived experience. Phenomenology itself is a study of human’s world – the world as we immediately experience it pre-reflectively than as we conceptualize, categorize, or reflect on it (Husserl, 1970b; Schutz and Luckmann, 1973 in van Manen, 1990). Based on the statement above, phenomenology is looking for a reflective meaning of someone’s experience as they lived it. In his book, van Manen (1990) states that the goal of phenomenology is gaining deeper understanding of the nature or everyday experience. Phenomenology seeks the deep meaning or essence of someone’s experience that can be found in their daily activity as they are actively or consciously doing it. “It is old in the sense that, over the ages, human beings have invented artistic, philosophic, communal, mimetic, and poetic languages that have sought to (re)unite them with the ground of their lived experience (van Manen, 1990, p. 9)

As cited in Dilthey (1985), lived experience is a reflective or self-given awareness which is, as awareness, unaware of itself (van Manen, 1990). It means
that lived experience is something that happened to people and they need to reflect it to look for the essence or to make the experience meaningful. An experience can be called a lived experience is when the owner of that experience reflects on it. The reflections are done when people give memory on it (p. 37) through meditations, conversations, daydreams, and inspirations. The keys to lived experience are the awareness and reflection of the experience itself (van Manen, 1990). He also states that lived experience is used in a phenomenological research as the starting point and end point of phenomenological research (p. 36), which is lived experience, as data, will be preceded into its essence by phenomenology. According to him, phenomenology aims to transform lived experience into a textual expression of its essence (p. 36).

3. The Englicious Community

According to Smith and Lev-Ari (2005), the community is about interactions between contexts and people: a relation between settings and the people within those settings. Within the practicum, a sense of community develops from shared understandings of respective roles and an agreed upon meaning of pedagogical practice. The community is the media of sharing, where people gather in a place and tell about related things. For example, when a person is in a community of health, he and his friends in the community share information about health that one’s may be different from others’. In the community, we would be able to develop our thinking because much information would come to our mind in a different perspective, so do with the learning community. The learning
community will invite the participants to share their ideas and together they will learn.

Yogyakarta is famous by its title ‘Kota Pelajar’ or ‘City of Students’ which means many locals and comers come to study in Yogyakarta because the good quality of the schools and universities. However, the desire of learning of people who live in Yogyakarta is quite big. They are looking for something that is beneficial for them for now and in the future. For example the ability of speaking English.

People start to look for something more, like have an English course or for those who want to learn English in a fun way, there’s an English community named Englicious. It was formed spontaneously in January 2013 as an English learning portal on Twitter. Then, after a small survey, the founder of Englicious found how more people nowadays need a media, place, and opportunity to learn English.

“People are busy with their business and sometimes they don't have time and expense to take an English course. Moreover, we cannot deny that talking in English in such a public area like in a cafe or a restaurant while having lunch or dinner is still considered taboo by our society. They might say that talking in English outside classrooms setting or public places would be considered as a nuisance for them since they would think that it is like trying to get people's attention.” (founder of Englicious Community)

As a community which teaches general English, this community focuses on the development of speaking fluency and grammar accuracy through group discussion. This community invites the participants to speak up, and at the end of the section, the coaches will give feedback to correct the grammar and the pronunciation of the participants. The other focus is on the public speaking skill
development since being able to present ideas in front of audiences is a significant competence that people should have in order to face this competitive world.

The Englicious Community was formed because the founders were concerned with the education of people in Yogyakarta, especially in English subject. They tried to change people’s perspective of English with a learning community and named it Englicious which means English is delicious. They called it delicious because of six reasons: first, people in Indonesia think English is a difficult subject. Many of Indonesian people think this way because English is not our mother tongue; it is something new so Indonesian people do not used to use it in their daily life. Second, being able to speak English is not important. As stated before that English is not Indonesian people’s mother tongue and Indonesian people only use English in the school or when going abroad. People do not think that English is necessary for them. Third, they learn English in a wrong way. Assuming that having a complete English dictionary is all they need. Fourth, people have trauma in English. Some people sometimes have a bad experience in learning English and it makes English is not interesting to be learned. Fifth, Indonesian people are hopeless in learning English. Some people might have tried to learn English but there is no progress, so they just give up. Sixth, they have trauma with TOEFL and IELTS. From some reasons above, the Englicious founders want to show that learning English can be fun.

There are some purposes of the Englicious community. They are 1) the Englicious Community gives its members opportunities to speak English on various topics. The topics will always be different in every meeting. The meeting is held in
every two weeks. 2) It provides its member's guidance and motivation for those who think that learning English is difficult. 3) Englicious wants to shift people's paradigm that learning English should be fun. 4) It pushes its members to speak up and make mistakes since without making ones, then, the learning process will never take place. 5) The Englicious wants to be a community which promotes a new learning style bring about this throughout the nation. 6) Englicious wants to be a community which also maintains a good relationship with other communities in Yogyakarta.

The idea is simple: the coaches give the members topic about a social or environmental issue that is happening to our life. However, they are some requirements of being coaches or tutors in the Englicious community: first, coaches should minimize the teacher-talk. This is to make students more confident and feel homely because the coaches talk like a friend, not like a teacher. Second, coaches should be aware of the students' current competence level and give more attention to those who are still reluctant to take part in the discussion. Third, coaches must possess a good basic grammar competence.

4. Transformative Learning

According to Mezirow (1998), as cited in Sherlock & Nathan (2004), there are two types of learning: instrumental learning and communicative learning. Instrumental learning is changing, controlling, and experimenting the environment and observing the reaction of the action. Communicative learning is emphasizing the communication and understanding the meaning and knowledge. Transformative
learning is the part of communicative learning. Transformative learning is a theory about making meaning, not just about acquiring knowledge, and “Meaning is making sense of or giving coherence to our experiences” (Mezirow, 1991a, p. 11). It is about taking ownership of one’s learning through critical reflection, rather than mindlessly or unquestioningly acquiring frames of reference through life experiences.

Transformative learning, according to Mezirow, can be viewed as “an enhanced level of awareness of the context of one’s beliefs and feelings, a critique of one’s assumptions, and particularly premises, and an assessment of alternative perspectives” (1991a, p. 161). Mezirow’s transformative learning, involves ten stages: (1) a disorienting dilemma, (2) a self-examination with feelings of guilt or shame, (3) a critical assessment of epistemic, sociocultural, or psychic assumptions, (4) recognition that one’s discontent and the process of transformation are shared and that others have negotiated a similar change, (5) exploration of options for new roles, relationships, and actions, (6) planning of a course of action, (7) acquisition of knowledge and skills for implementing one’s plans, (8) provisional trying of new roles, (9) building of competence and self-confidence in new roles and relationships, and (10) a reintegration into one’s life on the basis of conditions dictated by one’s perspective.

Transformative learning steps begin with someone who has the dilemma of herself and starts to conduct self-examination to her own beliefs with feelings of guilt or shame. In this stage, she will feel alienated from traditional social expectation. Then she relates discontent to the similar experiences and it leads her
to explore new ways of acting and thinking in order to improve herself as a better person. She then builds her self-confidence and competence by reflecting it. After that, she plans some new actions based on her reflection before and assesses them. At the last stage, she experiences her new actions or beliefs and integrates them into society.

Mezirow states that he sees transformative learning is a process as well as an outcome of adult development. It is a process where meaning-making becomes continually more clarified although it does not have to allow clearly defined steps or stages (Mezirow, 1991 p. 7). On his book, Mezirow (1997) also says that significant learning involves the transformation of meaning structures through an on-going process of critical reflection, discourse, and acting on one belief. He sees transformative learning as the essence of adult education. Adult education is to help an individual become more autonomous thinker by learning to negotiate her/his own values, meanings, and purposes rather than uncritically acting on those of others.

B. Review of Related Study

In this study, the researcher discusses how the pre-service teachers gave meaning to their lived experience in Englicious Community. As a study of lived experience of pre-service teachers in the informal English community, the researcher would use phenomenology as a research method. The researcher also found similar studies which discussed people’s lived experience. One of them is

The differences between this study and the researcher’s study are the research question and the participants’ community. The first one is the research question. Former study was seeking a perspective transformation among the students of the ELESP Sanata Dharma in *Pengajaran Code*. This study, the researcher was only seeking the meaningful experience that the participants had done in their community and how their experiences in the community helped them to face the real world of teaching, which was PPL program. The second one is the participants’ community. In the former study, the researcher only took the data from one community. However, in this study, the researcher would take the data from Englicious Community.

C. **Theoretical Framework**

The aim of this research is looking for the experience and the reflection of the teachers through the process or dynamics of being a teacher in English communities, what the pre-service teachers got in the communities that effect on their teaching life. All of the participants of this study were students in ELESP Sanata Dharma, batch 2012. After they graduated from the ELESP Sanata Dharma, they chose to be a teacher.

The theories above are the tool that is used by the researcher to answer the research question. The researcher will use the theory of transformative learning by Mezirow and lived experience by van Manen. The transformative learning theory
that is used is about how the pre-service teachers in the Englicious Community experience the change their point of view and the way they act during their time in the community. The process of learning and realizing their change is reflected based on van Manen’s lived experience theory.

In this research, the researcher wants to know about the experience of the pre-service teacher coaches in the Englicious Community. Is there any the effect of joining the community in the relation of their teaching skill as they are educated to be a teacher and the changes that they experienced in the community. In the community’s event, called Chatime, a week before the event, the pre-service coaches need to think about the topic that will be discussed on the event. After that, the publication will be up via social media to inform and invite people to come to Chatime. In the event, the pre-service coaches have to accompany the members of the community and later at the end of the discussion and after the presentation session, the coaches gave feedback to the members if they make mistakes in grammar or pronunciation. The researcher believed that during the activity and the socialization between pre-service teachers and the Englicious’ members made the pre-service teacher coaches develop themselves in their teaching skills.
CHAPTER III
METHODOLOGY

In this chapter, the researcher presents the information about the method that is used in this study. The method is used to answer the question in Chapter I. The researcher will discuss research method, research participants, research setting, research instruments and data gathering techniques, data analysis techniques, and research procedure.

A. Research Method

This research investigates how pre-service teachers give meaning to teaching in the community. Therefore, the researcher chooses phenomenological research as the method of the study. This method uses a real experience as the data and the goal is to seek the truth of people’s experiences through the consciousness. Phenomenology is knowledge as it appears to consciousness (Moustakas, 1994). In other words, phenomenology only concerns about the experience based on the consciousness of someone. He also added, phenomenology is the science of describing what one perceives, senses, and knows in one’s immediate awareness and experience.

This methodology was selected because the researcher is interested in capturing the lived experiences of teachers of communities as they use the community as the media of train their teaching skills. According to Ary et al (2010, p. 471) “A phenomenological study is designed to describe and interpret an
experience by determining the meaning of the experience as perceived by people who have participated in it”. It means that phenomenology looks into something deeper, not only on the surface.

Phenomenology was used to identify and interpret someone’s real experience in the past that was interesting for the researcher. The basic intentional structure of consciousness, we find in reflection or analysis, involves further forms of experience. Thus, phenomenology develops a complex account of temporal awareness (within the stream of consciousness), spatial awareness (notably in perception), attention (distinguishing focal and marginal or “horizontal” awareness), awareness of one's own experience (self-consciousness, in one sense), self-awareness (awareness-of-oneself), the self in different roles (as thinking, acting, etc.), embodied action (including kinaesthetic awareness of one's movement), purpose or intention in action (more or less explicit), awareness of other persons (in empathy, intersubjectivity, collectively), linguistic activity (involving meaning, communication, understanding others), social interaction (including collective action), and everyday activity in our surrounding life-world (in a particular culture).

The phenomenological study cannot be separated from lived experience. According to Dilthey, as cited in van Manen (1990), lived experience is a reflection of someone about their experience that makes the experience is unique. Lived experience is the condition where someone is in his/her consciousness when s/he does something. “The reality of lived experience is there-for-me because I have a reflective awareness of it because I possess it immediately as belonging to me in some sense” (Dilthey, as cited in van Mannen, 1990: 35). Lived experience is the
starting point and end point of phenomenological research. The aim of phenomenology is to transform lived experience into a textual expression of its essence (van Mannen, 1990). In this study, the researcher seeks the participants’ experience as they lived it. The experience, which the participants reflect on it, is the source of data and process into the phenomenological result (the findings of the experiences).

In this study, the researcher uses Interpretative Phenomenological Analysis (IPA) to get and process the information or data from the participants. The aim of IPA is to capture and explore the meanings that participants assign to their experience (Reid, Flowers, and Larkin, 1997). IPA is an inductive approach; it doesn’t test hypotheses and prior assumptions are avoided. It emphasizes the research exercise is a dynamic process with an active role for the researcher in the process.

B. Research Setting

According to Moustakas (1994), the interviewer is responsible for creating a climate in which the research participant will feel comfortable and will respond honestly and comprehensively, so the researcher chose the comfortable places for the interviews so the participants of the interview would feel comfortable to share their story. Unfortunately, most the participants in this study live outside Yogyakarta: Participant 1 lives in Bali and Participant 2 lives in Jakarta. The only Participant that lives in Yogyakarta is Participant 3. The first participant who was interviewed is Participant 3. He was interviewed in Western Canteen of Lembaga
Bahasa Sanata Dharma in December 2018. The second participant who was interviewed is Participant 1 and the last is Participant 2. They both were interviewed on January 1st, 2018. Participant 1 was interviewed in the afternoon in KFC Restaurant which located in Jalan Sudirman Yogyakarta and Participant 2 in the night in Nanamia Pizzeria which located in Jalan Tirtodipuran Yogyakarta.

C. Research Participants

There were three participants who participated in this study. Those participants fulfilled the criteria, according to Moustakas (1994), “The research participant has experienced the phenomenon, is intensely interested in understanding its nature and meanings, and is willing to participate in a lengthy interview and follow-up interview”.

According to Reid et al., (1997), participants are the experts on their own experience and can offer researchers an understanding of their thoughts, commitments, and feelings through telling their own stories, in their other words, and in as much detail as possible.

The participants of this study are three English coaches of Englicious Community. They were chosen because they had graduated from English Language Study Program Sanata Dharma University and work as teachers. They also had a good grade while studying in ELESP and graduated cum laude. The first participant is Participant 1, the second is Participant 2, and the third is Participant 3. They are from the same 2012 batch in the ELESP and work as teachers in Bali, Jakarta, and Yogyakarta.
In this part, researcher discusses the participants’ background which includes participants’ personal identities, their background of studies, their college life in the ELESP Sanata Dharma, their experience on joining Englicious Community and their current life.

1. Participant 1

Participant 1 is the first participant. She lives Yogyakarta but she spent her childhood in Biak, Papua. Her kindergarten, elementary, and junior high school are in Biak. She moved to Yogyakarta in 2009 and studied in Sekolah Menengah Atas (SMA) Stella Duce 1. She was a science-class student in her senior high school. She used to do many tasks in a short time and it made her think systematically and logical. Those things she got from high school made her college life became much easier and faster.

In 2012, she decided to enter the ELESP Sanata Dharma to follow her heart and there she found her passion. In the first year of studying, Participant 1 still limited her social life because she was still in her transition: from science to language major. In Sanata Dharma University, she was an active student because she joined many communities, worked as a tour guide, and became a committee in some events. The communities that she joined were Pengabdian Masyarakat and Englicious Community. Craving for experience, she worked as a tour guide in Prawirotaman and joined some events inside and outside Sanata Dharma. In the Englicious Community, firstly she was curious because many of her friends were in the Englicious. She checked the Twitter and was interested in the community. In
the Englicious community, Participant 1 found many things that improved her. She started to know how to teach English in a better way in order to make the students enjoy the learning activity and changed her perspective too.

2. Participant 2

The second participant is Participant 2. She originally comes from Yogyakarta. She studied in Taman Kanak-Kanak (TK or Kindergarten) and Sekolah Dasar (SD or Elementary School) Demangan Baru, Sleman, Yogyakarta. Then she continued her study in Sekolah Menengah Pertama (SMP or Junior High School) Pangudi Luhur I Yogyakarta and after that entered SMA Stella Duce 2 Yogyakarta. In 2012 she started to study in the ELESP Sanata Dharma University because her father is a retirement staff in Sanata Dharma which made her family easier to pay the tuition. For 8 semesters in ELESP, she had only paid for a year or two semesters, the rest 6 semesters, she was freed from the campus’ tuition. All she had to do was get the 3.5 in GPA. Participant 2 was an active student in her college. She became a committee of some events like English Welcoming Days and English Action Days.

The first time she knew the Englicious Community was in an event and there were people who promoted the Englicious Community. She was not sure to join the community but she followed the community’s Twitter account. One day, she ate in a small restaurant and met the Englicious Community. She replied their tweet and one of the Englicious members asked her to join the community and she agreed. She became the tutor of the Englicious Community since that day. Many Englicious events had been passed by her; some of them were the Englicious Chatime and
Englicious workshops. She learned many things related to teaching and self-development during her time in the community.

3. Participant 3

The last participant is Participant 3. Participant 3 originally comes from Magelang, Jawa Tengah, at a small village named Desa Srumbung. He studied in TK and SD Negeri Ngablak, Magelang. He continued his study in SMP Negeri 1 Muntilan and SMA Negeri 1 Magelang. In 2012, he entered ELESP Sanata Dharma which his first private institute. He was in doubt at first, because he didn’t really enjoy his high school’s English lesson. He hated his teacher at that time but also this is his turning point was when he got the highest score of English and his private teacher encouraged him to try to register himself to the ELESP Sanata Dharma.

When he was in the ELESP, he told the researcher that he was a shy person. He could not do the lesson like his classmates, moreover speaking. Participant 3 was afraid and nervous when it was time to speak in front of the people. He started compared himself to his friends and felt down. However, he was asked to join the Englicious Community and that was his turning point become he is now. He had graduated from the ELESP Sanata Dharma and now he works at Lembaga Bahasa and continues his study at Magister Bahasa Inggris. Participant 3 thought he’s a lucky person because he was able to be a college student. He comes from middle-family and most of the people in his village are uneducated.

He joined Englicious in 2015. The first time in the community, he felt afraid because he did not have much self-esteem to speak English, moreover to be a coach. However, he was guided and encouraged by the other coaches. He kept saying to
himself that he would be able to do that job. After he tried to make some little conversation, he started to find that he could be a coach. As time went by, he found the key to his success: preparation and self-esteem. He realized that every person had his own time to success and a process would not lie.

D. Research Instrument and Data Gathering Technique

The aim of this research was to seek out the experience of pre-service teachers in Englicious Community. The researcher wanted to know about the experience of other English Education Department’s students about their experience of teaching in informal English communities.

The research instrument that is used in this study is an interview. As suggested by Moustakas (1994, p.114), “typically in the phenomenological investigation the long-term interview is the method through which data were collected on the topic and question”, the researcher also used the interview as the research instrument. The type of interview that is used by the researcher is an in-depth interview. In-depth interview was chosen because it made the researcher understood the story of the interviewee and would make it as the data of the research. The interview let the researcher know deeper about the interviewee’s world, her point of view, and so on. The researcher also used audio recorder as the equipment to help the data gathering.

The language used in this study was Bahasa Indonesia, as the mother tongue of the participants. Bahasa Indonesia was chosen to reduce mistake and increased
the understanding of both the researcher and participants during the interview. Besides, the researcher expected that using Bahasa Indonesia would make the participants share their experience more comfortable and deeper. In the interview, the researcher also uses interview guideline, which had conducted the before the interview. As a qualitative research, the questions were open-ended. According to Moustakas (1994), the question must be stated in clear and concrete terms and it grows out of an intense interest in a particular problem or topic. The researcher would ask question and participant would share their experience without interruption of the researcher.

E. Data Analysis

The researcher uses the theory from Moustakas (1994) that describes some steps in analyzing phenomenological research. The first step of phenomenology data analysis is *Epoche*. According to Moustakas (1994), *Epoche* comes from Greek word meaning to stay away or abstain. *Epoche* is important for phenomenological research because the researcher needs be free from supposition. *Epoche* sets the prejudgments, biases, and preconceived ideas about things aside. The researcher needs to be neutral, no prejudgments and biases. Phenomenology study is about digging someone or people’s experience and it’s full of their opinion, or in another word the researcher is not allowed to put their opinion or comment or anything to the result. Husserl (1931) says that the phenomenological *Epoche* does not eliminate everything, does not deny the reality of everything, does not doubt everything – only the natural attitude. Phenomenological *Epoche* believes that every quality has equal
value. People need to give appreciation or value to the story or experience of our participants. Everyone has a different point of view and as a researcher, it is a must to accept something that our participants feel and think. Husserl also states that listen whatever is being presented without coloring the other’s communication with my own habits of thinking, feeling, seeing, and removing the usual ways of labeling or judging or comparing.

Phenomenological reduction is the second step of phenomenological analysis which tells us about the phrase when a researcher looks and describes. When interviewing someone, the researcher has to look or listen to the interviewee well and after that, the researcher describes the experience of the interviewee by her/his own words. The task of phenomenological reduction is describing the textual language just what one sees, not only in terms of the external object but also the internal act of consciousness, the experience as such, the rhythm and relationship between phenomenon and self (Moustakas, 1994 p. 90). The researcher has to be able to analyze and develop the result of the interview. The result of the interview is a color, and every participant has their own color, their own story. The whole process depends on component and clear reflectiveness, on an ability to attend, recognize, and describe with clarity.

The third step of the phenomenological analysis is imaginative variation. Imaginative variation uncovers the essences and focuses on pure possibilities. It means that the researcher needs to look for the essence or the core of the interview’s result and describe it. The researcher needs to focus. According to Moustakas (1994), the tasks of imaginative variation are seeking possible meanings through the
utilization of imagination, varying the frames of reference, employing polarities and reversals, and the last is approaching the phenomenon from divergent perspectives, different positions, roles or functions. Through the imaginative variations, the researcher understands that there is not a single inroad truth.

There are some steps of imaginative variation (Moustakas, 1994). The first is a systematic varying of the possible structural meanings which underlines the structural description. The second is recognizing the underlying themes which mean that the researcher has to get the frame or the theme of the story. Third, considering the universal structures that precipitate feelings and thoughts. The researcher is expected to consider about overall the atmosphere that brings the feeling and thought such as time, place, materiality, and so on. The fourth is searching for exemplification for describing and developing the structural theme.

The final step of phenomenological data analysis is a synthesis of meaning and essence. Synthesis of the essence is the compilation of the result of the interview into a statement as the essence of the phenomena.

After the four steps above were done, the researcher used the organization of the data technique. According to Moustakas (1994), the researcher put the transcribed data based on the interview and started to make a phenomenological analysis. The first thing to do is horizontalizing the data. Horizontalizing the data means the researcher made a transcript which helps the researcher to understand the data better. Second is clustered which means separating the data according to themes that were found in the data. In clustering, the researcher eliminated unnecessary
statements or words which can make the data more solid. Afterward, the step was to conduct the textural description of each participant.

According to Moustakas (1994), the researcher made a little mind map which helped the researcher to understand the theory of *Epoche*, phenomenological reduction, imaginative variation, and synthesis of meaning and essence into the organization of data technique. When the researcher did the interviews with the participants, the researcher used *Epoche* theory. The researcher did not include any feeling or opinion to the participants’ data. The interview results were audio-file. After finishing the interview, the researcher made the result of the interview into the verbatim transcript. In this step, the researcher transcribed the result of the interview. After making the verbatim transcript, the researcher horizontalized the data. In this step, the transcript of the interview was edited to eliminate fillings in the conversation which is a phenomenological reduction step. Therefore the final data would only be the essential data. The next step was the textural and structural description. In this step, the researcher used imaginative variation theory where some themes would appear. The last step was a synthesis of meaning and essence. In this last step, the researcher would integrate the result of the data into compact statements.
F. Research Procedure

This study discusses pre-service teachers’ lived experience in the Engelicious Community and the researcher seeks the experience of pre-service teachers. The method that was used in this study is phenomenology. As this study is a qualitative study, according to Moustakas (1994), the first step that the researcher took is discovering topic. The researcher did this step when she took Proposal Seminar subject. The topic that the researcher took is about education. The education topic was chosen because it’s nearly what the researcher experienced. The second is conducting a comprehensive review of the professional and research literature. In this step, the researcher started to look for theories that were needed in this research. The third step is developing the questions. In order to prepare the data gathering which was an in-depth interview, the researcher conducted some questions that would be the interview guideline. The questions must include understanding, belief,
feeling, intention, and action. The fourth step is collecting the data. This step covers conducting and recording a lengthy person-to-person interview that focused on a bracketed topic and question. The interview used the interview guideline as the researcher had made before. The last step is organizing and analyzing the data. As the Moustakas data collection’s steps, the analyzing the data were *Epocche*, phenomenological reduction, imaginative variation, and synthesis of meaning and essence.
CHAPTER IV

RESEARCH FINDINGS AND DISCUSSION

In this chapter, researcher discusses the findings of the research which answered the research problem “What values did the pre-service teachers draw from their experience in teaching in the Englicious Community?” The data collection was done by an in-depth interview which was held on December 2017 until January 2018. There are two parts to this chapter. The first one is a description of the participants’ background and the second one is an interpretation of the findings.

This part discusses the result of the interview of three different participants in relation to how they drew meanings from their lived experience when they were teaching at the Englicious Community. Based on the interview, there are three aspects which were found related to their development as pre-service teachers.

A. Self-Development

According to Mead (1934), communication is important in the self-developing process. When a person develops himself, he will put his self in others’ eyes and it heralds the emergence of self. By becoming coaches in the Englicious Community, the pre-service-teacher-participants developed themselves from they used to become they now. In this research, self-development means how the participants learned from the activities as Englicious coaches during the events of
the community. What things they got from teaching in the community affected them as a person or teacher in their working life now.

In a community, we cannot be a close-minded person. We will be thrown away. There, I learned to be an open-minded person. Although I am a tutor, I give a lot of inputs. But I also have to open with many inputs. (Participant 1)

Participant 1 was a close-minded person. According to her, she was also an anti-social in the first semester in the ELESP Sanata Dharma. It took about one year to make her sociable. She started to join the campus’ events to make her college life balance in academic and social life. When she joined the Englicious Community, she had to interact with people. In Englicious, she started to change her perspective, from a close-minded person to open-minded person. She changed her perspective because she had to handle people from different backgrounds and knowledge. Being an open-minded person made Participant 1 was able to learn more by listening to others through the Englicious Community’s activities.

When I listened to that master-degree-student talking, I just wondered “wow, somebody who is an English-graduated talks this way? Soon, will I be able to talk like her?” I push myself to learn. “Okay, soon after I graduate, I must be able to talk like this.” There is an unconfident feeling, but that feeling is not a reason that makes me down. It motivates me to be better.
As many people from different backgrounds joined the Englicious activities, Participant 1 also found many types of people. One of them was a woman from master degree who was an English-graduated. Participant 1 was amazed at the woman’s speaking skill and she challenged herself to be able to have the same level of speaking skill her. The experience of meeting people with different ability motivated her to become a better person.

Selain itu, Englicious juga membuat saya menjadi lebih berani untuk mengambil kesempatan, untuk berkembang, untuk berani mencoba, berani membuat kesalahan, karena di Englicious itu sangat ditekankan bahwa membuat kesalahan itu adalah juga proses dari belajar. (Participant 2)

Besides that, Englicious also made me become braver to take a chance to develop (myself), try something new, and make mistake. Because in Englicious, people are encouraged to make mistake in order to learn and it is a part of learning process.

Participant 2 tried to conquer herself in the Englicious Community by becoming a coach. Based on her story, she was able to explore the side she had not been there yet by making mistake and learning from that mistake. She became braver to do something she never did before. She discovered that becoming a coach in Englicious gave her new experiences in teaching and connecting with other people from different background and ability.

Karena saya yang nggak bisa ngomong ini tiba-tiba diminta menjadi coach. Coach artinya orang yang lebih bisa ngomong dan menjelaskan daripada temen-temennya yang lain. Tapi kan kenyataannya saya belum bisa ngomong. Nah, waktu itu saya sangat takut untuk menjadi seorang coach. Tapi karena sudah dibimbing oleh Mas Dancong, dan diyakinkan oleh teman saya Rosie, akhirnya saya mau untuk pertama kalinya nyoba. (Participant 3)

I, who cannot speak English (fluently), was suddenly asked to be one of the coaches. A coach shall be better at speaking and explaining that the others
(participants of Englicious). However, the fact shows that I cannot speak well. At that time I was so afraid to be a coach that I had been guided by Mas Dancong and be convinced by my friend, Rosie, finally, I tried (to be a coach) for the first time.

Participant 3 was a shy person. He admitted that he was not brave enough to speak in front of the class or people because he was not good at English and he would make mistakes. However, he realized that he had to make progress by practicing and preparing the essential until he became like he is now. He was encouraged by his friends to try and set aside his fear of making mistake. Then he trained himself to be brave by preparing the material that he would present the day before. When in Englicious, he met some people who are shy and afraid of speaking English as he used to be and he tried to encourage them to be brave.

Actually, I learned a lot to first, encourage people to make mistakes. I mean that people do not need to be scared of making mistakes. Second, how to make the discussion in a group continues. It is like we are in a class. We are students of Sanata Dharma, we are more personal. Because in the beginning, there are students who are excellent, at least I think they are excellent, so I have to be able to be at the same level with them and the result is it made me become a perfectionist person. And that is a problem. After that moment, I became braver to make mistakes but on the other hand, I also prepared many things.

In Englicious, he trained himself to practice teaching his English skill. He practiced his both teaching and English skills, moreover his speaking ability. He admitted that his speaking was so bad and he was not brave enough to speak in front
of people, even his classmates. He then reflected himself and found that he needed to prepare the material, practice his skill, and make mistakes in order to learn better. After he found his self-confidence, he encouraged people in his group in Englicious Community to set aside their fear of making mistakes and be brave to try and speak up their mind.

In sum, all of the participants of this study got something from the community. As an informal learning field, the Englicious community was successful on making its members and its coaches learn many things from the events of this community held. They learned something that maybe they would not get from school or university.

During her time and role as Englicious’ coach, Participant 1 met an Englicious’ member who takes a master degree. He was English graduated. Participant 1 was amazed at the speaking ability of this member and wondered if she someday would be able to have the same ability as this master degree member. She could improve herself inspired by other people.

According to Malone and Lepper (1987) in, there are seven factors that create motivation for learning. They are a challenge, curiosity, control, fantasy, competition, cooperation, and recognition. In Ryan and Deci’s book “Intrinsic and Extrinsic Motivation: Classic Definitions and New Directions” (2000), they state that there are categorized factors that creates motivation of someone: intrinsic and extrinsic. Intrinsic motivation appears when a person is challenged, has curiosity, control, and fantasy. In contrast, extrinsic motivation appears from outside factors such as achieving a reward, compulsion, and punishment.
In this case, Participant 1 had an intrinsic motivation. She was challenged by herself when she met and listened to the graduate student. She felt down at the first time but in another minute, she turned the feeling into motivation. Social interaction made her developed by the motivation she had.

For Participant 2, she also experienced that being a coach in the Englicious Community changed her. Taking a chance as a coach was one of her steps to develop herself. In Englicious, she met many people that made her learn how to be a teacher. She also became braver to show in front of many people and make mistakes. She realized that it was her way to learn and prepare herself soon when she became the real teacher.

Participant 3 was so afraid when he had to speak in front of people. However, he decided to get out of his shell in order to develop himself. With the help of his friends, he started to make a move. He prepared everything needed in teaching in the community. He stated that he learned two things: it is fine to make mistake and how he managed the chat in the group. He experienced intrinsic motivation that he himself who challenges and motivates to move forward in order to develop himself.

From all of the participants, the readers can see that by joining the Englicious Community they developed themselves. They were motivated to improve themselves although, in the beginning, they had their own speculations. Participant 2 and 3 have the same lived experience because bravery was their result of self-development process. Participant 1 was able to motivate herself to be a better
English speaker. She also changed her perspective toward others. She realized that being a close-minded had no benefit for her life, moreover to her role as a teacher.

B. Teaching Skills Improvement

As a medium of sharing, the Englicious Community became a place where the pre-service teachers practiced both their teaching and English skill. As observed by Sinclair (2008) in the chapter before, successful pre-service teachers are those who work within a community of share knowledge and thinking about pedagogical practice. These are the teaching skills that the participants of this study experienced in teaching in Englicious Community.

I have some close friends and we were trusted to arrange a meeting in Englicious. That trains my skill, my soft skill. How we ran the meeting, started from choosing the theme: what kind of theme that is understood by...
people and people is interested to discuss about that topic. The second is about the publication. How we publish the meeting? You need to make posters, use the social media as well as you can to make people interested. After they come, you will be the host. As the event goes, what will you do? You have to make groups, what kind of task they need to do, et cetera. The last is you need to review. What kind of review you discussed and what is the conclusion of the discussion. Those things are the things you will not get as soon as you graduated, so this is your learning field as I said. After the conclusion, there will be a follow-up. What will we do after this? Next week or two we will hold another Englicious meeting. That experience really helps me in my working life now. I work as a teacher in a hotel and that is what I do, for example how to use the social media and publication.

She learned many things in Englicious: she discovered that a learning process needs preparation, execution, and evaluation. She needed to prepare the topic and make an interesting poster and posted it by social media. Many media can be used to attract people to join the Englicious’ events such as group chat, Twitter, Facebook, and Instagram. In the execution, she learned how to speak in front of the Englicious’ participants to make them interested and encouraged, and how she had to be a leader in the group and evaluate the whole discussion. In the end of the meeting, the evaluation and feedback session were given. In that session, grammatical mistakes and mispronunciations were shown and corrected together. As a coach, the proper feedback was important in order to encourage the members instead of made them feel down. Those new experiences that she got from the Englicious Community helped her to be a teacher now.

Bagi saya meaningful itu apa yang saya dapatkan bisa saya transformasikan ke kehidupan saya sehari-hari dan bisa diaplikasikan secara langsung. Seperti yang tadi sudah saya jabarkan, pengalaman saya dari satu pertemuan Englicious saja, ya, mulai dari bikin publikasi, membuka kegiatan, menjelaskan topic, membagi kelompok, review,
conclusion, dan follow-up, itu sangat bisa diterapkan di pembelajaran di kelas. (Participant 1)

For me, meaningfulness is everything I get which can be transformed into my daily life and applied it directly. Like I have said before, my experience in Englicious’ meeting started from making the publication of the event, open the event and explain the topic, grouping, review, conduct the conclusion section, and the follow-up and all of the steps are able to be applied in the class.

Participant 1 consciously joined the Englicious Community and her aim of joining this community was to learn something and train her skills. She thought that her experiences in Englicious were meaningful because she could transform the information that she got in her real life. As a hotelier teacher, she used the knowledge that she got from Englicious.

Pengaruhnya adalah saya menjadi lebih bisa mengatasi situasi di kelas. Karena saya sudah terbiasa dengan Englicious yang memberinya dari berbagai background, jadi di kelas juga meskipun beda usia tapi rata-rata sama lah saya bisa belajar bagaimana mereka supaya tidak bosan di dalam kelas. Gitu. Dan juga feedback terhadap anak-anak di dalam kelas. Itu tadi, saya jadi lebih peka, jadi saya kupinya sensitive gitu lo kalau ada yang salah. (Participant 2)

The effect is I am more able to handle the class’ situation because I used to be with Englicious whose members are from many backgrounds. So when I teach children from different grade, I try to make the class interesting. And so feedback to the students, I became more aware if there’s something wrong.

When Participant 2 was asked what the effect of being an Englicious coach was, she answered that she could handle the class’ situation because she had met the members of Englicious who came from various background, knowledge, and age. In Englicious, she had to maintain the atmosphere in the group so there would
be no dominating person. As well as in her class now, her students are elementary school and she needed extra skill to make the class interesting and balanced. Participant 2 also became more aware of incorrect grammar or mispronunciation that somebody makes.

Kalau peran Englicious, saya bagi dua ya. Yang pertama, kalau sebagai coach, Englicious itu mengajarkan saya bagaimana caranya adil dalam mendistribusikan kesempatan untuk setiap peserta yang datang di Englicious Chatime sama seperti sekarang saya menjadi guru, saya juga harus bisa membagikan perhatian saya ke siswa secara adil. Nggak hanya untuk siswa yang kemampuannya tinggi atau kemampuannya baik, tidak juga hanya ke siswa yang kemampuannya kurang, tapi semua harus bisa dibagikan secara adil. Adil bukan berarti sama, tapi itu porsinya cukup untuk masing-masing individu, masing-masing siswa. (Participant 2)

If it is in Englicious, I would like to separate my role. First, as a coach, Englicious taught me how to be fair when it is time to distribute the chance to students (members) who come to Englicious Chatime. Now it is the same when I am a teacher, I should be able to give the same attention to my students fairly. My attention is not only for those whose achievement is high or those whose low, but all of my students should have the same portion of my attention.

Participant 2 learned that when handling a class or a group, she had to be fair at giving chance to students. She understood that there would be, at least one, students who are shy or naughty and need extra attention. However, she still gave the students the same chance to speak up their notions. Besides, Participant 2 also learned how to keep the spirit of the students or the Chatime participants up so they would not get bored and how to give them feedback properly in order to increase their English skill.

Okay, disini saya menggunakan bahasa Indonesia dan bahasa Inggris barengan, “It’s okay, mas.”, “Nggak papa, mas. Coba ngomong aja. Nggak
Okay, here I use Bahasa Indonesia and English at once. “It’s okay, mas.”, “It’s okay, mas. Just say it. Don’t be afraid to start a chat.” Because I had experienced that kind of situation, so I stand beside him. That’s the best way I think. So after all this time I still say that: “Mas, it is okay you do wrong. I do see your effort because I know your position.”

He experienced being afraid of speaking English and making mistake. However, he realized that he had to make progress until he became like he is now. When in Englicious, he found some people who as shy and afraid as he used to be and he tried to encourage others to be brave.

In summary, all of the participants learned some skills during their time became coaches in the Englicious Community. Becoming a coach made them practice their teaching skills: (1) lesson planning. When the participants had to make an interesting topic for the next meeting (Englicious Chatime) and make a poster in order to publicize the meeting, (2) understanding learners: how the participants of this study (Participant 2 and 3) understand that they faced many kinds of learners: the shy ones and the attention-seekers. They observed and knew what to do with those kinds of students: giving them chance to speak up their opinion fairly, encouraging those who shy, and giving them feedback properly so they would not feel ashamed. The third one is (3) subject knowledge. In subject knowledge, the participants need to understand what kind of topic that will be used
at the next meeting in order to guide the participants of the Englicious. Lastly, those soft skills helped them in their career as a teacher now.

According to the Constitution of Republic Indonesia number 14, year 2005, article 10 section 1 about pedagogical, personality, professional, and social competition, a person should have that competence to become a professional teacher. In the law, it states that a teacher should have the competence to manage the learning of learners (pedagogical competence), a steady ability, has a noble character, wise and authoritative and able to be a role model of learners (personality competence), the ability of mastery of subject matter widely and deeply (professional competence), and the ability to communicate and interact effectively and efficiently with learners, fellow teachers, parents, and the community (social competence).

In this research, the pre-service teacher coaches also experienced the process of being a competent teacher. Participant 1, 2, and 3 said that they could improve her teaching skill in the Englicious Community. They did not just accompany the members, but also guided the members and corrected them when they made mistakes. They trained themselves to have the basic competence of the teacher. In pedagogical competence, all of the pre-service teacher coaches were invited by the founder of the community to brainstorm the topic for the next Chatime, how they will manage the event effectively so it will be useful for the Englicious’ members.

They also set themselves as a friend to decrease the gap between ‘coach’ and ‘student’. However, they had the authority as coaches. Being a coach does not mean they know everything, but they learn from their / the members’ mistake too. They
tried to be role models for the members by admitting their mistakes when they made one, and learned from that. Besides telling the members the correct pronunciation and grammar, coaches also told them other speaking skills such as how to deliver a presentation, how to speak in front of people, and others. This part, pre-service teacher coaches train their personal competence.

Before the Chatime holds, the pre-service teacher coaches gather to select the topic of the event. They brainstormed what kind of topic that was up and what were the essences of the topic. This moment was aimed to make the coaches master the topic. In the Chatime, coaches should be able to explain the reason for choosing the topic and what to discuss. Many possibilities could also happen such as the member’s questions. In this part, coaches train their professional competence.

In a community, social competence is also important. The pre-service teacher coaches meet many different people each event and they have to socialize in order to guide and accompany the participants to improve their English skills. Some of the members are people who have been already able to speak English fluently, some of them are not. The job of the coaches here is to balance the chance of telling members’ opinion in the group. Some of the members who are not so fluent in speaking English, sometimes they feel down because they see the fluent ones. Here is the coaches’ job to encourage and maintain the condition to keep the dynamics of the group balance.
C. Learning from mistake

Making mistake is often done by people. Some people will be afraid to try again or fix it, but the others will consider it as a lesson.

Dan kesalahan saya adalah saya diam, saya tidak menegur karena saya takut menyinggung perasaannya. ‘duh masa anak bahasa inggris ditegur karena pronunciation?’ setelah sesi itu selesai, saya sharing dengan para founder Englicious, kemudian mereka menoreksi bahwa seharusnya ditegur saja karena itu kan tujuan utama di komunitas ini, gitu. Sejak saat itu, saya harus belajar bahwa karena memang disini kita semua tujuanya belajar jadi sekecil apapun kesalahannya, saya harus bisa mengoreksi dan no matter what their background is saya harus berani. Jelas dengan cara yang acceptable. Gitu sih.(Participant 1)

And my mistake is all I do is silent. I said nothing because I was afraid I insult her. “She studies English but she is warned because of her pronunciation?” After we finish that session, I share with the Englicious’ founders and they correct me that I should tell her that she was wrong because that was the goal of the community. After that moment, I learned that we learn from the little mistake we make. I have to correct and no matter what their background is, I have to be brave to tell them in an acceptable way, of course.

She was afraid to give feedback or correct the participant’s mistakes. She was told that it is okay to give feedback because it would make someone learn. She was afraid it would insult the Englicious’ members because this member studies English. However, she was corrected by friends that making mistake and correcting it are the goal of the Englicious Community. Since that day, she learned to be brave to correct a mistake in an acceptable and proper way.

karena di Englicious itu sangat ditekankan bahwa membuat kesalahan itu adalah juga proses dari belajar. Setelah itu, tidak berhenti di membuat kesalahan, setelah itu nanti saat evaluasi, saat pemberian feedback, itu adalah saat untuk belajar karena dari situ saya dapat belajar dari kesalahan saya sendiri dan kesalahan orang lain disaat pemberian feedback. Misalkan
belajar dari kesalahan orang lain: apa kesalahan yang saya lakukan, apa kesalahan yang mereka lakukan, sehingga di kesempatan selanjutnya, saya tidak akan mengulang kesalahan yang sama, begitu. (Participant 2)

Because in Englicious, it emphasizes that making mistake is the part of the learning process and it does not stop there but until the time for evaluating and giving feedback to the member of the community. That is the time for me to learn too because I was able to learn from my own mistakes and other people’s mistakes. For example (how I learn) from people’s mistakes: what kind of mistakes they made, what kind of mistakes I made and how I will not repeat or do the same mistakes.

Participant 2 realized that the idea of the Englicious Community is to learn from mistakes. That is why she sharpened her ears to identify mistakes from members and for herself. After that, she reflected it and made it as a learning process. She likes the feedback section because, at that time, everybody in the community will learn and improve their English skill.

Karena mungkin di awal, temen-temen yang pinter banget, yang saya anggap pinter banget, saya harus mencoba mencapai tingkat mereka dan akhirnya saya seperti orang yang perfeksionis. Itu, itu yang jadi masalah. Setelah kejadian itu, saya jadi lebih berani, lebih berani untuk salah, tapi juga di sisi lain, saya juga lebih persiapan banyak hal. (Participant 3)

Because from the beginning, I saw my friends who are very smart, I think, I tried to reach the same level as them and it made me become a perfectionist in the end. That is a problem. After that moment, I became braver to make mistake but on the other hand, I also learned many things.

In his early time in the ELESP, he saw his friends and was ashamed of his English skill. However, it triggered him to study more and he succeeded. While he was in the Englicious Community, he found some members who were like him: they were afraid to speak and shy. He tried to encourage them that it was okay to make mistakes and make it as a lesson. He found that by making mistake, he could discover many things.
In the end, participants realized that learning process is not only when they are studying but also when making mistakes. Making mistakes is not only experienced by the members of the community but also by them. By realizing that, they became more aware of a single mistake they or other people did and they educated themselves to make an improvement to be a better person next time.

Mistakes and errors, though almost inevitable and often time-costly, can also provide valuable experience from which to learn (Akbar, 2003; Nonaka and Takeuchi, 1995; Starkey, 1998 as cited in Sternberg & Zhang, 2000). In Englicious Community, the pre-service teacher coaches discovered that from mistakes they could learn something which improves their English and teaching skills.

According to Crossan et al., in their book in 1999, learning involves understanding new ideas and incorporating them into one’s own thinking. Learning is an activity that compiles new idea or information from the environment around the learners. It can be school, house, office, and community. In the Englicious Community, there are not just the members who learn something, but also the coaches. The coaches are pre-service teachers who were still training themselves in teaching English and their social skills.

In the community, the pre-service teacher coaches learned from mistakes that were made by them or the members. Participant 1, 2, and 3 found that by making mistakes, they are able to discover or improve their ability. Participant 1 once made mistake by letting the member make mistake because she was afraid to correct it whereas the feedback of the mistake is useful for the member’s learning.
progress. Participant 2 found that making mistakes could improve her skill, especially she became more aware of other people’s, in this case is the members, mistakes such as mispronunciation or grammar mistake. Participant 3 found that many members of the community have low self-esteem because they are afraid and ashamed of their English skills. In the past, he also experienced such things and tried to encourage the members by saying that making mistakes is fine. He experienced seeing his friends’ English skills are excellent and it made him put more effort into his learning process, including making mistakes and fixing them. Reflecting on mistakes may reveal insights that correct misunderstandings of the situation and identification of shortcomings that frustrate effective action (Edmondson, 1996, 1999; West, 1996 as cited in Tjosvold et al, 2004).

In this case, the pre-service teacher coaches experienced experiential learning because they learned something through the time they were in the Englicious Community. According to Kolb (1984, p. 41), experiential learning is the process whereby knowledge is created through the transformation of experience. The new knowledge is formed by the experience of socialization and making mistakes in the community. The socialization between coaches and Englicious’ members and learning from mistakes makes new knowledge that improves the coaches and the members’ English skills. Experiential learning is thought to be a particularly useful and effective way for organizations and their members to learn from mistakes (Carter and West, 1998; West, 1996 as cited in Tjosvold et al, 2004).
CHAPTER V
CONCLUSIONS AND RECOMMENDATIONS

In this chapter, researcher presents conclusions and recommendations of this study. The first part is a conclusion which is to answer the question of this study “What values did the pre-service teachers experience in teaching in the Englicious Community?” The second part is recommendations. The recommendations are for ELESP, ELESP students, and the last is for the future researchers.

A. Conclusions

This study was conducted based on the researcher’s concern related to the experiences of pre-service teachers of the English Language Education Study Program as a coach in the Englicious Community that effects to their career as a teacher. Therefore, the researcher conducted a research to know how the pre-service teachers give meaning towards becoming a coach in the Englicious Community. This study is a phenomenological study which uses the in-depth interview as the method of data collecting. There are three pre-service teachers participants of this study. From the data collecting technique, it shows that teaching in the community gave meaning to pre-service teachers in their way of preparing themselves to be a teacher.

Pre-service teachers are students of the Faculty of Teacher Training and Education from semester 1 until they graduate later. Every student of Faculty of
Teacher Training and Education will experience teaching in a real school. The program is called *Praktek Pengalaman Lapangan* or *PPL*. In this thesis, pre-service teachers shared their experience on teaching in the community which made them become a better teacher. Researcher uses the phenomenological study to do this study which requires an in-depth interview as data gathering technique. The researcher interviewed the participants of this study and found that there are three themes which appeared in three participants. There are self-development, teaching skills improvement, and the mistake is a lesson.

Self-development is the first finding of this study. According to the interviews, all of the participants felt they make progress on themselves during their time in the Englicious Community. Participant 1 changed herself from a close-minded person to an open-minded person because she realized that in a community she cannot close herself to people’s opinions. She was also encouraged by listening and watching other member’s ability to speak. The second participant, Participant 2, she got many things from Englicious related to developing herself. She tried to step forward toward her own border; taking a chance and making mistake. For the Participant 3, he knew his deficiency and he tried to make an improvement to himself. He was so nervous when his time to speak in front of many people. However, while in Englicious, he succeeded to conquer his fear and he was also able to encourage others who have the same fear like him.

The second finding is they improved their teaching skills by practicing their teaching skills in Englicious Community. Although teaching in Englicious Community is not the same as teaching in a regular school, but they still had
students and materials. Participant 1 said that she could arrange a meeting in her regular class by practicing it in Englicious; how she makes a material, publishes it, delivers it, evaluates it, and makes the follow-up. Participant 2 learned that as a teacher, she has to be fair of treating her students. She stated that everybody needs the same chance to speak up their opinion. And for Participant 3, he was able to give the members some encouragements because he had experienced it. He said to his students that it is okay to make mistakes and learn from that.

The last finding is mistake is a lesson. The participants of this study stated that making mistake is a lesson. All of them experienced that by making mistake, they learned something by reflecting the mistake and improving their actions. Participant 1 was afraid to correct one of the members of Englicious’ mistake because her grade is lower than the member. She was told that it was okay to correcting mistake because that is the point of the Englicious Community. Participants Y trained herself to sharpen her ears to hear what people said. She experienced making and hearing mistakes so she learned from it. The last participant, Participant 3 also experienced making mistake and he learned that he could develop himself from the mistake that he made so he encourages others to be brave and learn from the mistake they make.

All of the participants of this research are voluntarily join this community. They come from the middle-class economy but they did not join this community for money. They joined the community, mostly accidentally, to train themselves to be a better educator and look for a new experience that maybe they did not get in the college. In sum, they got many benefits from joining Englicious Community.
B. Recommendations

The first recommendation is for the English Language Education Study Program of Sanata Dharma University. There are many communities, like I Diamond English, EEPro, and English Debate in the study program that can develop the pre-service teachers’ English ability. The researcher hopes that the ELESP supports the communities, to make these communities alive, for example, recommend them to join the communities. By joining those kinds of communities, the students are able to share their thought or their notion and practice their skills.

The second recommendation is for the ELESP students, the researcher hopes that they want to train their teaching skills in a place like a (learning) community. There are many communities in ELESP, Sanata Dharma, and Yogyakarta, some of them are learning community. Communities like Akber (Akademi Berbagi), Kelas Inspirasi, and Englicious are examples of learning communities in Yogyakarta. They welcome people who want to participate in developing children’s education informally. In Sanata Dharma, there are also some communities which concern to help children to study. They are UKM Pengabdian Masyarakat, USD Mengajar, PBI Mengajar, and many other communities. The ELESP students can join them, the communities, to develop their teaching skills. As we know that teaching also needs practice and teacher need experience in order to teach students better.

For the future researchers, there are many things that could be tapped into this research, the researcher aimed to inspire other people by this research. The education world is a wide world which has many problem and many things to be dug, especially about learning community inside Sanata Dharma or outside Sanata
Dharma such as Pengabdian Masyarakat, English speaking club, debate, or other communities that help students learn English.
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Appendix 1:

Sample of Consent Forms

INFORMED-CONSENT FORM

Letter of Information

Pre-Service Teacher in Informal English Communities

Researcher: Rosalina Puspitarini

English Language Education Study Program of Sanata Dharma University 2017

You are invited to participate in this research, which will seek out the experience of pre-service teachers in Englicious Community. You are chosen to be one of the participants in this study because you are a student of English Education Department and a coach in an Englicious Community.

This study aims to have participants’, as the students of English Education Department, how the pre-service teachers give meaning toward teaching in Englicious Community.

In this research, the interview is chosen as the data gathering method. This study involves 3 participants from Englicious Community. The interview is conducted during 10-30 minutes in each participant. The data of the participants will be processed into verbatim transcript. After that, the researcher will ask your help to read and check the result of the interview. The researcher will also ask for your help to have an additional interview if necessary. Recorder will be used for this study to help researcher takes the data.

Participant’s advantage from this research is you will be able to know and learn other participants’ reflection of being a teacher of informal English community. Hopefully, this will motivate you to serve other people better. Your participation will mean to other participants.

The result of this interview will be protected and guaranteed. This study will not cause any negative effect on you as the participants. This study will use your initial name as the researcher guarantees the secret of your identity.

You voluntarily make the decision to participate in this study. Your autograph declares that you decide to participate.
CONSENT FORM

Pre-Service Teachers in Informal English Communities

Researcher: Rosalina Puspitarini

English Language Education Study Program, Sanata Dharma University 2018

Research Participant

[Signature]

Your Initial Name: Participant 1

Date: 1 January 2018
CONSENT FORM

Pre-Service Teachers in Informal English Communities

Researcher: Rosalina Puspitarini
English Language Education Study Program, Sanata Dharma University 2018

Research Participant

Your Initial Name: Participant 2
Date: 1-1-2018
CONSENT FORM

Pre-Service Teachers in Informal English Communities

Researcher: Rosalina Puspitarini

English Language Education Study Program, Sanata Dharma University 2018

Research Participant

Your Initial Name: Participant 3

Date:
Appendix 2:

Interview Guideline

Interview Guideline

1. Ceritakanlah tentang dirimu!
2. Ceritakanlah background pendidikanmu dari awal sampai sekarang!
3. Ceritakanlah kehidupan kuliahmu (akademis dan non akademis)!
4. Ceritakanlah tentang keadaan ekonomi keluargamu!
5. Ceritakanlah motivasimu ikut di komunitas Englicious!
6. Ceritakanlah pengalamanmu selama di Englicious dari awal masuk!
7. Sudah berapa lama tergabung di Englicious?
8. Ceritakanlah pengalaman yang paling berkesan selama di Englicious yang pernah kamu alami!
9. Ceritakanlah perubahan yang kamu alami dalam dirimu sebelum dan sesudah kamu masuk di komunitas Englicious!
10. Apa pengaruh menjadi seorang coach di Englicious untukmu sebagai seorang pengajar?
11. Apa yang kamu cari di Englicious?
Appendix 3:
Sample of Verbatim Transcripts

Verbatim Transcript of Participant 1

R: Hai mbak Y, terimakasih sudah mau datang kesini.
Y: Iya.
R: termakasih nih sudah mau jadi partisipan saya di tugas skripsi tentang Englicious. Kan mbak Y ini salah satu coach-nya ya?
Y: Iya, betul. Berapa tahun yang lalu ya?
R: Berapa tahun yang lalu ya?
Y: Hampir 2 tahun yang lalu.
R: Iya hampir 2 tahun yang lalu. Masih ada kok sekarang.
Y: Cuma lagi mati suri ya.
R: oke, kita mulai aja. Boleh cerita nggak mbak, mbak Y ini kayak gimana sih? Ceritain tentang dirinya mbak Y!
R: Eh, mba Y ini masuk kuliah tahun berapa mbak?
Y: 2012.
R: Di Sanata Dharma, bener?
Y: Jurusannya adalah Pendidikan Bahasa Inggris.
R: Waktu kuliah, gimana mbak? Kalau menilik dari masa kuliah yang cuma 3 setengah tahun, kayaknya mbak Y ini lumayan rajin ya sebenernya untuk mengerjakan tugas-tugas kuliah. Pasti sering shop ya?
Y: Nggak juga. Jadi gini, waktu saya SMA itu jurusan saya IPA. Jadi saya sudah terbiasa mengerjakan tugas yang banyak dalam waktu singkat dan kecenderungan anak IPA adalah berpikir sistematis dan logis, gitu. Jadi walaupun bahasa
berpikirnya bukan sistematis dan logis, tapi saya membuat sistem yang saya pahami, makanya saya bisa kuliahnya lumayan cepet dari temen-temen, gitu. Nah kalau selama kuliah sendiri, sebenernya sama sih seperti temen-temen yang lain, jadi kuliah kalau kelas jam 7 ya masuk jam 7 selesai jam 9, yaudah pulang, gitu. Tapi bukan kupu-kupu juga sih. Akitf juga.

R : Anak nongkrong bukan mbaknya ni?

R : Rumahnya mana, mbak?
Y : Perbatasan Prambanan, kebetulan.

R : Oh Jogja – Klatten, ya.

R : Contoh aktivitasnya nih?

R : semalem doang ya?
Y : iya semalem doang, jadi persiapanya pendek. Berlanjut ke acara yang scoop-nya lebih besar. Masih prodi, waktu itu di EWD.

R : EWD itu apa ya?

R : Orientasi?

R : Uww Luar biasa.
Ngajarnya ngajar apa, nih? Mbaknya kan dari bahasa Inggris ya, ngajar bahasa Inggris doang atau ngajar yang lain, nih?


: apakah au tidak?

: eh 5 ya. Jadi saya terlahir dengan bahasa Indonesia, belajar bahasa Inggris, Jepang, Belanda, Mandarin, Jawa.

: Oh iya, bahasa Jawa bukan mother-tongue, ya.


: Oke. Berarti kalau guru, keadaan ekonomi (keluarga) tidak seberat yang lain yang kurang beruntung, ya.

: iya, jadi orangtua saya itu guru dan PNS. Walaupun misalnya dibandingkan dengan karyawan swasta gajinya memang rata-rata, gajinya cukuplah untuk 2 anak. Tapi ya tidak kekurangan, jadi ya lumayan terjamin sih. Gitu.

: Oke kita balik lagi nih ke masalah kuliah. Selain aktif di kampus, kan tadi kayaknya katif bangter nih di kampus …

R : selain di kampus, ada kegiatan lain nggak? Denger-denger nih mbak Y ikut komunitas Bahasa Inggris, itu apa namanya?

Y : jadi selain ikut di kampus, di luar saya juga punya banyak kegiatan. Saya juga ngajar private, lalu pernah juga ikut kerja part-time, semacam tour guide gitu lah.

R : dimana itu?


R : salah satu atau salah banyak?


R : o awalnya gitu ya. Terus ngapain aja tuh di komunitas itu? Maksudnya Cuma nongkrong-nongkrong doang, terus ngapain gitu?


R : oh iya bener. Itu komunitas yang bebas ya? Maksudnya dari mana aja bisa masuk kan?

R: Terus dengan background yang beda-beda itu, mereka kan juga kemampuannya beda-beda ya. Ada yang extrim gitu nggak perbedaanya atau gimana nih pengalamannya mbak Y sebagai coach atau tutor selama disana menghandle mereka?


R: okay, sebagai coach, nih, berarti mbak Y harus lebih tahu ya dari pada mereka. Pernah nggak sih ketemu orang yang dia tuh sebenarnya udah pinter banget, terus merasa "ih aku tutor, tapi kayaknya lebih oke mereka deh daripada aku.”


R: okay, terus btw berapa lama sih nih mbak Y di Englicious?

Y: wah lupa saya, 2 tahun mungkin ada.
R: okay. Terus selain pengalaman-pengalaman tersebut, mbak Y dapet apa? Apa sih yang dicari?


R : oke oke, sepertinya itu cukup untuk menjawab pertanyaan yang tadi. Ada lagi nggak nih, yang mau mbak Y share buat saya?


R : ada intermezzo-nya ya?


R : oke kalau gitu. Makasih ya mbak Y, nanti boleh ya kalau misal ada yang kurang atau ada yang kelupa, nanti saya hubungi lagi.

Y : boleh, boleh.

R : Terimakasih.

Y : Terimakasih.
Appendix 4:

Sample of Horizontalizations

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
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Appendix 5:

Textural and Structural Descriptions

Structural Description

Participant 1
1. Mistake is a lesson
2. Open-mind is important
3. How you make a lesson – improve teaching skill
4. Motivating herself

Participant 2
1. Give a chance fairly
2. Developing herself
3. Learning from mistake

Participant 3
1. Self-esteem
2. Developing himself
3. Encourage others
4. Mistakes are fine

Textural Description

Participant 1
1. Mistake is a lesson
   She was afraid to give feedback or correcting the participant’s mistake that she was told that it is fine to give feedback because it would make someone learns.

2. Open-mind is important
She was a conservative or close-minded person. However, in Englicious, she changed her perspective because she had to handle people from different backgrounds and knowledge.

3. How you make a lesson – improve teaching skill
   She learned many things in Englicious: she discovered that a learning process needs preparation, execution, and evaluation. She learned that many media can be used to attract people to join the Englicious’ events.

4. Motivating herself
   Participant 1 once met a person who studied for her/his Master Degree. She was amazed by the way she/he spoke and it motivated her to have the same speaking skill as the person. She felt down at first but in the end, it motivated her.

Participant 2
1. Give a chance fairly
   Participant 2 learns that when handling a class or a group, she has to be fair at giving chance to students. She understands that there will be, at least one, students who are shy or naughty and they need extra attention. However, she still gave the students the same chance to speak up their opinion.

2. Developing herself
   Became a coach in Englicious Community makes Participant 2 became familiar with her work now. As an elementary teacher, she has to be patient and able to handle the situation of the class. To support her teaching, she learned the method of how to make the learning process interesting. She also became vocal in telling her opinion.

3. Learning from mistake
   In Englicious, she learned that making mistake is the part of learning. However, after making mistake, she has to evaluate the mistake and make the mistake as a lesson that she will remember. She not only learned from the mistakes she made but also from other people’s mistakes.

Participant 3
1. Self-esteem
T was a shy person. He admitted that he was not brave enough to speak in front of the class or people because he was not good at English and he would make mistakes. However, he realized that he had to make progress until he became like he is now. When in Englicious, he met some people who are shy and afraid of speaking English as he used to be and he tried to encourage them.

2. Developing himself
In Englicious, he trained himself to practice teaching his English skill. He practiced his both teaching and English skills, moreover his speaking ability. He admitted that his speaking was so bad and he was not brave enough to speak in front of people, even his classmates.

3. Encourage others
He experienced of being afraid of speaking English and making mistake. However, he realized that he had to make a progress until he become like he is now. When in Englicious, he found some people who just shy and afraid like he used to be and he tried to encourage others to be brave.

4. Mistakes are okay
When he was in Englicious, he always told his students –his group members- that it was okay to make mistakes. He encourage them that the members to speak up their mind. He did that because he experienced that nobody is perfect and they can learn from the mistakes they made.