A PHENOMENOLOGICAL STUDY OF PERSPECTIVE TRANSFORMATIONS AMONG FIVE ELESP STUDENTS UPON JOINING PENG AJARAN CODE AS TUTORS

A SARJANA PENDIDIKAN THESIS

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

By
Irfanda Adie Prabowo
Student Number: 111214077

ENGLISH LANGUAGE EDUCATION STUDY PROGRAM
DEPARTMENT OF LANGUAGE AND ARTS EDUCATION
FACULTY OF TEACHERS TRAINING AND EDUCATION
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June 26, 2015
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Yogyakarta, July 31, 2015
Faculty of Teachers Training and Education
Sanata Dharma University

Dean,
Rohandi, Ph.D.
THE WORLD IS HUGGED BY THE FAITHFUL ARMS OF VOLUNTEERS."
Terri Guillemets

I dedicate this thesis to:

Allah SWT
ELESP (English Language Education Study Program)
of Sanata Dharma University
All of children in the bank of Code River and volunteers
my beloved family (My parent and siblings)
as well as me myself
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 quotations and the references, as a scientific paper should.

Yogyakarta, 31 July, 2015

The Writer

Irfanda Adie Prabowo
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PUBLIKASI KARYA ILMIAH UNTUK KEPENTINGAN AKADEMIS

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Irfanda Adie Prabowo
ABSTRACT


Yogyakarta is well-known as an education city in Indonesia. However, there were some areas which remain marginalized in terms of education. One of it was Jogoyudan, a settlement in the bank of Code River. On the one hand, the English Language Education Study Program (ELESP) of Sanata Dharma University trains its students to be English teachers with three distinctive features called 3Cs, namely being competent, compassionate, and conscientious. The students are trained to have excellent English skills and develop a caring attitude toward others. It is worth noting that the ELESP has a variety of activities to support its students to develop the 3Cs. One of the programs is Pengajaran Code Program. The program is open to all students of Sanata Dharma. As a student, the researcher was also a tutor in this program. The current study intends to showcase how a program to develop a caring attitude toward those marginalized has brought forward some perspective transformations on its members.

In this study, the researcher investigated lived-experiences of five ELESP students upon joining Pengajaran Code as tutors. Drawing on Moustakas’ (1994) transcendental phenomenology, the lived experiences under investigation were formulated within a single research question: To what extent did the involvement of five ELESP students in Pengajaran Code as tutors lead to some perspective transformations?

In order to investigate such lived experiences, the researcher used phenomenology as the methodology of this study. To portrait and narrate the perspective transformations, the researcher used transformative learning theory as the theoretical framework in general, and Mezirow’s (2000) Critical Self-Reflection on Assumptions (CSRA) in specific. The researcher used interviews and reflection as the instruments and data gathering techniques. The data analysis used Mosutakas’ phenomenological model.

The result of the study showed that the five ELESP students, who joined Pengajaran Code as tutors, underwent some fundamental perspective transformations in different areas. They were in (1) Redefining view of the marginalized children, (2) Comprehending contextual teacher and student relationships, (3) Reformulating professional destination, and (4) Renewing teaching techniques.

Keywords: ELESP students, Pengajaran Code, perspective transformations, phenomenology, and transformative learning
ABSTRAK


Hasil studi menunjukkan bahwa lima mahasiswa PBI tersebut mengalami beberapa perubahan perspektif mendasar di beberapa area yang berbeda. Perubahan tersebut terjadi dalam hal (1) Memperbaharui cara pandang terhadap anak terpinggirkan, (2) Memahami hubungan guru dan murid secara konstekutal, (3) Memformulasikan kembali tujuan pekerjaan, dan (4) Memperbaharui teknik mengajar.

Kata Kunci: ELESP students, Pengajaran Code, perspective transformations, phenomenology, and transformative learning
ACKNOWLEDGEMENTS

First of all, I would like to express my deepest gratitude to ALLAH SWT for all blessings, help and giving me strength to finish this thesis. I definitely would not survive without being given health and determination to finish this thesis.

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My special gratitude is addressed to my family. My father, Wartoyo, always motivates me; my mother, Sarwendah, gives me a plenty of support; my younger brother and sister, Irawan Adi Prasetyo and Intan Eny Listyowati always reminds me with regard to this thesis.

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I am very glad to get a valuable experience for the involvement of *Pengajaran Code*. The program opens my eyes widely how to love marginalized children. Therefore, I would like to convey my deepest thankfulness to *BEM-FKIP, UKM PM* and *Yayasan Paku Bangsa* as well as *Pak Wignya* as the chairperson of *Yayasan Paku Bangsa* who facilitated me to join the program. Without them, I would not ever know *Pengajaran Code* and realize the impoverished among us. I also deliver my sincere thanks to children in *Pengajaran Code*, such as Vea, Ayuk, Lathif, Arkhan, Suci and the other children. I taught them in the program, but unconsciously they taught me the value of life. They taught me how to love children; be grateful, patient as well as firm, spirited in life and hopeful. They also reminded me of my childhood when I lived in a hard environment like them.

My thankfulness also goes to research participants of this thesis; D, Th, Ta, E and F. Their involvement in this study really means a lot to me. From their interviews, I also learn how they magnificently transformed their view of life to be better and amazing. I also admire the way they view the marginalized children after joining the program.

Irfanda Adie Prabowo
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CHAPTER I
INTRODUCTION

This chapter presents the introduction of this study. It consists of the research backgrounds, research problem, problem limitation, research objectives, research benefits, and definition of terms.

A. Research Backgrounds

In research backgrounds the researcher presents three noteworthy parts. The first part is researcher’s experiences with of joining Pengajaran Code. It informs about researcher’s childhood backgrounds which are almost similar to impoverished children’s backgrounds in the bank of Code River. The similar background led the researcher to accept an offer from the Student Executive Board (SEB) of Teachers Training and Education Faculty or well-known as Badan Eksekutif Mahasiswa Fakultas Keguruan dan Ilmu Pendidikan (BEM-FKIP) governor to teach the impoverished children. The second discussion is output expectations of ELESP (English Language Education Study Program) students in Sanata Dharma University. It presents the importance of being competent, compassionate and conscientious teachers. It also discusses how Sanata Dharma University, Faculty of Teachers Training and Education, and the ELESP train its students to be such teachers. The last part is researcher’s involvement in Pengajaran Code. It is intended to explain how the researcher experienced the program as a tutor. The meaningful experience allowed the
researcher to change his perspectives on how to define marginalized children in the bank of Code River as his students. The perspective changes also led the researcher to investigate some other tutors from the ELESP who joined the program whether they underwent perspective changes, since this program could nurture their competent, compassionate and conscientious characters as a teacher. Moreover, the ELESP trains such teachers.

1. Researcher’s Experiences of Joining Pengajaran Code

There were two substantive childhood backgrounds from me which were almost similar to children’s life in the bank of Code River. The backgrounds allowed me to understand their life well. They were my socio-economic status and socio-cultural backgrounds in my childhood.

The first one was my socio-economic status in my childhood. When I was a child, I was from a poor family. My father was a senior high school graduate and my mother even did not graduate from her senior high school. My family earned a little money each month. At that time, our life was hard. We ate for making our stomach full, not for tasting delicious foods. At that time, my family did not have a house yet, so we still stayed at my grandparent’s house. Briefly, I was from low social-economic status in my childhood.

Secondly, my socio-cultural childhood background was from a hard environment where many children were accustomed to smoking, swearing, fighting and drinking alcohol. When I enrolled at a primary school, it was close to a prostitution complex. Most of my friends were from around that region. Mostly, they had bad attitudes and words. Bad words were as common things coming out
of their mouth. Some of them were also active smokers since in their early childhood, even some liked to drink alcohol. The primary school condition was very bad for me. My friends who were quarrelsome were in a disruptive gang. They often fought with other classmates or other school students. I realized that it happened because they grew in a hard environment in which they lived near a prostitution complex. I had seen and experienced by myself those occurrences where I lived in the hard environment when I was in the primary school.

When I studied in a university, my childhood experiences unconsciously stayed at my mind. In the fifth semester, the BEM-FKIP governor asked me to get in charge as a chairperson of the Education Department in it. I accepted the offer when the governor told me that one of my job descriptions would teach children in the bank of Code River. The governor also informed me that the children were in pre-school until primary school ages. The first thing that I thought at that time, I would teach children who lived in a hard environment almost the same as mine when I was in their ages (in the primary school age). What made different was that I lived near a prostitution complex, while they lived near a bank of a river. When I came to the place for the first time, I was accompanied by the previous chairperson of the BEM-FKIP Education Department, Rani, and an influential person in Code settlement, Mr. Wignya. He was a chairperson of Yayasan Paku Bangsa. It was an organization which concerned with people’s life in the bank of rivers in Yogyakarta. They told me that some of the marginalized children liked to swear bad words and to fight. Most were from low socio-economic status. Again, these social-cultural and economic backgrounds were exactly the same as mine.
when I was in their age. From these same things, I had motivation to accept *Pengajaran Code* whole-heartedly as the chairperson of Education Department of the *BEM-FKIP*.

2. **Output Expectations of ELESP Students in Sanata Dharma University**

   By doing a critical reflection, it allowed the researcher to comprehend that being a competent, compassionate and conscientious teacher is urgently needed. Moreover the ELESP, through its vision and missions, also trains the students to be such teachers.

   a. **Researcher’s Reflection upon the Importance of Being a Competent, Compassionate and Conscientious English Teacher**

   In the fifth semester, I was also pointed as a steering committee (SC) of *FKIP* welcoming orientation in 2013 (*INFISA 2013*). As a SC, besides having an authority to control all of the committees from the chairperson until the members, I also had a duty to find a theme of the *INFISA*. This theme would be the main value which was delivered to freshmen. I and three other SCs discussed it for some days to find some social issues of teacher problems in Indonesia. We found some phenomena of the teacher problems like a teacher who lacked of competence, for instance, a teacher who only asked the students to read the books and she/he ignored the students. Some other problems were a teacher who did sexual abuse to the students, and a teacher who did not care at their surroundings which needed their help for teaching. We came to a conclusion that teachers should not only have competence, but also they must have conscience and compassion as well.
A year after INFISA 2013, a real example happened in JIS (Jakarta International School). Local newspapers in Jakarta, Jakarta Post, reported that one of former teachers in the JIS, William James Vahey, was reported to have sexually abused to his students (Setiawati, 2014 April 24). The newspaper also reported that Vahey taught in the JIS from 1999 until 2002. He also taught in some private international schools overseas in nine countries since 1972 including Indonesia. It could describe how long he had taught all of his students. He might have many experiences of teaching and being a competent teacher, but he had the low morality. It could describe that he did not have compassion and conscience. All of them are the reasons why competence, conscience, and compassion are very important for teachers.

b. Alumni’s Outputs that ELESP of Sanata Dharma University Expect

In addition, Sanata Dharma University has several core values to solve these problems which must be followed by the students. From the level of the university, Sanata Dharma University has 3C namely competence, conscience and compassion. According to Priyotamtama (2010):

Competence is defined as the ability of academic which combines elements of knowledge, skills, and attitudes. Conscience is defined as the ability to understand the alternatives and make choices (right or wrong). The last value is compassion; compassion is defined as a willingness to show compassion for others and the environment (Man and women for and with others). (p.29)

From the faculty level, Faculty of Teachers Training and Education, has three values. They are being a professional, affectionate, and compassionate teacher. A professional character means that teachers have the competency and skill of being a smart and creative teacher, while affection and compassion
describe as a teacher who cares about him/herself and others. Those three values also indicate that the faculty trains its students to have competency, affection and compassion to others.

Furthermore, the ELESP has some values to train its students to be a competent, conscientious and compassionate teacher. According to Program Studi Bahasa Inggris (2011) in its panduan akademik book, candidates of an ELESP teacher must also have the 3C core values. They are embedded in the vision and missions of the ELESP:

The vision of the ELESP:

Pada 2015 Program Studi Pendidikan Bahasa Inggris Universitas Sanata Dharma menjadi program studi unggulan dalam bidang pendidikan calon pengelola pembelajaran Bahasa Inggris yang profesional, cerdas, humanis, bermartabat dan berkarakter yang kuat sebagai pendidik. (p. 2)

(In 2015 English Language Education Study Program becomes a preeminent program study in the education field to prospective managers of English learning who are professional, intelligent, humane, dignified and strong characters as an educator)

The ELESP’s mission in point C:

Memberikan pelayanan di bidang pendidikan Bahasa Inggris secara profesional bagi pengelola pembelajaran Bahasa Inggris dan pelatihan ketrampilan berbahasa Inggris kepada masyarakat sebagai penerapan pendidikan yang humanis untuk memberdayakan masyarakat luas. (p. 3)

(Providing services in the field of English language education professionally for the managers of English learning and training in English skills to the society as the application of humanistic education to empower the society at large)

The vision shows that an English teacher, according to the ELESP, should have professional, intelligent and humane characters. The professional and intelligent characters show that English teachers must have competence. The
humane character reflects that English teachers have compassion to others. The last is dignified character. The character means that they must have conscience.

A further explanation of the ELESP vision lies in the C mission. It shows that the ELESP trains its students to be professional English teachers. The prospective teachers must have excellent English skills to be applied to other people. It is intended to empower the society. A phrase of “empowering the society” expects that the prospective English teachers should have compassion to the society. The excellent English skills will be meaningless if they are not supported by compassion and conscience from the teacher. In brief, candidates of English teachers from Sanata Dharma University must have the 3C values (competence, compassion, and conscience), 3 values of Teachers Training and Education Faculty (professional, affectionate, and compassionate teacher characters) and the ELESP’s vision and missions.

To achieve all of the values, Sanata Dharma University has some extracurricular activities which were facilitated by some student extracurricular bodies or UKM (Unit Kegiatan Mahasiswa). One of the UKMs, which facilitates volunteer activities, is UKM Pengabdian Masyarakat (UKM PM). From 2012 UKM PM has collaborated with BEM-FKIP to provide a volunteer tutoring program in the bank of Code River. It is one of the solutions in improving 3C characters for the prospective teachers, as this program invites students to teach the marginalized children in the settlement. From the program, the students can experience the impoverished children’s life, teaching the children who have various characters because of their hard environment, dealing with their emotion
when they were teaching the children, and having a great determination to be a competent, compassionate and conscientious teacher. Then, the volunteer tutoring program is well-known as *Pengajaran Code*.

3. Researcher’s Involvement in *Pengajaran Code*

I was as a member of the BEM-FKIP Education Department as well as a tutor in the program. When I joined the program, there were many new experiences I got. Even though in my childhood I had almost similar experiences and backgrounds like the impoverished children, the program still allowed me to open my eyes widely how to view the children well. There were many perspective transformations in viewing the impoverished group through conducting a self-critical reflection on my prior assumption. These perspective transformations led me to conduct a research to other tutors. I was really eager to comprehend deeply how other tutors changed their prior assumption on how to define the children as their students. I was also very enthusiastic to understand such program giving meaningful impacts on their competent, compassionate and conscientious characters as teachers. I also wanted to know how some tutors, who had same childhood backgrounds like me and the marginalized children, changed their prior assumptions after joining the program as tutors. Meanwhile, I was also curious for some tutors who did not have same backgrounds like me.

B. Research Question

This study investigates the lived-experience of five research participants upon joining *Pengajaran Code* as tutors. The idea of this study is to seek out the
research participants’ perspective transformations after joining the program. Therefore, the research question is more specific as:

1. To what extent did the involvement of five ELESP students in *Pengajaran Code* as tutors lead to some perspective transformations?

C. Problem Limitation

The study investigates some perspective transformations among research participants after joining *Pengajaran Code* as tutors. The research participants were five ELESP students namely D, Th, Ta, F and E. They joined the program as tutors since November 2013 until November 2014. In order to investigate each research participant’s perspective transformations deeply, the researcher limits the study only on the perspective transformations among these five ELESP students upon joining *Pengajaran Code* as tutors.

D. Research Objectives

The research question is “to what extent the involvement of five ELESP students in *Pengajaran Code* as tutors leading to some perspective transformations”. Therefore, the objective of the study is to find out what kind of perspective transformations, which are undergone by these five ELESP students upon joining *Pengajaran Code* as tutors. The researcher also seeks out some explanations from each research participant on how they underwent these perspective transformations.
E. Research Benefits

This study is expected to contribute some benefits to the educational development with regard to English language teaching. There are some significant results when doing this study, because the study seeks to investigate perspective transformations of these five ELESP students upon joining *Pengajaran Code* as tutors.

1. ELESP

This study will remind and give the recommendation to the ELESP that a tutoring volunteer program can develop students’ characters in terms of their competence, conscience and compassion through some perspective transformations in viewing and teaching their students to be better. The ELESP itself also trains its students to be such teachers. Moreover, the ELESP does not have such program yet. Thus, it is a good recommendation program for the ELESP.

2. ELESP Students

This study will remind ELESP students to be competent, compassionate and conscientious English teachers because the study program, the ELESP, trains them to be such teachers. This study will also invite the ELESP students to join a volunteer tutoring program, since it improves their competence, compassion and conscience as English teachers. Another benefit, the study also gives additional information to the five research participants to reflect their perspective transformations after joining the program as tutors. They can compare the
perspective transformations of other research participants to learn new perspectives which are not achieved.

3. Future Researchers

The researcher hopes that this study can inspire other researchers to investigate some influences and perspective transformations when an ELESP student joins a volunteer tutoring program as a tutor. Hence, such program can be a great concern to the educational development. Another benefit, this study will help other researchers to gain additional information about the example of perspective transformations among ELESP students who joined a volunteer tutoring program as tutors. This area of the research will be great research since it touches humanity in the educational field.

F. Definition of Terms

There are four terms which was presented in this section in order to avoid misunderstanding. They are Pengajaran Code, phenomenological study, transformative learning, and perspective transformations. The explanation of these terms are as follows:

1. Pengajaran Code

Pengajaran Code is a volunteer tutoring program which is aimed to educate marginalized children in Jogoyudan, Yogyakarta. This program is called as Pengajaran Code, because the program was held in the bank of Code River in Yogyakarta, Indonesia. It had been started since 2012 which firstly was founded by BEM-FKIP and UKM PM collaborating with Yayasan Paku Bangsa. Yayasan
Paku Bangsa is an organization which cares about people’s life in the bank of rivers in Yogyakarta. The organization is chaired by Mr. Wignya.

Children who joined this program were in pre-school, elementary school and junior high school ages. Most of them were from low social-economic status in which their parent could not facilitate them in learning. In this program there were some subjects taught, one of them was English. Some ELESJ students, who became tutors in the program, were in charge of teaching English. However sometimes they also taught other subjects such mathematics, Indonesian, religion and so forth. Five research participants of this study were a tutor in the program. They joined the program from November 2013 until November 2014. The program was held every Sunday until Friday at 04.00 pm until 05.30 pm. Most of the tutors were Sanata Dharma University students, but they were from different study programs.

2. Phenomenological Study

A phenomenological study is a study to seek out one’s meaningful experiences. Christensen, Johnson and Truner (2010) explain that the primary objective of a phenomenological study is to explicate the meaning, structure, and essence of the lived experiences of a person, or a group people around a specific phenomenon. Another phenomenological researcher explains that a phenomenological researcher focuses on the wholeness of experiences and search for essence of the experiences (Moustakas, 1994). Therefore, such study focuses on the research participants’ experiences only, without any intention to generalize the results to the others.
3. Transformative Learning

According to Clark (1991), transformative learning theory is the process of perspective transformations. Mezirow (1991) adds that the theory happens when learners change their meaning schemes (specific beliefs, attitudes, and emotional reactions), by engaging in a critical reflection on their experiences. Thus, the idea of the transformative learning theory is a theoretical framework of a study to investigate research participants’ meaningful experiences by engaging a critical reflection in which it enables them to change their meaning schemes.

4. Perspective Transformations

Tennant (2007) describes perspective transformations as a developmental progress (a new world view) rather than simply developmental progress in a taken-for-granted world. In this study, the researcher investigated the perspective transformations of the five ELESP students upon joining Pengajaran Code as tutors.
CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter the researcher is going to discuss some related literature as the reference theories for the study. There are two parts which will be discussed. They are theoretical description and theoretical framework.

A. Theoretical Descriptions

In the theoretical description, the researcher presents four parts with regard to the related literature. The first is marginalization in Code River neighborhood. It discusses how a settlement in the region is marginalized by its situations. The second part is *Pengajaran Code* as a volunteer tutoring program in the bank of Code River. It explains that such program enables the research participants’ to transform their perspectives with regard to teachers’ role in teaching. The third is transformative learning. It narrates the transformative theory through a critical reflection on their experiences. The last is critical self-reflection on assumptions (CSRA). It is a theory of how the research participants transformed their prior assumptions (perspectives) after joining the program as tutors through their critical reflection.

1. Marginalization in the Bank of Code River Neighborhood

Jogoyudan is a settlement in the bank of Code River in Yogyakarta. It is precisely located in the north area of the River, Kotabaru. The history of the settlement was begun in 1970. In 1970, there were only three until five simple
houses in the settlement. The houses, in that year, were very simple which was built from used boxes, sacks and plastic. It was because settlements around Code River were often flooded when cold lava from Mount Merapi was taken away by rushing water (Ayodiya, 2014, P. 27). Therefore people in the settlement built their houses simply. The government itself always planned to displace the settlement as well, considering the condition.

In 1980 there was a figure coming to the settlement who tried to rectify this messy situation. He was Y.B Mangunwijaya, or some people called it as Romo Mangun. He was a catholic priest, architecture, and humanist. From his architecture knowledge, he tried to rebuild the settlement more beautifully. His effort was quite success when the houses were rebuilt with some bamboo walls which were decorated beautiful ornaments in each of them. As the result the government canceled to displace the settlement. This success was also proved by Aga Khan Award, which was given to Romo Mangun in 1992 in rebuilding the settlement with his architecture design (Yahya, 2005).

In 1986, the settlement was hit by a big flood. Knowing the situation, the government re-planned to relocate the settlement. Romo Mangun and people in the settlement opposed the displacement. Until now, the settlement still exists while some recent rumors say that the settlement, especially in Jogoyudan, will be displaced again as the result of some businessmen’s plans in building some hypermarkets, hotels and offices. The rumor is strengthened by the fact that people in the settlement do not have the property right for their land. Administratively the settlement is located in Kotabaru. The property right of north
*Code* settlement is owned by the Yogyakarta Palace according to the official authority. The history of Yogyakarta land in *Giyanti agreement 1755* shows that the palace rules a kingdom. Another substantive thing, in the past the palace was built in Paberingan Jungle (located between Winongo and Code River). Then, in *UU no. 13 tahun 2012* in regard to the special district of Yogyakarta, in chapter X related to land affairs in *pasal* (section) 32 *ayat* (subsection) 2 is stated that the sultanate as the legitimate law agency is the one who has the property right of the sultanate land. Hence, people in Code do not have the property right in this place considering that they are also as comers (Ayodiya, 2014, p. 26).

The history clearly describes that the settlement is marginalized by these conditions. In addition, people in the settlement were also from low social-economic status. Most of them only earn money approximately 500.000-1.000.000 rupiahs a month (Ayodiya, 2014, p. 29). The adults and children also have low education now. According to the local community chief (*Ketua RT*), he said that until 2012 only 10% of the people studied at colleges, while 90% of them did not. These backgrounds invited Romo Mangun to give some educational aids and guidance to children in the settlement at that time. Romo Mangun explained that many impoverished children were actually clever, unfortunately they did not have a chance to learn well (Yahya, 2005). The statement confirms that the children still have a hope as long as they are given chances to learn well.

2. *Pengajaran Code as a Volunteer Tutoring Program*

   The marginalization also led some Sanata Dharma students, including the research participants, to give a volunteer tutoring program to the impoverished
children. The program then was called as *Pengajaran Code*. From the program the researcher, as a tutor as well, underwent some fundamental perspective transformations. These transformations led the researcher to believe that the perspective transformations were also undergone by the other tutors. However, the researcher also believes that areas of the transformations can be in the same or different areas. Hence, the belief was not intended to intervene and generalize the researches’ perspective transformations to other tutors. The belief also led the researcher to investigate the perspective transformations undergone by some research participants as tutors in the program. Moreover, some other studies before also showed that such program could transform the tutors’ perspectives and attitudes in some different areas.

By joining a service-learning program as tutors Malone, Jones and Stallings (2002, p. 79) explain that “participants appeared to develop new perspectives and attitudes in areas such as identity and personal development, teaching and learning, and service and responsibility to the community”. They add that some other research in service-learning show fairly consistent and suggest that “prospective teachers who engage in servicing-learning as a part of their teacher education program develop skills and attitudes which can be beneficial to them as teachers” (p. 62), such as in: sensitivity to diversity, increased self-esteem, strengthened communication skills, improved problem solving and critical thinking, stronger commitment to teaching a profession, deeper engagement in critical reflection, substantive changes in attitudes, beliefs and perceptions, strengthened caring skills, moral and ethical reasoning, enhanced “moral
knowledge” and orientation toward care, and an understanding of intelligence as a multiple and dynamic concept.

3. Transformative Learning in Education

According to Mezirow (1991), transformative learning happens when “learners change their meaning schemes (specific beliefs, attitudes, and emotional reactions), they must engage in a critical reflection on their experiences”. Mezirow adds that transformative learning involves ten stages:

a. A disorienting dilemma,
b. A self-examination with feelings of guilt or shame,
c. A critical assessment of epistemic, socio-cultural, or psychic assumptions
d. Recognition that one’s discontent and the process of transformation are shared and that others have negotiated a similar change
e. Exploration of options for new roles, relationships, and actions
f. Planning of course of action
g. Acquisitions of knowledge and skills for implementing one’s plans
h. Provisional trying of new roles
i. Building of competence and self-confidence in new roles and relationships
j. A reintegration into one’s life on the basis of conditions dictated by one’s perspective

The stages are started when someone has a dilemma in himself after undergoing new experiences. He will problematize his prior belief by conducting his self-examination with feelings of guilt or shame. In this stage, the person begins to doubt about what he believes before. He then feels a sense of alienation. This
sense will lead to discontent to other, which he wants to be better. In his reflection, he will find some options to new better behavior. He tries to build confidence by convincing himself in the reflection. Then he plans some actions, knowledge and implements it toward what he has reflected. The last stage, he will experiment and examine his new belief or role and integrate it when he feels necessary.

Mezirow (1997, p. 5) explains further that transformative learning is “process of effecting change in a frame of reference. Adults have acquired a coherent body of experience—associations, concepts, values, feelings, conditioned responses—frames of reference that define their life world. Frames of reference are the structures of assumptions through which we understand our experiences.” Mezirow (as cited in Kitchenham, 2008. p. 120) then elaborates his theory, According to him, there are four types of learning in transformative learning theory, they are elaborating existing frames of references, learning new frames of references, transforming habit of minds and the last important component is transforming points of view.

![Diagram of Mezirow's Four Types of Learning in Transformative Learning Theory](image)

**Figure 2.1- Diagrammatic Representation of Mezirow’s(2000) Four Types of Learning in Transformative Learning Theory**
Another definition of transformative learning is explained by Clark (1991), the *Transformative learning* theory says that the process of a "perspective transformation" has three dimensions: psychological (changes in understanding of the self), convictional (revision of belief systems), and behavioral (changes in lifestyle). This explanation is akin to Mezirow’s explanation that the key idea of transformative learning is changing by questioning taken-for-granted view, examining new belief, and integrating the better belief. In the study, the researcher tried to capture and narrate some perspective transformations of five ELESP students after joining *Pengajaran Code* as tutors. These perspective transformations are believed as the process of transformative learning in each research participant.

4. **Critical Self-Reflection on Assumptions (CSRA)**

Mezirow (as cited in Kitchenham, 2008. P. 105) explains that “two major elements of transformative learning are critical reflection, or critical self-reflection on assumptions (CSRA) and critical discourse, where the learner validates a best judgment.” In the study the researcher focuses on the CSRA. According to Budiraharjo (2013), CSRA involves objective and subjective reframing. The objective reframing refers to critically reflect on what other people define, understand, and view. Meanwhile, the subjective reframing refers to how the research participants attends their “psychological or cultural assumptions that are the specific reasons for one's conceptual and psychological limitations, the constitutive processes or conditions of formation of one's experience and beliefs" (Mezirow, 1998, p. 193). The subjective reframing plays a major role in the
transformative learning because it allows the research participants to critically attend to their own assumptions. Furthermore, Mezirow (1998) explains some components in the critical self reflection on assumptions. The illustration is as follow:

![Diagram of Mezirow's Taxonomy of Critical Self-Reflection on Assumptions]

**Figure. 2.2- Diagrammatic Representation of Mezirow’s (1998) Taxonomy of Critical Self-Reflection on Assumptions**

Mezirow (1998) explains the terms of objective and subjective reframing. According to him,

“Objective reframing is either (a) a narrative critical reflection of assumptions and requires critically examining something that was being communicated to a person (e.g., a colleague tells you that attending a 2-hour educational technology workshop is not worth the time spent on it) or (b) an action critical reflection of assumptions and requires taking moment to critically consider one’s own assumption in a task-oriented problem-solving situation to define the problem itself (e.g., considering
what you believe would constitute the worth of an educational technology project)” (as cited in Kitchenham, 2008, p. 117)

Subjective reframing covers four terms. They are narrative, systemic, therapeutic, and epistemic (as cited in Kitchenham, 2008, p. 117). To elaborate these four terms, Mezirow gives an illustration. The illustration is as follows:

a. Narrative critical self-reflection on assumption is the application of narrative reflection to oneself. For example, a teacher, who is told, by a fellow teacher, that the time spent on creating a Power Point-based interactive game is not worth it, considers the amount of teacher time devoted to the creation of that game, adds that amount to how long the students are engaged in the activity, and decides that the hours devoted to the creation of the game outweigh the benefits. This demonstrates narrative self-critical reflection on assumptions as the teacher critically examined something communicated to him or her (i.e., narrative reflection of assumptions), considered the problem as applied to himself or herself, and came to a resolution.

b. Systemic critical reflection on assumptions is going to beyond the action critical reflection to self-reflect on taken-for-granted cultural influences, which might be organizational (e.g., workplace) or moral-ethical (e.g., social norms). A teacher, who self-reflects on the assumption that he or she cannot learn how to create Web pages because of his or her age and realises that his or her age is irrelevant to the learning process is demonstrating systemic critical reflection on assumptions.

c. Therapeutic critical self-reflection on assumptions is examining one’s problematic feelings and their related consequences. When a teacher reflects
on the belief that he or she will never learn how to attach a document to an e-mail message and acknowledges that this assumption is because he or she becomes frustrated so quickly, he or she is demonstrating therapeutic critical reflection on assumptions.

d. Epistemic critical self-reflection on assumptions is investigating not only the assumption but also the causes, the nature, and the consequences of one’s frame of reference to surmise why are predisposed to learn in a certain manner. When a teacher self-reflects on the fact that his or her principal’s obsession with standardised testing scores has negatively affected his or her desire to acquire educational technology skills and to take risks with his or her teaching because he or she is intimidated by the administrator, then he or she is demonstrating epistemic critical reflection on assumptions.

B. Theoretical Framework

The study aims to answer some perspective transformations among the research participants after joining Pengajaran Code as tutors. Therefore, in this study the researcher used transformative learning theory from Mezirow (2000) as the theoretical framework, because the research participants changed their meaning schemes or specific belief and engaged in a critical reflection on their experiences in joining the program as tutors (Mezirow, 1991).

Mezirow adds that “two major elements of transformative learning are critical reflection, or critical self-reflection on assumptions and critical discourse, where the learner validates a best judgment” (as cited in Kitchenham, 2008, p.
In this study, the researcher used the critical self-reflection on assumptions (CSRA). The model of study followed Budiraharjo’s CSRA (2013) as the further elaboration of transformative learning theory. According to Budiraharjo (2013) CSRA helps the learners to problematize their prior assumptions so that the learners will always question their assumption. Whenever necessary, they will renew their own assumption by doing a self-critical reflection in their meaningful experiences.

In this case, the research participants did a critical reflection on their prior assumptions in viewing marginalized children in the bank of Code River as their students. Some perspective changes in viewing this group were captured and narrated by the Budiraharjo’s CSRA model of CSRA through the verbatim account of research participants. The transformation focused on what and how the perspective changes were undergone among these research participants.
CHAPTER III
RESEARCH METHODOLOGY

This chapter is divided into six parts. The researcher discusses the research method, research participants, research setting, instrument and data gathering techniques, data analysis techniques and research procedures.

A. Research Method

Johnson and Onwuegbuzie (2004) explain that “what is most fundamental is the research question—research methods should follow research questions in a way that offers the best chance to obtain useful (and the most thorough) answers” (as cited in Ary, Jacobs, Sorensen & Razavieh, 2010, p. 25). The research question of the study is “to what extent the involvement of five ELESP students in Pengajaran Code as tutors leading to some perspective transformations.” For this research question, the researcher chose a phenomenological technique drawn from qualitative research.

Figure 3.1- Illustration of the Methodology
1. Qualitative Research

According to Ary et al. (2010) qualitative research sees the individual and his or her world as so interconnected that essentially the one has no existence without the other. It sees social reality as unique; thus, researchers can only understand human behavior by focusing on the meanings that events have for the people involved. “Qualitative researchers seek to understand a phenomenon by focusing on the total picture rather than breaking it down into variables. The goal is a holistic picture and depth of understanding rather than a numeric analysis of data” (p. 29). The idea of this study is to seek out individual or each five research participants’ perspective transformations after the involvement of joining Pengajaran Code as tutors. It is not intended to generalize the result to the other tutors. Hence, the study inevitably matches to qualitative research.

2. Phenomenological Methodology

In qualitative research, according to Cresswell (2006), there are five types, i.e., a narrative study, phenomenology, grounded theory, ethnography and case study. This research investigates the lived experience of five ELESP students upon joining Pengajaran Code as tutors; therefore the researcher choose to use a phenomenological methodology. This method is aimed to seek out one’s meaningful experiences (Moustakas, 1994). Some other researchers also support Moustakas’ argument. Ary et al. (2010, p. 471) explain that “A phenomenological study is designed to describe and interpret an experience by determining the meaning of the experience as perceived by the people who have participated in it. What is the experience of an activity or concept from the perspective of particular
participants? That is the key question in phenomenology”. Van Manen (1990, p. 25) states that Phenomenology is a description of the “lived through quality of lived experience”. From these explanations, the methodology matches to this study because the researcher “observe(s), interact(s), describe(s), and interpret(s) all in an effort to uncover the essence of (an) experience” (Jones, Torres, & Arminio, 2006, p. 47) when the five ELESP students joined Pengajaran Code as tutors. That is clear that a phenomenological researcher investigates the wholeness of one’s lived-experience. This statement also supported by Creswell and Merriam, Phenomenology tries to “understand of the world in which they live and work” (Cresswell, 2006, p. 20), and it “understands how people interpret their experiences, how they construct their worlds, and what they attribute to their experiences” (Merriam, 2009, p. 5).

Ary et al. (2010) explain further that a phenomenology is qualitative research which is drawn from interpretivism. It is very different to quantitative research which is drawn from positivism. The researcher will explain how this method is different from a positivist tradition to avoid the misinterpretation in understanding the methodology. The researcher will also discuss how this method is very suitable for this study as it is related to human research, which goes further for the uniqueness of someone’s transformations from their meaningful experiences.

According to Merriam (2009) there are four research traditions in educational research, i.e., positivist, interpretivist, critical theorist and post-modernist, each tradition has their own paradigm. There were also two
educational research approaches such as qualitative and quantitative research (Ary et al., 2010). The both approaches have also different paradigms. Quantitative research will be suitable for some certain research topics, while the qualitative also matches to other research topics. Thus, the idea is not which the best research approach, but it is about which is well-matched approach to this study.

Quantitative research, which is drawn from a positivist tradition, has several unsuitable ideas for this study. Pinar, Reynolds, Slattery, and Taubman states, “First, in the same circumstances many people will have the same experience. Second, the majority dictates reality. Third, the individual is omitted in understanding a situation, i.e., generalization rather than what is unique is important. Fourth, there is a tendency to treat subjects as means to ends. Finally, a quantitative research pretends that objectivity, including political neutrality, is possible by eradicating subjectivity and ideology” (as cited in Budiraharjo, 2013, P. 63).

This study is to probe research participants’ meaningful experiences upon joining Pengajaran Code as tutors only. The study does not intend to generalize about the result with other tutors. Thus, the result does not reflect that it will be undergone by other tutors as well. The idea of this study is only these five tutors’ perspective transformations as the research participants, not the other tutors. Therefore the study does not comfortably matches to quantitative research because it generalizes about the results with others. If quantitative research will have samples to answer the population, qualitative research does not have it. The
The idea of qualitative research is to investigate individuals deeply. That is why this study is more suitable to the qualitative research.

Moreover, according to Merriam (2009) qualitative research offers some characteristics which are suitable to this study. The characteristics of it are as follows:

a. The first characteristic of qualitative research lies in the purpose of the qualitative research, to understand the meaning attributed to individuals’ experiences. The focus of meaning people attribute to their experiences is upon the process rather than the outcome. Likewise, the intent of the qualitative research is used to study individuals’ understanding of their experiences, not researchers’ perceptions of individuals’ experiences.

b. The second qualitative research characteristic is that the primary instrument used to collect and analyze data is the researcher themselves. As can be expected, certain biases might occur when researchers act as the data collection instrument. Rather than attempting to remove such biases, qualitative research operates on the belief that biases presented by the researcher must be considered, accounted for and monitored to determine their impact on data collection and analysis.

c. Thirdly, the qualitative research is regarded as an inductive process as researchers often use qualitative studies to gather evidence in order to establish theories and hypotheses that previous research has neglected. The last characteristic, the qualitative research considers the products gleaned from
the research. It provides highly descriptive data in the form of words and pictures rather than the numbers produced by other types of research.

In addition, according to Moustakas (as cited in Budiraharjo, 2013, p. 65), major features of human science research are:

a. Recognizing the value of qualitative designs and methodologies, studies of human experiences that are not approachable through quantitative approaches,
b. Focusing on the wholeness of experience rather than solely on its objects or parts, searching for meanings and essences of experience rather than measurements and explanations,
c. Obtaining descriptions of experience through first-person accounts in informal and formal conversations and interviews,
d. Regarding the data of experience as imperative in understanding human behavior and as evidence for scientific investigations,
e. Formulating questions and problems that reflect the interest, involvement, and personal commitment of the researcher,
f. Viewing experience and behavior as an integrated and inseparable relationship of subject and object and of parts and whole.

These features clearly explain that this study, as human research inevitably matches the qualitative research. Budiraharjo (2013, p.65) adds that “central to phenomenological investigations are three interrelated concepts, namely life-world, inter-subjectivity/reflexivity, and intentionality”, these three concepts make this study be considered to be reasonable. The explanation of the concepts are as follows:
a. **Life-world**

Phenomenology is regarded as “a study of people’s conscious experiences of their life-world” (Merriam, 2009, p. 25). The term life-world exactly explains seeing the reality in the world life. Phenomenological researchers conduct their research by seeing the real world; the real world is what actually happens in the human life. They will not conduct research based on some occurrences which are set the condition deliberately, which is not in the real-world / life-world.

The central meaning of “life-world” according to phenomenological researchers is the one’s experience. In the meaningful experience, they will not need to set some situations intentionally. They just need to note down the real occurrences to the human life by seeing the research participants’ real experiences. Hammond, Howard, and Keat (1991, p.2) that a phenomenology describes some phenomena, “not of what is distinct from the real, but simply of how one experience things”.

b. **Inter-subjectivity / reflexivity**

According to Moustakas, inter-subjectivity represents the belief that “each can experience and know the other, not exactly as one experience and knows oneself but in the sense of empathy and co-presence” (as cited in Budiraharjo, p.67). Therefore, someone can also learn from other people’s experiences in order to change their perspectives, attitudes, habits and so forth.

According to Budiraharjo (2013) “Methodologically, reflexivity can be means for critically inspecting, examining one’s personal and theoretical commitments, and behaving in particular ways,” because the reflexivity includes
process of self-reflection one’s biases, theoretical predispositions, and so on. These are the components which can make the transformation happens.

Another substantive thing is that a “lived experience can only be an objective experience only as relative inter-subjectivity experience of observations of events in the present, expected events in the future, and events in the past memories” (Seebohm, 2010, p. 14). Hence, the study of a lived-experience should be held in the whole-experience.

c. Intentionality

The notion of intentionality provided a critique toward the scientism which “has led to our losing sight of the way in which we as humans are fundamentally engaged in the world, and this is in turn has led us to feel alienated from both self and world” (Schwandt, 2007, p. 157). Again, the term of intentionality in phenomenology “is synonymous to consciousness, is the terms used to represent the conscious nature of mind. It is natural to expect that we are always to question the way we experience the world in order to understand what it means to be human beings.” (Budiraharjo, 2013, p. 69).

In another word, Intentionality is about the degree upon which we develop our habits, perspectives and attitudes by questioning and learning throughout our experiences. People intend to transform consciously by doing a conscious meaningful activity such as a self critical reflection. It is the underlying meaning of phenomenology, “a study of people’s conscious experiences of their life-world” (Merriam, 2009, p. 25).
B. Research Participants

This study is aimed to investigate perspective transformations among five ELESP students after joining *Pengajaran Code* as tutors. Thus, the research participants are ELESP students who joined the program as tutors. They joined the program from November 2013 until November 2014. They are D, Th, Ta, F and E. In each research participant, the researcher also explained their background in order to know whether there were some correlations between the background and the transformations which are undergone.

1. Description of Research Participants

From the interview results of the research participants, the researcher describes every research participant’s background. There were some points discussed in the description; such as research participants' brief identity, reasons joining *Pengajaran Code*, positions, schedules of teaching, and perspectives on the program.

a. Research Participant D

Sex : Female
Age : 22 years old
Profession : Student
Education : Undergraduate (Semester 8)

D was the first research participant of the study. She was an eighth semester ELESP student when she was interviewed. She joined *Pengajaran Code* in the fifth and sixth semesters. She joined the program from *BEM-FKIP*. She taught in the program every Sunday at 04.00 pm to 05.30 pm in November 2013.
until November 2014. She was also as the Sunday tutors coordinator in the program. She had a duty to coordinate every tutor who would teach on Sunday.

She explained that she was interested to join the program as a tutor, because she was challenged to help marginalized children. She had a hope that children in the bank of Code River had spirit of learning and dreaming when she came to teach them. She also thought when she joined the program, it would be beneficial for her and the children.

She thought that the program was a very beneficial program. Even though the children were impish, they really needed tutors. The children would feel happy when tutors accompanied them on learning. The tutors could help them, since their parent could not facilitate their children fully in the learning process according to her.

b. Research Participant Th

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<tr>
<td>Education</td>
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Th was a six semester ELESP student when he was interviewed. He joined *Pengajaran Code* from the third until five semesters. He was the chairperson of Education Department in *UKM Pengabdian Masyarakat*. The next two semesters when he was in the fifth semester, he became the chairperson of the *UKM*. He was the one who organized *Pengajaran Code* with two other students from the *BEM FKIP* of Education Department.
Formerly he joined the program because he did not have activities. He did not know what to do before joining the program, and then he got an offer to teach marginalized children in the bank of Code River. He accepted the offer, because he wanted to do something and wanted to be a beneficial person. Firstly he joined the program with his expectation to teach kind or obedient children, but when he knew the real situation he was shocked. The situation was completely different from what he thought before.

He had a hope that (university) students were also interested in serving others to prove that students had competency and humanity like Sanata Dharma’s university slogan. He thought that students should practice in the real situation like what he did.

c.  Research Participant Ta

Sex : Female
Age : 22 years old
Profession : Student
Education : Undergraduate (Semester 8)

Ta was an eighth semester ELESP student when she was interviewed. She joined Pengajaran Code from the BEM FKIP when he was in the fifth and sixth semesters. She was a member and a tutor of the program. She taught every Friday in November 2013 until November 2014.

The program was as the first experience for her to teach children. She joined the program after she knew that children in the program got less attention from their parent. She felt that the children were not also lucky in case of
education. She wanted to help them by transferring her knowledge and giving
some motivation to them so that they got a better education and drew attention.

She thought the program was an organization to give students’ knowledge
to marginalized children. It was especially intended for Faculty of Teachers
Training and Education students. Being a teacher should be without any rewards
according to her. The program was the exact organization for those who wanted to
realize it. She added that the program also gave insight into the comprehension of
student’s characters.

In addition, according to her, their parent could not use English well, while
English in the globalization era is very important. ELESP students should help
them to face the era so that they could compete in the future. She also had a big
hope that the children would be beneficial for the nation. She was sure about it.

d. Research Participant F

Sex : Female
Age : 21 years olds
Profession : Student
Education : Undergraduate (Semester 6)

F was a sixth semester ELESP student when she was interviewed. He
joined Pengajaran Code in the third and fourth semesters. He joined the program
from UKM Pengabdian Masyarakat. She taught in it every Wednesday since
November 2013 until November 2014, she sometime also taught on Friday.

Firstly she joined the UKM because she liked to serve others. The UKM
offered some departments to the members; one of them was Education
Department. The Education Department had a lofty job to teach marginalized children in the bank of Code River then the program was called as *Pengajaran Code*. She finally decided to join the department to teach in the program. It was also the first experience for her. Participant F was unique because formerly she did not like children and she did not want to be a teacher, even though she is an ELESP student. Besides, she also had an interesting background. She lived in a settlement in Jakarta, in which the situation was almost like the same as the *Code* settlement.

e. Research Participant E

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E was the last research participant of the study. She was a sixth semester ELESP student when she was interviewed. She joined *Pengajaran Code* in the third and fourth semesters. She joined it from *UKM Pengabdian Masyarakat*. She taught in the program every Wednesday since November 2013 until November 2014.

Teaching in the program was begun when she joined the *UKM*. From the *UKM*, she was introduced to the program. Knowing the program, she wanted to get new teaching experiences from it since she was still a sophomore at that time. She thought that *Pengajaran Code* was a good program for freshmen or sophomores who wanted to help others and get new teaching experiences. She
also thought that *Pengajaran Code* could motivate students to be a excellent teacher in the future.

C. Research Setting

The research participants were ELESP students of Sanata Dharma University who joined *Pengajaran Code* as tutors. Therefore the research setting was in Sanata Dharma University, since the data gatherings were interviews and reflections from the research participants. All of the interviews were conducted in April 2014. Each of the research participants took approximately 20 until 30 minutes to interview.

D. Instruments and Data Gathering Techniques

The type of this research is a phenomenological study. As being suggested by Simon (2011), “the most common means of data collection in a phenomenological study is through in depth interviews to gather the participants’ detailed description of their experience, participants’ written or oral self-report, or even their aesthetic expression (e.g. art, narratives, or poetry) can also be evaluated”. Therefore, in this study the researcher used two instruments and data gathering techniques, namely interviews and reflections from the research participants (written self-report/ document analysis).

1. Interviews

Phenomenology tries to understand research participant’s experiences. An interview is one of the most suitable research instruments to know deeper about
someone’s experience (Ary et al., 2010). The aim of an interview is to understand the world from the subjects’ point of view, to unfold meaning of peoples’ experiences (Kvale, 1996).

In the interview, the researcher used an audio recorder. (Ary et al., 2010) explains that one of the most efficient ways to collect interview data is to use an audio recorder. This is much less distracting than taking notes, and it also provides a verbatim record of the responses (Ary et al., 2010). Besides, the interview will be semi- or partially structured interviews, in which “the area of interest is chosen and questions are formulated but the interviewer may modify the format or questions during the interview process” (Ary et al., p. 438). One characteristic of the qualitative interview formats is that the questions typically open-ended questions. Open-ended question is a question that does not have fixed response alternatives but allows the research participants to respond as he chooses (Ary et al., 2010). This type of the question allowed the research participants to elaborate his/ her answers in the interview. From this technique, the researcher could get rich information deeply from the participants.

In conducting the interview, the researcher used Indonesian as the first language of the researcher and the research participants. The use of the first language was also to ensure that the research participants could share their experiences deeply and comfortably. It was also to avoid misunderstanding between the researcher and the research participant during the interview.

In the interview, the researcher also prepared an interview guideline before. Some questions in it probed the research participants’ backgrounds, their
reasons of joining *Pengajaran Code*, their prior expectation joining the program, their perspective transformations, their ups and downs during joining the program, their perspectives on volunteer teaching program and their suggestions to the ELESP.

Indeed, there were some questions which did not directly ask perspective transformations upon joining the program. Yet, the researcher tried to comprehend holistically the perspective transformations, such as on the research participants’ backgrounds, their reasons of joining the program, their expectation, and their ups and downs during joining the program. The researcher were open-minded to see whether these components influencing their perspective transformations as well. Another important point, some questions related to perspective transformations also did not ask directly to them. It was conducted to avoid some lying statements from the research participants. The perspective transformations were asked through some questions related to a teaching competence (attitude, skill, and knowledge). The researcher asked their perspectives on themselves whether they underwent some transformations of their teaching competence upon joining the program.

To ensure the validity, the researcher returned the processed data to each research participant. The research participant could check what the researcher processed whether the data were correct or needed to be corrected. Each of them had the right to correct the data and give some notes to the researcher. The researcher would return one more time to the research participant after revising from their correction.
2. Document Analysis (Research Participants’ Reflection)

Documents are good sources of data. They can provide good descriptive information, are stable sources of data, and can help ground a study in its context (Ary et al., 2010). The term of “documents” in this context refers to a wide range of written, physical, and visual materials, including what other authors may term artifacts. “Documents may be personal, such as autobiographies, diaries, and letters” (p. 442). For this study, the researcher used personal documents in the form of reflections after joining Pengajaran Code. The reflections were as the additional data gathering for the researcher to elaborate some perspective changes which were undergone by the research participants.

In the reflections, there were some questions which aimed to understand the perspective transformations. They focused on the research participants’ perspectives on their characters before, during and after joining Pengajaran Code as the tutors.

E. Data Analysis Techniques

1. Phenomenological Steps from Moustakas (1994)

The data analysis techniques used for the study is Moustakas’ transcendental phenomenology model (1994). He explains there are some substantive steps in the phenomenological methodology:

a. Epoche

Epoche is the first step of the phenomenological reduction process. It is an approach taken at the beginning of the study by the researcher so that he/she can
set aside his/her views of the phenomenon and focus on those views reported by the participants. Moustakas (1994, p. 84) adds that “no position whatsoever is taken...nothing is determined in advance;” the researcher remains present and focuses on one’s own consciousness by returning to whatever is there in...memory, perception, judgment, feeling, whatever is actually there”. References to others, their perceptions and judgments must be put aside to achieve *epoche* and only the researcher’s perceptions are retained as indicators of knowledge, meaning, and truth.

The idea of Moustkas’ *epoche* is supported by Cresswell (2006). Creswell (2006) states that a phenomenological study is a method of thinking without any prejudice and does not based on a theory or certain definition in understanding the essence of phenomena. To describe certain phenomena or experiences, a phenomenological researcher should be neutral and not use certain exist theories or definitions.

**b. Phenomenological Reduction**

There are two steps conducted in the phenomenological reduction. The first is “Bracketing” in which the focus of the interview result is placed in a column. Other things which are not related to the research will be neglected. The second step is “Horizontalization” in which firstly, every statement has same values and positions. Then, some statements which are overlapping and not relevant to the topic will be deleted. The left statements of each research participant are called as “horizons”.

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI
c. Imaginative Variation

This step is to seek out some meanings which may be from an imagination, grouping, inversion, as well as approaching thorough a position, role and function of phenomena. The result is called as a structural description of experiences, the basic factor which shapes experiences. Some steps in the imaginative variation are as follows:

The first step is creating a system of the structural meaning which is underlined a textural description. The next step, the researcher indentified the themes and contexts as the base cause of emerging some phenomena. Then the third step is considering overall structures which brings up the feeling and thought based on the phenomena, such as time structures, places, anxieties, self-interests, and so forth. For the last step, the researcher finds an illustration which describes a structural theme clearly and developing the structural theme.

d. Synthesis of Meanings and Essences

The last step in a phenomenological study is integrating the textural and structural descriptions into statement as the essence of the experience phenomena. The step is ended by discussing these essences.


In processing the data, the researcher described some experiences from the studied phenomena. Firstly, the researcher certainly needed to interview each research participant. Then the researcher created verbatim transcripts of the
interviews. Afterwards, the data were processed into verbatim transcripts through some steps:

a. The researcher considered and noted every verbatim of the research participants related to the research questions by bracketing.

b. The next step was to delete some statements which were overlapping and not related to the topics or research questions. The step was called as horizontalizing.

c. Then, the data were collected in a meaningful unit and were made to a textural description of each research participant. The textural descriptions were some undergone experiences, enclosed the verbatim transcripts.

d. Afterwards, the researcher developed a structural description. It was how the experiences were undergone by the research participants.

e. Considering the textural and structural description, the researcher determined the meaning and essence of the experiences.

f. The researcher then concluded the general meaning representing the whole every research participant’s experiences. The researcher also integrated into the textural and structural descriptions.

The first and second steps of Moustakas’ model (1994) are called as phenomenological reductions. Then the third, fourth, fifth and last steps are called as the imaginative variations. The illustration of the data analysis model is as follow:
F. Research Procedures

The researcher was one of tutors in *Pengajaran Code*. From researcher’s experience upon joining the program, the researcher underwent some perspective transformations after teaching impoverished children in the bank of Code River. Then the researcher conducted an investigation for the transformative phenomena which were undergone by other tutors (the research participants). As a common to qualitative research is that the primary instrument used to collect and analyze data is the researcher themselves. As can be expected, certain biases might occur when researchers act as the data collection instrument. Rather than attempting to remove such biases, qualitative research operates on the belief that biases presented by the researcher must be considered, accounted for and monitored to determine their impact on data collection and analysis (Merriam, 2009).
This belief drove the researcher to conduct research to these five other tutors namely D, Th, T, F and E whether they underwent some perspective transformations. The reasons of choosing these 5 research participants were because they had joined the program as tutors and were as ELESP students, since the study was also aimed at the ELESP. For the instrument and data gathering techniques, the researcher used semi-structural interviews (Ary et al., 2010), so that the researcher were flexible and able to was get in-depth information from every research participant.

After the researcher gathered the data, the researcher processed them. The researcher used some steps from Moustakas’s analysis data of transcendental phenomenology (1994) namely: (1) Before interviewing and processing the data, the researcher must be neutral, without any position to avoid the bias (epoche) (2) through phenomenological study, the researcher described some experiences from the studied phenomena, (3) the processed data were verbatim transcripts through some certain steps such as including doing bracketing and horizontalizing (phenomenological reduction), and creating the textural and structural description (imaginative variation), (4) the researcher then determined the general meaning representing the whole every research participant’s experiences. The researcher also integrated into the textural and structural descriptions. Validity of the data was maintained by returning the processed data to each participant. Then the researcher asked the research participants to re-check the data. They might correct, add and change when the processed data were not in accordance with what they had said in the interview.
CHAPTER IV

RESEARCH FINDINGS AND DISCUSSIONS

The chapter is intended to answer the research question of the study or “to what extent the involvement of five ELESP students in Pengajaran Code as tutors leading to some perspective transformations.” It is divided into 4 parts namely researcher’s view about Pengajaran Code, findings and discussions.

A. Researcher’s View about Pengajaran Code

Education is the right for all. However, some facts show that there are some marginalized people in terms of education. In Indonesia, Yogyakarta is well known as a city of education in which there are many schools and universities. In spite of the prestige, still some facts show that there are some marginalized people in this city; Code settlement is one of them. The settlement is located in the bank of Code River. The settlement ever would be displaced in the past time. Some rumors recently said that the settlement would be displaced again to build some hotels, offices or shopping markets. Many people in this settlement also have a low education including their children.

Based on my personal journal that I wrote in a year involvement and shared with an influential elderly in the settlement, some people in the settlement gradually became more well-behaved and aware of the importance of education. Honestly, I had a view that indeed the children were left behind in terms of their education and many of them also lacked of behaving. However, I did believe that
there were a correlation between their hard environment and their education with regard to the misbehavior. When I was in the childhood, my hard environment also gave very bad impacts to my characters. However, gradually I changed the bad behavior since my parent gave attention to it greatly. My parent also realized that education was really important for me to overcome the problem. Another important thing, they also taught me how to behave. From these points, I could be better in case of my characters. My experiences also reflected that the children also had a hope to be better in the future if they were guided well. Hence, *Pengajaran Code* was very important to make the people believed that education was very essential to build their characters.

Indeed, Sanata Dharma University which is one of universities in Yogyakarta also has a responsibility to help the impoverished children. Moreover, the university has 3C as the core values namely conscience, compassion and competence. Students of this university are expected to have the three values. One of the departments in this university is the ELESP. It has missions and vision to train competent, compassionate and conscientious English teachers. It also expects that its students have excellent English skills, compassions and conscience as prospective English teachers.

The involvement of me in the program and being one of students in the ELESP allow me to have some views on the program. Firstly with vision and missions of Sanata Dharma University and the ELESP, they will be meaningless when the educational institution does not help the marginalized people where the marginalized settlement is located in approximately four kilometers from the
university. The program can be a mean to prove that the ELESP, as a study program, really holds its vision and missions. From my personal experiences of the program, I viewed that many tutors who are also as ELESP students did not know how to realize their willingness to the help marginalized children in terms of teaching. They often told me that they were eager to help the marginalized children and teach them. However, before they joined the program they did not know how to realize it. As an ELESP student, they did not find some ELESP extracurricular activities which facilitated them to realize their willingness. Many freshmen also expressed their willingness to me how they really wanted to have new teaching experiences. Nonetheless they did not find it from some ELESP extracurricular activities.

Then I have a strong belief that *Pengajaran Code* can be a vehicle to bridge between the two needs (Marginalization in the *Code* settlement and English teachers’ output which is expected by the ELESP). From *Pengajaran Code*, students can learn how to have feelings of conscience, compassion and competence being English teachers. Moreover, this program can also help the government to decrease the marginalization in this city, in terms of education. From this program, students will face the reality in the real life that there is marginalization in their surroundings. They can meet this group directly, help them and get new teaching experiences. They will also comprehend some specific characteristics of children in the bank of Code River. They can learn why children have such characters and how to deal with them. Their understanding will allow them not to underestimate the marginalized children because they have
understood the reality of the children. Their experiences will also help them to be a real English teacher with their competent, compassionate and conscientious characters in the future.

B. Research Participants’ Prior Perspectives on Children in Pengajaran Code

Out of these five research participants, one shared similar backgrounds in her part. It is just natural that most participants expect to meet ordinary children, in which they were ready to hear and receive instructions, ready to cooperate and so forth. The verbatim accounts demonstrated that encountering with these marginalized children made them realize the extraordinary qualities of the children.

According to D, children in Pengajaran Code were difficult to deal with. They were also stubborn and disobedient. However, they were always enthusiastic when participants came to teach them. In addition, the children were too active and full of spirit but in the negative ways. They also liked to draw tutors’ attention to their badly-behavior.

Another tutor, Th, confirmed D’s statements. In Pengajaran Code Th met some children who were very extraordinary. It means that the children were very active, full of the energy but fond of swearing bad words and difficult to handle. However, he added that the children did have a better hope in the future regarding their enthusiasm to be better.
Participant Ta had the same experience. She met some children who were impish and stubborn. According to her, the children treated their tutors uncommonly like pinching and asking to be carried on the tutors’ backs. Many of them sought to draw attention from the tutors by misbehaving.

Participant F has similar backgrounds with these marginalized children. She explained that children in her childhood environment were almost the same as the marginalized children. She also explained that children in Pengajaran Code liked to seek attention from tutors. They also just wanted to meet and chat to their friends but these chats were not related to their lesson. Another thing, she said that some children just wanted to be finished their homework. In the learning process, she added that many children were fond of disturbing their friends. When it occurred, they were easy to get angry and then they made some troubles.

The last participant, E, she stated that the children were hyperactive and badly-behaved. They were also talkative in the negative sense. Some children, according to her, did not like English subject. They were also playful, fond of running riot and disturbing others.

For these volunteers (the research participants), there were some benefits by comprehending children’s characters in the program. The benefits are as follows:

1. Knowing who children were would eventually allow these volunteers to serve them better.

2. Volunteers came from different Social-economic status backgrounds. Therefore most were surprised to know unpredictable children’s characters in
the reality faced. However a volunteer, who came from similar backgrounds, were not surprised.

3. Knowing better these marginalized children allowed volunteers to develop compassionate attitudes, an emphatic stance which made them approach the children more humanly.

The discussion of those there substantive points is elaborated in the findings and discussion of this study.

C. Findings

In the transformative learning theory, Mezirow (1991) coins the term of Critical Self-Reflection on Assumptions (CSRA). In this study, the way findings, is presented, follows Budiraharjo’s CSRA model (2013). The CSRA helps the participants to re-question or problematize their own beliefs (prior assumptions). They examine whether their prior assumptions were correct or not and changed them whenever necessary. In this case, CSRA helped the research participants to problematize their prior assumptions whether there were transformations after joining Pengajaran Code as tutors. Some of CSRA results of the research participants after joining the program are as follows:

1. Redefining View of Marginalized Children

Before joining Pengajaran Code, participant D had an assumption that children in the bank of Code River were difficult to deal with because they were stubborn and disobedient.
“Kan anak-anak di Code kan istilahnya agak susah diatur gitu kan ya.... Istilahnya mereka itu lebih aktif, lebih berenergi dari pada [anak] yang biasanya kita temui lah ya” (D)

(Well, children in Code could be said difficult to manage.... They were too active and too energetic compared to common [children] we met) (D)

Firstly, D thought that teaching in the program would be very difficult for her. It was proved when D sometime felt overwhelmed dealing with these children. As the result, she felt she did not have any courage to teach the children alone when other tutors did not come.

“Waktu di Code itu kan [saya] sempet cerita-cerita [masalah-masalah] sama sesepuhnya sana gitu ya.... Mereka itu seperti itu karena perhatian kurang dari keluarganya, karena orang tuanya kurang memberi perhatian, sibuk bekerja, kurang mementingkan pendidikan” (D)

(When I was in Code [I] had an opportunity to shared [problems] with an influential elderly there.... They were like that because of less attention from their family, because their parent gave less attention, was busy to work, considered education less important.) (D)

However, she changed her prior assumption after viewing the children holistically. After she did a critical reflection and shared problems in Pengajaran Code with an influential elderly in the settlement, she realized three important points with regard to the children misbehavior. Firstly, the children was stubborn and disobedient because they did not get sufficient attention from their parent, since their parents were busy to work and did not pay attention more on their education. The second one, after knowing the situation she also realized that the children needed attention from tutors because they did not get it from their parents. The last important point, she realized that the children were not only stubborn and disobedient, but they also had enthusiasm of learning.

“Jadi (saya) lebih berefleksi bahwa ternyata masih banyak anak-anak yang membutuhkan perhatian terutama dalam hal pendidikan.
Meskipun mereka kelihatannya suka ngeluh (dan) bandel gitu, tapi mereka itu mau belajar. Mereka tiap kali kita datang selalu antusias. Antusias untuk menyambut kita para guru-guru” (D)

(So [I] am more reflective that actually there were many children that needed attention especially in term of education. Even though they seemed like stubborn [and] disobedient, but they were eager to learn. They were always enthusiastic every time we came, enthusiastic to welcome us as teachers) (D)

A proof showed, according to her, that the children were always enthusiastic every time tutors came to teach them. It was as an indicator that the children actually had enthusiasm of learning.

Another tutor, Th, also reported that he had a fundamental change in viewing the marginalized children. According to Th, teaching children in the bank of Code River was like teaching the worst characters of children.

“Maaf saya harus bilang (anak) di sana yang terburuk, karena di sekolah-sekolah lain mungkin tidak akan seperti ini... Mereka jauh lebih aktif, jauh lebih bersemangat, lebih saru dan lebih susah diatur.” (Th)

(I’m sorry to say that the children were as the worst, because in other schools you would not meet such those characters... They were more active, full of spirit, fond of swearing and more difficult to manage) (Th)

As D’s statement, teaching these children was not easy according to Th. Formerly he thought that the children were inevitably naughty, however, the dynamics of teaching the children allowed him to rethink what he believed before. The conscious thought to rethink his assumption enabled him to view some reasons why the children were mischievous. The process of rethinking his assumption is the example of CSRA.

“Ternyata disana anak-anaknya luar biasa.... anak luar biasa disini adalah anak-anak yang membutuhkan perhatian lebih sehingga mereka bertingkah untuk mencari perhatian kami. Selain itu dari cara mereka berbicara untuk tatacara mereka berbicara dengan orang lain mereka masih perlu banyak banget belajar sopan santun dan bertingkah dan terlebih karena orang tua
mereka mungkin tidak sempat untuk mengajari itu. selain itu terekspos terlalu banyak oleh dunia luar seperti omongan kasar, gambar porno dan merekapun dari sisi pelajaran saya bisa bilang kebanyakan dari mereka tertinggal dari anak-anak yang biasa karena orang tua dirumah kurang memperhatikan pendidikan anak-anak.” (Th)

(In fact, the children were extraordinary.... being extraordinary here means that children needed more attention so they misbehaved to get attention from us. Besides, their manner of speaking to another still did need to learn manners and behaving, and moreover their parent did not have a chance to teach them. Besides, they were too exposed bad environments such as swear words and porn pictures and they also in term of lesson, I can say most of them were left behind compared to common children, because their parent in their house paid less attention to the children’s education) (Th)

Th was more open-minded about the children. He finally did comprehend that the children were indecorous, because they wanted to draw attention from their tutors as the result of not getting attention from their parents. The statement was in accordance to what participant D said. Th also added that there were some reasons why they were impish. He found that their impishness was not only a matter of nature. He attributed the bad effects when the children could not get good attention from their parent. According to him, their parent failed to teach their children in terms of well-behavior and speaking manner. The situation became worse because the children lived in a hard environment in which they were accustomed to swearing bad words even watching porn. In this severe situation, the parents also failed to prepare their children. Their parents failed to give the children to strong values of life to minimize the bad effects. The critical perspective could be explained well by Th because he did do a critical-reflection on the situation.

The critical reflection also allowed Th to be able to view the other side of the children. Th was able to view the positive side of the children, not only seeing
the bad thing of them. His verbatim account showed us how strong he had changed his belief on redefining the meaning of children in the bank of Code River.

“Saya belajar diantara apa yang bongkahan-bongkahan ataupun diatas tumpukan keputusasaan itu selalu ada harapan. ketika kita datang kesana mungkin kita biasa saja tapi bagi anak-anak itu adalah sebuah harapan yang sangat nyata didepan mereka yang bisa mereka dapatkan. dengan adanya kita, kami bisa membawa mereka naik ke level yang selanjutnya yang [sebelumnya] mereka tidak mau belajar jadi mereka mau belajar, yang mana mereka tidak mau bersikap baik mereka bisa jadi jauh lebih bersikap baik. Dari situ mereka akan ya mungkin untuk nilai tidak akan terlalu banyak berubah tapi untuk semangat mereka jiwa mereka untuk tetap belajar itu jauh lebih penting. Disana keputusasaan itu akan memudar dengan sendirinya ketika anak-anak punya semangat untuk belajar lebih, untuk memperbaiki kehidupan mereka untuk lebih baik daripada orang tua mereka.” (Th)

(I learned among, what is it, chunks or on stacks of hopelessness, there was always a real hope in front of them which they could get. With our existence, we were able to bring them up to the next level in which [previously] they were not eager to learn then they wanted to learn, in which they were not eager to behave, then they wanted to behave, they were more able to behave. From this point they would believe, maybe for the grade would not drastically change but for their enthusiasm and their spirit of learning were more and more important. There, the hopelessness would fade by itself when children had enthusiasm to learn more, to reformulate their life to be better than their parent.) (Th)

He deeply admitted that he had learned values of life from the children. He redefined the marginalized children onto a different way then. Th also learned a lot about the hopeless situation in their environment. However, he added that there was a glimpse hope from the hopelessness. The program was like a common tutorial for the children. However, tutors brought children up to the next level where previously they did not want to learn, they became eager to learn; formerly they did not want to behave, they started thinking that behavior was important for them. For the grade, it would not have a big impact to children. However,
children’s spirit of learning and behaving was more important in this case. This reflected that the children did have a hope. By joining the program he had shifted his prior assumption. Previously he had a bad view on the children. He thought that they were as the worst example of children. They were difficult to deal with, too active and full of spirit in the negative sense, and fond of swearing. However, then he got a better perspective that the children did have a hope. It was still possible to teach them to be better and to reform their manner and behavior, because he had proved it.

One of tutors, Ta, also conveyed how she changed her prior assumption of redefining naughty children in the bank of Code River. Formerly, Ta thought that the children were very mischievous and her focus was only on the misbehaviour.

“Mereka itu adalah orang yang sangat nakal dan terlebih lagi ditambah dengan sugesti saya bahwa anak pinggiran (sungai) itu pasti nakal” (Ta)

(They are very naughty and, moreover, with my suggestion that children in the [river] bank must be naughty.) (Ta)

With her motivation for learning in Pengajaran Code, she tried to be more open-minded. Even though the children were very impish, Ta tried to deal with the children well. Then she reached a belief that these children had many characters and they were unique.

“Saya ingin belajar jadi apapun itu saya harus menghadapi karena gimanapun juga karakter orang itu kan beda-beda tergantung gimana cara kita menghadapinya, sehingga kita bisa membagikan ilmu yang kita punya secara baik dan benar.” (Ta)

(I was eager to learn, so whatever was that I had to face it because, howsoever, people’s characters were different depending on how we deal with it, therefore we could share our knowledge well and correctly) (Ta)
Ta realized that she was wrong by just judging the impishness. She then believed that it depended on how she approached them, whatever the characters were. After doing a critical reflection, she was inclined to view on herself rather than blame the naughtiness.

The last participant, who reported a perspective transformation in redefining mischievous children in the bank of Code River, was F. Before joining *Pengajaran Code*, F did not like children even for staring them. F was the research participant, who has similar childhood backgrounds with the marginalized children. The situation apparently led F not to like children in the program, because she firstly thought that the children had to be naughty as her friends in her childhood.


(So formerly [I] was actually rather awkward if [I] stared children’s eyes like that, because in another side I actually did not like children... If [children in Code were] naughty? Definitely, definitely very naughty) (F)

F then said that many children in *Pengajaran Code* were very naughty and mischievous. They liked to disturb their friends and the disturbed child would cry. Dealing with the children was as an unpleasant moment for F. However, surprisingly she transformed her perspective on how to view the marginalized children.

“Mereka juga nakal, nakal ya maklum lah anak-anak. Mungkin nakal karena mereka juga bosan (dengan pemebelajaran), berati kan aku harus ganti cara mengajarku.” (F)
“They were also naughty, children were naughty it’s understandable. Maybe they were naughty because of boring (with the learning process), it means I must change the way I teach them” (F)

As a tutor in Pengajaran Code, she had to teach children well. The dynamics of teaching these children led her to love them more. She started to think that their naughtiness is a usual thing. Previously she always thought that the children were mischievous; she always viewed the problem on the children. However, after joining the program she changed her perspective on how to define the children. When she had to teach impish children, she would view problems from herself rather than blame the children. She better chose to think how to approach the naughty children well rather than to judge directly that the children were rebellious.

2. Comprehending Contextual Teacher and Student Relationships

Teaching in Pengajaran Code was as the first experience for participant Th. Hence, in the beginning of the program he taught only based on his previous poor knowledge of teaching. He taught and treated children in the program with some ways, for instance, he tried to give more attention to all children and approached them softly, dealt with them patiently, admonished softly and followed what they wanted. The above treatments were as the result of his prior assumption that all of children, whatever their characters were, should be treated and taught softly. This approach, according to him, would motivate them to learn more. Hence, previously he approached all of them in the same way, namely “soft approaching”.

“Di awal saya datang saya mencoba dengan cara halus misalnya datang [ke mereka] satu-satu, mendatangi anak yang membut ulah dan
[saya] berbicara secara halus bilang “kalau [kamu] ngomong jangan seperti itu ya” (Th)

(In the beginning I came, I tried to use a soft approach, for instance, I came [to them] one by one, coming to children who troubled and [I] spoke softly and said “If you’re saying, don’t do it like that, ok.”) (Th)

After some months, Th reported to have a fundamental change on viewing student and teacher relationships. He then viewed that there is no best approach to address these children. In other words, they could not approach all of them in the same way as the one and only as the best approach. Previously, participant Th thought that maintaining teacher and student relationships was done through a soft approach but he eventually learned that such approach did not work in the program. Thus, he and other tutors needed special treatments to the marginalized children.

“Tapi lama-lama ketika saya pelajari setelah 6 bulan lebih saya mengajar disana, saya mulai sadar mereka butuh treatment khusus. Jadi, saya mulai tegas kepada mereka.... Saya cuma menegur mereka agar mereka tidak terbiasa untuk dimanja, biar mereka tetap mandiri secara seorang anak. walaupun saya tau mereka butuh perhatian tapi kalau saya dan teman-teman seperti itu terus, anak-anak akan lebih banyak berulah karena mereka merasa diberi kesempatan untuk berulah” (Th)

(However, gradually I learned after more than 6 months I taught there, I started to realize they needed a special treatment. So, I started to be firm to them.... I just admonished them so that they were not accustomed to being spoiled, so that they were constantly autonomous as a child. Even though I comprehended that they needed attention but if I and other tutors did like that continuously, the children would more and more misbehave because they felt given a chance to misbehave.) (Th)

After comprehending the condition, Th changed his prior belief (assumption) on his approach. He thought that he needed to adopt a different approach to it, for instance, he started to be more firm in dealing with the children. He did comprehend that the marginalized children were impish because they
wanted to draw attention. It was because they did not get attention from their
parent, so they arrested it from the tutors by misbehaving. By being more firm,
participant Th hoped that the children were not accustomed to being spoiled, and
it ended up to be autonomous. If he and other tutors always gave them attention
whenever they misbehaved, the children would always misbehave again and again
to get attention from the tutors. It was also because they felt that they were given a
chance to misbehave.

“Ketika saya di Pengajaran Code saya sadar bahwa murid-murid harus
dipahami [atau didekati] satu persatu agar mereka bisa mendapatkan apa
yang mereka butuhkan.” (Th)

(When I was in Pengajaran Code I realized that children had to be
comprehended [or approached] one by one so that they got what they
needed) [Th]

The idea was that Th got a new perspective that teaching children could
not always be addressed softly. Sometime he needed to be more firm to warn
some troublesome children. In other words, a teacher should approach their
students contextually. A teacher should comprehend and appreciate the
uniqueness of each student because the students certainly had various
characteristics. One approach might work on a student, but it did not mean that it
would work on the others.

3. Reformulating Professional Destination

As ELESP students, research participants were prepared to be an English
teacher. However one of the research participants, F, admitted that formerly she
did not want to be a teacher, even she did not like a child. She also fully
comprehend that her position was a student of Teachers Training and Education Faculty, but still she refused to be an English teacher in the future.

“Aku tu sebenarnya nggak niat jadi guru ya. Walaupun ambilnya pendidikan tapi aku tetep aja nggak niat.” (F)

(I actually was not compassionate to be a teacher. Even though I am in Education Department but I was still not compassionate.) (F)

She held a strong belief that teaching was not a profession worth pursuing. She just wanted to acquire English skill. Moreover, this program allowed her to nurture her compassion to help others.

As a tutor of Pengajaran Code whether participant F liked children or not, she had to teach the children well. She also had to find some effective techniques to teach them so that the children were interested in the learning process. Surprisingly, she did it. She could find how to teach the children without making them afraid and easy to get angry. She was one of the favorite tutors in the program then. The dynamics also forced her to do all those things, but it ended up as enjoyable activities. From the dynamics she gradually became more affectionate on the children, whereas in the beginning of the program she did not like them.


(I actually did not like children. In actual facts, [I] learned how to teach effectively, how the children were interested. If they were interested, it enabled them to understand the lesson. And the fact, [I] could get a way to get attention from the children without making them afraid and getting angry, and from the thing I became their favorite.) (F)
Her prior assumption also changed upon joining *Pengajaran Code* where previously she did not want to be a teacher, and then she thought that being a teacher was not easy and challenging. The dynamics also allowed F to view the children more pleasantly. Moreover, when she was teaching the children she was pleasant to be appreciated. The appreciation enhanced her confidence to be more comfortable as a teacher. By teaching the children, she added that many of them would ask her. She thought that she was more beneficial for the children since she liked to help others.

“In fact, after I saw there were many children. For instance, if they asked me, I was pleasant, appreciated. Then seeing the children were serious; and some did not understand, if they didn’t they would ask me.” (F)

From her experience, she started to think being a teacher. She also reformulated her position as an ELESP student. As an ELESP student she realized that at least in *PPL* (*Program Pengalaman Lapangan*) or teaching practice subject she would teach real students in the classroom. In addition, it was complete if someday she would be an English teacher.

“In fact, now I think whether being a teacher is fun instead. Maybe I may, whenever try to be a teacher. So, firstly I am not compassionate to be a teacher then now I am thinking to be a teacher or not. Moreover, I am in ELESP, it’s well-matched, well-matched being a teacher whenever I want!” (F)
4. Renewing Teaching Techniques

In the beginning of *Pengajaran Code*, the research participants were still in the third and fifth semesters. In these semesters, they still lacked of teaching practices and they also still had a limited knowledge of teaching.

One of the participants was D. Upon joining the program, she got a new perspective on how to teach children in the bank of Code River. Previously, she thought that teaching the children was just to teach and follow them, she did not think about some aids that may help her in the teaching process. However, after joining the program, she needed something more creative so that the children were able to be interested in the learning process.

“Saya dapat ya itu... kreativitas dalam mengajar, misalnya menggunakan alat peraga biar murid-murid itu tertarik dengan pelajaran yang akan saya berikan” (D)  
(That’s what I got... creativity in teaching, for instance using visual aids so that students were interested in the lesson that will be given) (D)

The process of teaching the children allowed D to be more creative. She thought that it was difficult to attract the children, because the children were very playful. Then she thought that she needed something different. She decided to use visual aids in the learning process. An eye-catching visual aid would help her more to attract the children. Her experience shifted her view that the children needed something, for instance a visual aid, to draw children’s attention and help their comprehension towards given materials.

Another participant, Th had the same prior assumption as participant D. Formerly he thought that teaching just needed to follow children’s materials. Even though, he just wanted to focus more on the children but it was the proof that he
just followed the children’s materials. He also admitted that in the beginning of the program he did not have sufficient teaching knowledge.

“When I taught, I did not already know the techniques yet... When I taught in Code, we never specially prepared the materials, our orientation was more on the students so sometime I was not ready” (Th)

However, he renewed his view upon teaching in Pengajaran Code. He found an effective technique to teach the children. According to him, children was easier to understand the materials if tutors used authentic materials from their environment. He gave an illustration, when he was teaching the children about a rock in English. He would take a rock near the place where they were studying. He would explain and show it to the children that the thing was a rock in English.

“A good teaching technique for example when [I] used authentic things to teach the children to learn English, I can get it there because when in Code I could get many things for example the English of batu (rock) is rock, I could pick up a rock around the place, leaves around the place, river that there was beside them. It was certainly easier” (Th)

From his experience of teaching the children, he fully realized that he needed to relate English materials to their environment. He had been able to shift his view that teaching the children did not just always follow their materials in which it was always related to textbook learning. He needed to think how to teach...
the children effectively through their environment. This technique would make the children understand the English materials easily.

The last participant, E reported that she also got a better view after joining *Pengajaran Code*. In the beginning of the program, she taught the children using a theoretical material such as grammar. She admitted giving such material, because previously she did not know that primary school ages were not ready to learn abstract concepts.

“Dulu kan [saya] belum tau kalau anak-anak segitu, anak-anak SD itu, belum bisa belajar grammar.” (E)

(Previously, [I] did not already known yet that such children, primary school children, were not able yet to learn grammar) (E)

The dynamics of teaching in the program gave her new knowledge that children in the primary school ages were not ready yet to learn theoretical concepts. As a tutor in the program, she might not think that she was the most knowledgeable and taught them as if she taught people who had a good English proficiency. They were not ready yet to comprehend such things.


(If we teach, don’t be as if the most knowledgeable. If we have that awareness, we are the most knowledgeable the smartest, later on it will influence our way of teaching then. [We] were not able to adjust to their cognitive capability.) (E)

Then she changed the way she taught the children. She tried to adjust more to suit the level of children’s cognitive development; so, she lowered the difficulties. Then she thought that the children were more suitable to enrich simple vocabularies and practice simple sentences related to their environment without
learning the theoretical concepts. This technique was more comfortably suitable to the children capabilities.


(They liked Sponge Bob cartoon, then I used something in the cartoon to teach vocabularies to them. If [we’re learning] color, [I will] try to ask “What is the color of Sponge Bob?” “kuning [yellow]” “kuning [yellow] in English?”)

She also had a better knowledge of enriching children’s vocabularies. She used an interesting technique to teach the children. She explained that she used their fondness, such as using a Sponge Bob cartoon. By using such thing, they became more relaxed, motivated, confident and less anxious in the learning process. These supportive feelings were important to attract their attention to learn English.

D. Discussions

As a candidate of an English teacher, Pengajaran Code helped every research participant on how they viewed teaching professionalism. The findings showed that there were some meaningful perspective shifts among these research participants upon joining the program as tutors. The perspective shifts were as follows:

1. Redefining View of Marginalized Children

In teaching students, a teacher would meet many characters. How a teacher views her students would influence how she would teach the students. According
Byrne (2006) in his book entitled *The Secret*. He coins, the term of “the law of attraction”. According to him, the universe is governed by a natural "law" called the law of attraction. The theory say to work by attracting into a person's life the experiences, situations, events, and people that "match the frequency" of the person's thoughts and feelings. For example, if someone thinks angry thoughts and feels angry, it is claimed that the person will attract back events and circumstances that cause the person to feel more anger.

In this case, when the tutors had a negative thought to children in *Pengajaran Code*, the tutors attracted the atmosphere of negative thinking in their mind. They would tend to view the students more negatively rather than positively. They would influence their mind to think that the children were naughty and would always misbehave; then they were too lazy to approach the mischievous children. On the other hand, when the tutors had a positive perspective on the children, it would help her to see their potential rather than the negative side. They were inclined to approach them and find effective teaching techniques to the troublesome children rather than avoid them.

The verbatim accounts of the interviews showed that participants D, Th, Ta and F got fundamental perspective transformations in this domain. Formerly, they thought that children in the bank of Code River were always naughty and they lived in hopelessness. However, after joining the program D and Th viewed more on what happened behind children’s attitudes. They also viewed that the children still had a hope, because they were apparently enthusiastic in transforming themselves. In addition, Ta and F tended to view problems on the
way they approached the impish children, they would look into themselves rather than blame the naughtiness.

The similar backgrounds of participant F to the marginalized children also explained how she did not like the children, because firstly she thought that the children were definitely mischievous like her friends in her childhood. However the program changed her perspective on how to view the children. Meanwhile the other participants, who had different backgrounds, did not state “hating” them but they were surprised with the extraordinary qualities of the children. In fact, both backgrounds still made the research participants transform their perspectives on defining the marginalized children.

Previously, D and Th thought that children’s naughtiness were as their nature, they would always misbehave. Their mind tended to think that the children would be difficult to manage. The process of changing their assumptions was begun when they viewed the children holistically. Gradually, the dynamics of teaching and spending their time together with the children allowed them to question why the children were indecorous. They became more open-minded that there were some reasons behind the bad behaviour. Their teaching experiences, reflections and sharing problems with an influential elderly in Code settlement led them to change their prior assumptions that the children were not only troublesome, but also there were some reasons behind the attitude problems. From this understanding, they were more appreciative of all the children. As the result, they did not look down the naughty children. Furthermore, they then really
believed that the children had a hope in the future after seeing their enthusiasm and transformation.

Ta and F had the same prior assumption with D and Th that children in *Pengajaran Code* were always rebellious. However, after teaching in the program and doing a critical reflection, they shifted the negative perspective. Formerly, they always thought the problem was on the children, but then they thought that it was not in the children. The problem was in them on how they viewed the children negatively. It demonstrated that Ta and F viewed the problem from themselves. According to them, it would be better to view on how they approached the children, whatever the characters were. Therefore, when they had to teach naughty children, they tended to seek an effective approach rather than view on the negative side of the children and blame their naughtiness.

In this case, these four research participants had the same view shift in which previously they always viewed on the badness of the children. However, after the shifting process they viewed more on the positive side of the children. The new belief helped them in viewing the children’s potential well. Another benefit, they did not avoid some naughty children; they tried to seek an effective approach to deal with them to be better instead. As the result, Th conveyed that he and other tutors were successful to make the children be better in behaving, manner and knowledge.

2. **Comprehending Contextual Teacher and Student Relationships**

In dealing with students, a teacher must ensure that she teaches her students effectively. There will be some teaching techniques and approaches used
by the teacher. However, the teacher may not generalize one approach to all of the students. The teacher must appreciate the unique characters of each student. Hereby, “There is no one set of generalised learning laws with each law applying to all domains” (Di Vesta 1987, p. 208).

In dealing with children in the bank of Code River, research participant Th said that he learned and changed his view after joining the program as a tutor. Formerly he held a strong belief that a teacher had to approach all of the students softly. In other words, He generalized approaching the children softly; when the children misbehaved, he admonished softly and when they wanted something he would follow it. After some months in joining the program as a tutor, he changed his perspective. According to Th, the children should be approached according to their character. A teacher should address the students contextually. Some students might be effective when they were approached softly, but some of them might not. The soft approach sometime made them misbehave instead, because they would feel to be given a chance to misbehave without any reprimand.

3. Reformulating Professional Destination

As an ELESP student means that he/she was trained to be an English teacher. However from five research participants who were interviewed, there was one participant, F, said that she did not want to be a teacher before joining *Pengajaran Code*. As an ELESP student she also realized that she was in the Faculty of Teachers Training and Education, but still she was not compassionate to be an English teacher.
Her prior assumption explicitly said that she did not want to pursue a teacher as her professional destination. She studied in the ELESP just to acquire the English skill and nurture her compassion to help others. However after joining the program as a tutor, she shifted her prior perspective. When she was teaching in the program, she surprisingly enjoyed the dynamics. Her confidence as a tutor improved when she found herself as the children favorite. Furthermore, she felt very happy when some children were appreciative and tried to ask her. She thought that she became more beneficial to the children. The supportive feeling led her to love the children more. The feeling also allowed her to change her prior thought on the professional destination. She then admitted that she started to think being a teacher. She then also realized that she was an ELESP student, in PPL subject she would teach real students and it would be complete if someday she would be a teacher.

4. Renewing Teaching Techniques

The lack of teaching knowledge made the research participants have limited understanding on teaching techniques. Moreover, Pengajaran Code was as their first experience of teaching children. The verbatim accounts demonstrated that D, Th and E changed their view on this area.

Previously all of these research participants thought that teaching children just needed to follow their materials in the textbooks. However, they changed their view after dealing with children in Pengajaran Code. They reached to a conclusion that teaching the children would be better to use a visual aid. It is intended to help the children to understand the given material more easily. In
addition, a teacher according to Th should also use authentic materials which were near to children’s environment, for instance, using *a rock* near the place where they learned. One *Social Constructivist* notion is that of authentic, where the student takes part in activities which are directly relevant to the application of learning and which take place within a culture similar to the applied setting (Brown, Collins & Duguid, 1989). When a teacher used the authentic material, it would make the children understand the materials more easily. The use of authentic materials also gave a big impact of the children’s memory. The children would more permanently remember what they learned. Every time children saw *batu* (Rock), they would say “Rock”, because there were many rocks in their environment (or in the applied setting).

Another participant, E, explained that a tutor should understand the students’ level of cognitive developments. She could not force the children to learn materials which were not in their capability. Krashen (1982) posits 5 hypotheses of the second language acquisition. Some of them were namely the natural order, input and affective filter hypotheses.

According to the natural order hypothesis, grammatical structures proceeded with a predictable order. In other words, when the children were not ready to learn grammar concepts, it meant that they did not reach yet a stage which they were ready to learn it. Coercing them to learn it would impede their acquisition of the language instead.

The input hypothesis also said that “an acquirer can move from a stage I (where I is the acquirer’s level of competence) to a stage I + 1 (where I + i is the
stage immediately following I along some natural orders) by understanding language containing I + i” (Krashen & Terrell 1983, p.32). As new English learners, the children had to learn orderly such as learning vocabularies first. They could not jump directly to learn grammar concepts.

Another hypothesis from Krashen (1982) is the affective filter hypothesis. The hypothesis said that the children would block their progress of acquiring English when they were in anxiety, yet they would progress well if they were in confident and motivated moods. The motivated and supportive learning situation would help the children to boost English skills more easily and pleasantly. E further added that a teacher could also use what interest to students in the learning process, the example of, using a Sponge Bob cartoon. According to Di Vesta (1987) the learning environment should also be designed to support and challenge the learner's thinking. E said that children were fond of watching the cartoon. They would learn more easily if a tutor used what they liked, such as the Sponge Bob cartoon. Hence, in Pengajaran Code she sometime taught them using the Sponge Bob cartoon or other thing they liked.
CHAPTER V
CONCLUSIONS AND RECOMMENDATIONS

In this chapter, the researcher presents the conclusions and recommendations of the research. The first part is the conclusions of the study, it is to answer “to what extent the involvement of five ELESP Students upon Pengajaran Code as tutors leading to some perspective transformations”. The second part, the researcher is going to present the recommendations for the ELESP, ELESP students and future researchers.

A. Conclusions

From this study, theoretical discussions as well as empirical studies to elaborate transformative learning theory had allowed the researcher to portrait and project as well as narrate the transformations of those research participants. Transformative learning happens when learners change their meaning schemes (specific beliefs, attitudes, and emotional reactions), by engaging in a critical reflection on their experiences (Mezirow, 1991, p. 167). One of discussions in the transformative learning theory is Critical Self Reflection on Assumptions (CSRA) (Budiraharjo, 2013). This model allowed the researcher to seek out some perspective shifts among the research participants. By using the CSRA model, the empirical gathering data also showed that all of the participants had undergone some perspective changes on different domains such as redefining and addressing the marginalized children. The verbatim account also demonstrated that one of
participants had shifted her perspectives significantly in the term of pursuing professional destination as a teacher. The conclusions of this study are as follows:

Firstly, the research participants had undergone substantive changes in their perspectives with regard to children growing up in an impoverished environment. They changed their views on two areas. Their prior perspectives were inclined to view that children in the program was known as naughty children, they focused on the naughtiness. However after joining the program, their focus was not on the children naughtiness anymore, they tried to find some reasons why the children were mischievous. Therefore, they were more appreciated to the children because they comprehended that the bad attitudes were not only children’s mistakes. Another noteworthy thing, they had a new perspective that children characters were not the main problem in teaching, but the substantive thing was in the way they approached the children. Thus, they viewed a problem more on themselves rather than blamed the impishness.

Secondly, research participants were inevitably forced to acquire new schemes or perspectives in order to address these impoverished children appropriately and in a humane manner. In teaching the children, the research participants got new knowledge that the children should be approached according to their characters. Every research participant had to appreciate the uniqueness of each character on the children. Hereby, the participants had to address the children contextually. They way they approached kind and rude children would be definitely different. Another substantive point, in teaching the marginalized children the research participants also used some authentic material. The
participants were more creative to use something near the children’s life, environment and fondness as the learning material. It was intended to make the children more easily understand and remember the learning processes on applying in their real life.

Finally, one of the participants underwent a significant perspective change on pursing professional destination as a teacher. The process of changing the scheme happened when she was starting to enjoy the dynamics of teaching in the program as a tutor. Meanwhile, before joining the program she did not want to be a teacher even she did not like to deal with children.

B. Recommendations

The first recommendation is aimed to the ELESP. This research is a reminder for the ELESP that this study program has vision and missions to train its students to be competent, compassionate, and conscientious English teachers. The ELESP currently also did not have an extracurricular program to support in enhancing these values. The researcher invites the ELESP to hold a volunteer tutoring program, because it had proven to give better impacts to the students in nurturing these values. Besides, when the ELESP coordinates such program seriously, there will be more students who will be interested in the program.

The second recommendation is aimed at all of ELESP students. As a candidate of an English teacher, students must comprehend how to teach the future students well and humanely. Indeed, a teacher must understand deeply the students’ characters. When a teacher must deal with some naughty students, she is
better to appreciate her students. She is better to influence her mind positively to ensure that she will not avoid the troublesome children to be better. She is better to attempt to find effective techniques on approaching them rather than blaming the impish students. She must also understand that in teaching the student she must address them contextually. She may differently approach some characters in order to make sure that each character gets what they need. She must also be creative on choosing some teaching techniques to her students. She is better to teach her students using material around their life, environment and fondness so that it will be more authentic and understandable for them. The last they, as ELESP students, must realized that they are trained to be competent, compassionate, and conscientious English teachers. A volunteer tutoring program like Pengajaran Code conclusively nurtures their teaching experiences and helps impoverished children.

The last recommendation is addressed to future researchers. The researcher realizes that there are some limitations in the research. Theoretically, the research only discusses the perspective transformations among these five research participants in which it was portrayed, projected and narrated by the transformative leaning theory of Critical Self Reflection on Assumptions (CSRA) model. The researcher believes that some other theoretical frameworks will make the result more varied. Hence, the researcher hopes those future researchers are able to use same or other frameworks to capture transformations among tutors in such program. Empirically, the result of the research is also still limited only on five research participants’ transformations. The researcher believes that the result
will be richer when he conducts the research on other tutors. Therefore, the researcher hopes that the future researchers are able to further elaborate other impacts on tutors of such program.
REFERENCES


APPENDICES
Appendix 1:

Sample of Informed-Consent Forms
Informed-Consent Form of Research Participant Ta

INFORMED-CONSENT FORM

You are invited to participate in this phenomenological study, which will seek out perspective transformations among ELESP (English Language Education Study Program) students upon joining Pengajaran Code as tutors. You are chosen to be one of the research participants in this study, because you are an ELESP student as well as a tutor in the program.

The data gathering is conducted using an interview. The interview is conducted during 20 until 30 minutes in each research participant. The researcher will process the data into a verbatim transcript. After the data gathering, the researcher will ask your help to read and re-check the result of the interview. It is intended to maintain validity of the data, which the researcher will have processed. You are asked to change some words which are not in accordance with what you would have said before.

The confidentiality will be protected and guaranteed. The researcher will not distribute the result of the data to others, except for the sponsor and examiners of the researcher. Your name will be hidden by using your or other initials. You have a right to ask some related matters to this study before deciding to participate.

Your advantage from this study is by improving your self-reflection and you are able to learn the other participants’ perspective transformations after the study is finished. Your participation will mean to other volunteer tutoring program researches which seek out tutors’ transformations. You also have a chance to give recommendations to the ELESP related such program.

You voluntarily make the decision to participate in this study. Your autograph declares that you decide to participate. It also explains that you have chances to ask and discuss this study to the researcher.

Research participant

[Signature]

Your initial (Optional): TA

Date: 06/03/2015

Researcher

Irfanda Adie Prabowo
Appendix 2:

Interview Guideline

**Interview Guideline**

1. Tolong ceritakan background pendidikan kamu mulai dari SD hingga kuliah?
2. Apa alasan kamu bergabung sebagai tutor Pengajaran Code?
3. Apa yang kamu harapkan ketika mengikuti kegiatan Pengajaran Code?
4. Apakah ada perubahan pola pikir sebelum dan setelah mengikuti pelajaran Code?
   a. Adakah manfaat yang kamu dapat sebagai mahasiswa PBI, setelah mengikuti kegiatan Pengajaran Code?
   b. Ada pengaruh ke skill mengajarmu sebagai calon guru bahasa Inggris setelah mengikuti Pengajaran code?
   c. Ada pengaruh ke pengetahuan mengajarmu sebagai calon bahasa Inggris setelah mengikuti Pengajaran code?
   d. Ada pengaruh ke sikapmu sebagai calon guru bahasa Inggris setelah mengikuti Pengajaran Code?
   e. Apa saja pelajaran yang kamu dapat dari kegiatan Pengajaran Code? Sebagai contoh? Apa alasannya?
5. Apa pasang surut / hambatan ketika mengikuti kegiatan pengajaran code?
6. Apa pandanganmu tentang kegiatan pengajaran berbasis *volunteer*?
7. Apa pesanmu untuk program studi PBI, setelah mengikuti dan merasakan sendiri kegiatan Pengajaran Code?
Appendix 3:
Sample of Verbatim Transcripts

Verbatim Transcript of Research Participant Th

F : Oke selamat sore Th

Th : Selamat sore

F : Ya, ini sehubungan dengan skripsi saya berkaitan dengan pengajaran code. Saya disini berniat mau mewawancarai Th. Nah, kemarin ikut dipengajaran code kan ya?

T : Ya

F : Tolong pertama-tama sebelum itu ceritakan dulu dong background pendidikan kamu mulai dari SD hingga sekarang ini.


F : Oh oke, ngomong-ngomong masalah di code apasih alasan pertamamu ikut dicode ini. Ada nggak pengalaman –pengalaman khusus terkait di code ini ?

Th : Oke, alasan pertama saya sangat simpel karena saya tidak ada kerjaan. Ketika tidak ada kerjaan saya bingung mau ngapa, kemudian ada tawaran untuk mengajar di code. Waktu itu hanya dibatasi beberapa orang ketika saya
mendapatkan kesempatan itu. Saya datang dengan ekspektasi anak-anak yang saya ajar adalah anak-anak biasa tapi ternyata disana anak-anaknya luar biasa. mereka jauh lebih aktif, jauh lebih bersemangat, lebih suku dan lebih susah diatur. Dari keinginan saya sebenarnya saya ingin menjadi orang yang berguna, dari dulu saya ingin jadi orang yang berguna. Salah satu halnya adalah mengajar di kali code.

F : Oh jadi begitu ya, anak luar biasa itu anak yang luar biasa seperti apa sih menurutmu?

Th : Oke anak luar biasa disini adalah anak-anak yang membutuhkan perhatian lebih sehingga mereka bertaingkah untuk mencari perhatian kami. Selain itu dari cara mereka berbicara untuk tatacara mereka berbicara dengan orang lain mereka sangat apa ya, masih perlu banyak belajar sopan santun dan bertingkah dan terlebih karena orang tua mereka mungkin tidak sempat untuk mengajari itu. Selain itu terekspos terlalu banyak oleh dunia luar seperti omongan kasar, gambar porno, kata-kata kasar seperti itu; dan merekapun dari sisi pelajaran saya bisa bilang kebanyakan dari mereka tertinggal dari anak-anak yang biasa karena orang tua dirumah kurang memperhatikan pendidikan anak-anak.

F : Oh ok seperti tu, nah tadi kan bilang luar biasa kan ya anak-anaknya seperti itu. Nah untuk mengatasi anak yang luar biasa ini kamu ada nggak cara-cara khusus?


F : Apakah treatment itu berhasil untuk mereka?

Th: Sejauh ini lumayan berhasil, sedikit, karena memang anak-anak yang luar biasa ini sedikit lebih sulit diatur. Tapi ketika memang saya bisa membawa kalau satu dua orang atau tiga orang saya masih bisa sekali mengajar, tapi ketika saya staf mengajar maksudnya cuma dua orang untuk menghadapi 20 orang saya rasa itu sangat sulit.

F : Oh begitu yah, oke sekarang kita ke masalah kampus mengajar code dan mahasiswa PBI, kira-kira adakah manfaat yang kamu dapatkan sebagai mahasiswa PBI ketika mengikuti kegiatan ini?
Th : Jelas ada, dari segala hal yang berbau PBI. Pertama saya bisa mempraktekkan cara mengajar bahasa Inggris yang tepat yang saya dapatkan baik dari AMT, Psikologi pembelajaran, Psikologi remaja dan lain-lain seperti itu. Saya bisa mempraktekkan itu disana dan saya bisa tau secara langsung murid-murid seperti apa yang akan saya hadapi dimulai dari yang terburuk. Maaf saya harus bilang disana yang terburuk karena disekolah-sekolah lain mungkin tidak akan seperti ini, dari situ saya sudah menyiapkan diri ketika nantinya jika harus menjadi guru ada kemungkinan buruk seperti ini yang akan saya hadapi jadi mental saya sudah kuat. Selain itu disana, saya juga belajar untuk lebih memahami murid-murid. Jadi, selama ini saya melihat guru-guru tu hanya melihat murid secara keseluruhan, tapi ketika saya di code saya sadar bahwa murid-murid harus dipahami satu persatu agar mereka bisa mendapatkan apa yang mereka butuhkan. Selain itu saya juga lebih berani untuk berbicara di depan umum karena otomatis di depan anak-anak pun tidak segampang itu saya harus belajar juga untuk memanage emosi saya agar saya tidak trogol dan lain-lain, seperti itu.

F : Terus kemudian kalau didalam pengajaran kita harus mempunyai skill mengajar kan ya, apakah ketika kamu mengikuti kegiatan ini ada nggak pengaruh skill pengajaran itu sebagai calon guru bahasa inggris.

Th : Seperti yang saya bilang tadi kalau untuk secara teknik-teknik mungkin sedikit kurang karena waktu saya mengajar saya belum tau teknik-tekniknya. Ketika saat ini semester 6 saya sudah lebih tahu, ternyata dulu waktu mengajar itu saya belum menerapkannya itu yang penting saya mengajar. Tetapi untuk hal-hal sederhana cara mengajar yang baik misalnya ketika menggunakan hal-hal nyata untuk mengajar anak-anak untuk belajar bahasa Inggris saya bisa mendapatkan disitu karena ketika di code saya bisa mendapatkan banyak hal misalnya bahasa Inggrisnya batu adalah rock. Saya bisa mengambil itu di sekitar itu. Daun disekitar itu, sungai yang ada disekeliatnya itu jauh lebih mudah dan itu bisa diterapkan tidak hanya di code tapi di sekeliling umumnya, seperti itu.

F: Jadi lebih kehal yang lebih nyata dan dekat dengan mereka?

Th : He’em bukan hal teknis seperti set induction atau set closure, itu belum hehe.

F: kemudian kalau untuk pengetahuan mengajar, apakah ada pengaruh ke kamu sebagai calon guru bahasa inggris ketika kamu selesai mengajar di code atau setelah kamu mengikuti kegiatan ini?

Th : Kalau secara jujur mungkin kurang karena anak-anak code sangat, ketertarikan bahasa Inggris kurang. Selain itu di SD mereka tidak ada bahasa Inggris sehingga saya sendiri yang mencari-cari materi. Untuk pengetahuan dari SMP mungkin sedikit ada karena saya tau kalau dipelajari di SMP itu ini ini. Berarti besok saya siap kalau saya mengajar anak-anak SMP seperti ini. Mungkin di SD saya bilang tidak ada pun saya bisa mengambil hal bahwa di SD harusnya kita mengajari dengan cara atau materi seperti ini, bukan hal-hal yang terlalu abstrak tapi hal-hal yang dekat dengan anak-anak.
F: Itu tadi kita sudah ngomong tentang skill dan pengetahuan, tadi mungkin juga sudah disinggung ya, tapi saya ingin lebih tau lagi tentang adanya pengaruh ke sikapmu sebagai calon guru bahasa inggris ketika selesai mengajar?


F: Ok. pertanyaan selanjutnya, kemudian Apa pelajaran yang kamu dapatkan selanjutnya, boleh kamu sebutkan tadi, boleh kamu sebutkan contohnya dan mengapa kamu berpikir seperti itu? ada lagi?

Th : Ada lagi, saya belajar diantara apa yah bongkahan-bongkahan mungkin sampah ataupun diatas keputusasaan itu selalu ada harapan. ketika kita datang kesana mungkin kita biasa tapi bagi anak-anak itu adalah sebuah harapan yang sangat nyata di depan mereka yang bisa mereka dapatkan. dengan adanya kita, kami bisa membawa mereka naik ke level yang selanjutnya yang mereka tidak mau belajar jadi mereka mau belajar, yang mana mereka tidak mau bersikap baik mereka bisa jadi jauh lebih bersikap baik. Dari itu mereka akan ya mungkin untuk nilai tidak akan terlalu banyak berubah tapi untuk semangat mereka siapa mereka untuk tetap belajar itu jauh lebih penting, disana keputusan asaat itu akan memudar dengan sendirinya ketika anak-anak punya semangat untuk belajar lebih, untuk memperbaiki kehidupan mereka, untuk lebih baik daripada orang tua mereka seperti itu. Bagi saya untuk kehidupan saya mungkin diantara kegagalan kegagalan itu mungkin masih ada banyak harapan yang bisa saya dapatkan dan bisa saya manfaatkan untuk jadi membuat saya lebih baik lagi.

F: Kemudian kalau disana apakah selalu mulus-mulus atau bagaimana?

Th : Bisa saya bilang tidak pernah mulus.. haha masih ada banyak hal yang tiba-tiba terjadi tidak sesuai dengan harapan, misalnya ketika saya sedang mengajar tiba-tiba ada anak memanggil-manggil saya datang kesana, nah yang saya ajari sebelumnya tiba-tiba menangis karena saya tinggal ada hal seperti itu. kemudian ada kontoh lain misalnya saya mengajari anak ini, grup lainnya mereka butuh diajari tapi memanggil-manggil saya lama tidak datang dan mereka membuat kericuhan seperti itu jadi saya benar-benar harus membagi konsentrasi saya untuk banyak sekali hal supaya tetap tenang seperti itu hambatanya. Selain itu ketika mengajar di Code, kami tidak pernah menyiapkan materi secara khusus kami orientasiya lebih kearah murid jadi tekadang saya tidak siap tapi lama-kelamaan saya mulai siap bahwa ternyata saya juga harus bisa matematika, harus bisa

**F:** kemudian, kalau menurut kamu, kegiatan seperti ini itu bagaimana? menurut pandangan kamu, pengajaran berbasis sosial seperti ini?

**Th:** Hal ini sangat bagus, terutama untuk mahasiswa dan mahasiswa Sadhar (Sanata Dharma) yang mempunyai visi misi cerdas dan humanis. Disinilah tempat untuk menunjukkan bahwa kita manusia yang cerdas dan humanis. Kita punya banyak hal yang membuktikan kalau kita cerdas, tapi dimana untuk membuktikan kita humanis? mungkin adalah salah satunya disini, kita bisa membuktikan bahwa kita peduli dengan banyak orang bukan cuma dengan diri kita sendiri, kita tahu bagaimana mentreatment orang, menghadapi orang supaya mereka tidak merasa direndahkan atau mereka merasa lebih bawah dari kita. Kita belajar untuk membangkitkan orang jadi lebih baik. Disini inilah yang paling saya pelajari.

**F:** kemudian kalau di PBI, ini kan belum ada kan ya. Nah, kalau untuk saran PBI apa setelah kamu mengajar disini?

**Th:** Dulu sempat ada, wacana seperti ini dari process (HMPS PBI) untuk mengajar dikali code tapi ternyata belum ada perwujudkannya bahkan sampai process diganti. Mungkin hal ini bisa tangani oleh mahasiswa atau dosen supaya benar-benar bisa menggerakan orang entah itu mengajar di Code ataupun tempat lain. Yang penting mereka harus benar-benar terlibat langsung ke masyarakat bukan hanya lewat KKN tapi juga mengajar. Jadi saya mendorong kepada Prodi untuk membuat mungkin program kereja nyata dari prodi untuk menarik beberapa mahasiswa yang benar-benar tertarik untuk mengikuti program ini. Selain itu, ketika prodi yang mengatur maka akan lebih jelas arahnya kemana begitu juga dengan materi dan apa yang akan diajarkan seperti itu.

**F:** Ok, sepertinya sudah cukup untuk interviewnya. Terimakasih untuk kesempatan dan waktunya, nanti setelah selesai (Pengolahan data) saya akan kembalikan kekamu lagi (sebagai verifikasi). Terimakasih.

**Th:** Ok.
Appendix 4:
Sample of Brackets and Horizontalizations

Bracket and Horizontalization of
Research Participant Th

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Alasan pertama saya (mengikuti pengajaran code) sangat simpel karena saya tidak ada kerjaan. Ketika tidak ada kerjaan saya bingung mau ngapa, kemudian ada tawaran untuk mengajar di code. Waktu itu hanya dibatasi beberapa orang ketika saya mendapatkan kesempatan itu saya datang dengan ekspektasi anak-anak yang saya ajar adalah anak-anak biasa tapi ternyata disana anak-anaknya luar biasa. Mereka jauh lebih aktif, jauh lebih bersemangat, lebih saru dan lebih susah diatur. Dari keinginan saya sebenarnya saya ingin menjadi orang yang berguna, dari dulu saya ingin jadi orang yang berguna. Salah satu halnya adalah mengajar di kali code.</td>
</tr>
<tr>
<td>2</td>
<td>Anak luar biasa disini adalah anak-anak yang membutuhkan perhatian lebih sehingga mereka bertingkah untuk mencari perhatian kami. Selain itu dari cara mereka berbicara dengan orang lain mereka masih sangat perlu banyak belajar sopan santun dan bertingkah dan terlebih karena orang tua mereka mungkin tidak sempat untuk mengajari itu. Selain itu terekpos terlalu banyak oleh dunia luar seperti omongan kasar, gambar porno seperti itu. Kebanyakan mereka dari sisi pelajaran bisa saya bilang tertinggal dari anak-anak yang biasa karena orang tua dirumah kurang memperhatikan pendidikan anak-anak.</td>
</tr>
</tbody>
</table>
| 3   | Diawal saya datang saya mencoba dengan cara halus misalnya datang satu-satu, mendatangi anak yang membut ulah atau berbicara secara halus bilang “kalau ngomong jangan seperti itu ya”, tapi lama-lama ketika saya pelajari itu setelah 6 bulan lebih saya mengajar disana saya mulai sadar mereka butuh treatment khusus. Jadi saya mulai tegas kepada mereka, ketika mereka ada yang bilang tidak sopan atau apa, saya akan bilang “hayo, ngomong apa? Jangan gitu lagi” dan langsung lebih tegas atau kalau mereka berbuat ulah saya tidak langsung datang ke mereka untuk memberi perhatian, saya cuma menegur mereka agar mereka tidak terbiasa untuk dimanja, biar mereka tetap mandiri secara sebagai seorang anak. Walaupun saya tau mereka butuh perhatian tapi kalau saya dan teman-teman seperti
itu terus anak-anak akan lebih banyak berulah karena mereka merasa diberi kesempatan untuk berulah. Sejauh ini sedikit luan berhasil (apa yang saya lakukan) karena memang anak-anak yang luar biasa ini sedikit lebih sulit diaturn. Tapi ketika memang saya bisa membawa (mengajar) satu, dua orang atau tiga orang saya masih bisa sekali mengajar, tapi ketika staf mengajar cuma dua orang untuk menghadapi 20 orang, saya rasa itu sangat sulit. Jelas ada (manfaatnya) dari segala hal yang berbau PBI. Pertama saya bisa mempraktekkan cara mengajar bahasa inggris yang tepat yang saya dapatkan baik dari AMT, psikologi pembelajaran, psikologi remaja dan lain-lain seperti itu. Saya bisa mempraktekkan itu disana dan saya bisa tau secara langsung murid-murid seperti apa yang akan saya hadapi dimulai dari yang terburuk. Maaf saya harus bilang disana yang terburuk karena disekolah-sekolah lain mungkin tidak akan seperti ini, dari situ saya sudah menyiapkan diri ketika nantinya jika harus menjadi guru ada kemungkinan buruk seperti ini yang akan saya hadapi jadi mental saya sudah kuat. selain itu disana, saya juga belajar untuk lebih memahami murid-murid. Jadi, selama ini saya melihat guru-guru tu hanya melihat murid secara keseluruhan, tapi ketika saya di Code saya sadar bahwa murid-murid harus dipahami satu persatu agar mereka bisa mendapatkan apa yang mereka butuhkan. Selain itu saya juga lebih berani untuk berbicara didepan umum karena otomatis didepan anak-anak pun tidak segampang itu saya harus belajar juga untuk memanage emosi saya agar saya tidak grogi dan lain-lain. Secara teknik-teknik (dalam hal skill mengajar) mungkin sedikit kurang karena waktu saya mengajar saya belum tau teknik-tekniknya. Ketika saat ini semester 6 saya sudah lebih tau, ternyata dulu waktu mengajar saya belum menerapkan (teknik-teknik) itu, yang penting saya mengajar. Tetapi untuk hal-hal sederhana cara mengajar yang baik, misalnya ketika menggunakan hal-hal nyata untuk mengajar anak-anak untuk belajar bahasa Inggris. Saya bisa mendapatkan disitu karena ketika di code saya bisa mendapatkan banyak hal misalnya bahasa Inggrisnya batu adalah rock. Saya bisa menggambil batu disekitar situ, daun disekitar situ, sungai yang ada diselubhanya. Hal itu jauh lebih mudah dan bisa diterapkan tidak hanya dicode tetapi disekolah umumnya.

Bukan hal teknis seperti set induction atau set closure, hal itu belum. Kalau secara jujur (mendapat manfaat secara pengetahuan) mungkin kurang karena anak-anak code ketertarikan pada bahasa inggris kurang. Selain itu di SD mereka tidak ada bahasa Inggris, sehingga saya sendiri yang mencari materi. Untuk pengetahuan dari SMP mungkin sedikit ada karena saya tau kalau dipelajari di SMP itu (materi) seperti ini, berarti besok saya siap
kalau saya mengajar anak-anak SMP. Mungkin di SD saya bilang tidak ada
pun saya bisa mengambil hal, bahwa di SD harusnya kita mengajari dengan
cara atau materi seperti ini, bukan hal-hal yang terlalu abstrak tapi hal-hal
yang dekat dengan anak-anak.

Sangat jelas (ada perubahan sikap saya), jadi ketika kami di kali code yang
diturut pertama kali jadi seorang guru bukan kemampuannya mengajar tapi
bagaimana cara bersikap untuk mengajari anak-anak untuk lebih baik. Ya
disana saya harus belajar. Pertama, yang paling jelas menurut jangan
sampai (berkata kotor), walaupun dulu saya suka berkata kotor tapi
ketika di code saya benar-benar menahan itu baik ketika memberi instruksi
ataupun memberi penegasan ataupun memarahi siswa. Saya harus menahan
diri untuk itu. Kemudian saya juga harus menjaga sikap baik dari cara saya
mengajarkan, jangan terlalu dekat dengan murid atau cara mentreatment
sesorang disitu saya benar-benar belajar bahwa tidak boleh terlalu
berlebihan.

Saya belajar diantara bongkahan-bongkahan sampah atau pun diatas
tumpukan keputusan itu selalu ada harapan. ketika kita datang kesana
mungkin kita biasa saja tapi bagi anak-anak itu adalah sebuah harapan yang
sangat nyata didepan mereka yang bisa mereka dapatkan. Dengan adanya
kita, kami bisa membawa mereka naik ke level yang selanjutnya yang
menerima tidak mau belajar jadi mereka mau belajar. Yang mana mereka tidak
mau bersikap baik, mereka bisa jadi jauh lebih bersikap baik. Dari situ
mungkin untuk nilai tidak akan terlalu banyak berubah, tapi untuk semangat
menerima jiwa mereka untuk tetap belajar itu jauh lebih penting. Disana
keputusan itu akan memudar dengan sendirinya, ketika anak-anak punya
semangat untuk belajar lebih untuk memperbaiki kehidupan mereka, untuk
lebih baik daripada orang tua mereka. Bagi saya, untuk kehidupan saya
mungkin diantara kegagalan-kegagalan itu masih ada banyak harapan yang
bisa saya daptakan dan bisa saya manfaatkan untuk membuat saya lebih
baik lagi.

(di pengajaran code) Bisa saya bilang tidak pernah mulus. Masih ada
banyak hal yang tiba-tiba terjadi tidak sesuai dengan harapan, misalnya
ketika saya sedang mengajar tiba-tiba ada anak memanggil-manggil saya
untuk datang kesana, kemudian yang saya ajar sebelumnya tiba-tiba
menangis karena saya tinggal. Ada hal seperti itu. Kemudian ada contoh
lain misalnya saya mengajar anak ini, grup lainnya mereka butuh diajari
tapi memanggil-manggil saya lama tidak datang dan mereka membuat
kericuhan. Jadi saya benar-benar harus membagi konsentrasi saya untuk
banyak sekali hal supaya tetap tenang, seperti itu hambatanya. Selain itu
ketika mengajar di Code, kami tidak pernah menyiapkan materi secara
khusus kami orientasiya lebih kearah murid jadi tekadang saya tidak siap

tapi lama-kelamaan saya mulai siap. Ternyata saya juga harus bisa
matematika, harus bisa bahasa Jawa, PKN dan lain-lain, bahkan agama.

Hal (Pengajaran Code) ini sangat bagus, terutama untuk mahasiswa dan
mahasiswa Sadhar (Sanata Dharma) yang mempunyai visi misi cerdas dan
humanis. Disinilah tempat untuk menunjukkan bahwa kita manusia yang
cerdas dan humanis. Kita punya banyak hal yang membuktikan kalau kita
cerdas, tapi dimana untuk membuktikan kita humanis? mungkin adalah
salah satunya disini. Kita bisa membuktikan bahwa kita peduli dengan
banyak orang bukan cuma dengan diri kita sendiri, kita tahu bagaimana
mentreatment orang, menghadapi orang supaya mereka tidak merasa
direndahkan atau mereka merasa lebih bawah dari kita. Kita belajar untuk
membangkitkan orang jadi lebih baik. Inilah yang paling saya pelajari.

Dulu sempat ada wacana seperti ini (mengadakan pengajaran kemasyarakat)
dari process (HMPS PBI) untuk mengajar dikali code tapi ternyata belum
ada perwujudkannya, bahkan sampai process diganti. Mungkin hal ini bisa
tangani oleh mahasiswa atau dosen, supaya benar-benar bisa menggerakan
orang entah itu mengajar di Code atau tempat lain. Yang penting mereka
harus benar-benar terlibat langsung ke masyarakat, bukan hanya lewat KKN
tapi juga mengajar. Jadi saya mendorong kepada Prodi untuk membuat
program kerja nyata dari prodi untuk menarik beberapa mahasiswa yang
benar-benar tertarik untuk mengikuti program ini. Selain itu ketika prodi
yang mengatur, maka akan lebih jelas arahnya kemana begitu juga dengan
materi dan apa yang akan diajarkan.
Appendix 5:
Structural and Textural Descriptions

Structural and Textural Descriptions

A. Structural Descriptions
(What were perspective transformations undergone by research participants upon joining Pengajaran Code as tutors?)

Some research participants underwent some perspective transformations in different areas. The transformations were as follows:

1. Research Participant D
   a. Redefining view of marginalized children
   b. Renewing teaching techniques.

2. Research Participant Th
   a. Redefining view of marginalized children
   b. Comprehending contextual teacher and student relationships
   c. Renewing teaching techniques

3. Research Participant Ta
   a. Redefining marginalized children

4. Research Participant F
   a. Redefining view of marginalized children
   b. Reformulating professional destination

5. Research Participant E
   a. Renewing teaching techniques

B. Textural Descriptions
(How were the perspective transformation undergone by research participants upon joining Pengajaran Code as tutors?)

1. Research Participant D
   a. Redefining view of marginalized children
      1) Firstly, she thought that children in Pengajaran Code were disobedient and difficult to manage, too active compared to other she ever met.
      2) She shared the problems with Mr. Wignya as the chairperson of Paku Bangsa, she thought that the children got less attention from their parent and they did not pay attention on their children’s education.
3) She were more reflective that actually many children had enthusiasm of learning, they were not only naughty.

b. Renewing teaching technique
1) Formerly, she taught by following children’s materials.
2) She thought that teaching should be creative. She used some visual aids in the learning activity to draw students’ attention. It also worked to some children, who were difficult to pay attention on her.

2. Research Participant Th
a. Redefining view of marginalized children
1) Th thought that children in the bank of Code River were like as the worst example of children characters. They were too active, spirited, fond of swearing bad words and difficult to manage.
2) Then he thought that the children were extraordinary. It meant that the children needed more attention. Indeed they often misbehaved and swore bad words. The children were accustomed to doing the bad manners because their parent did not teach them how to behave well. Moreover, their bad environment worsened their characters. They were influenced by bad words and even porn. Children’s education was also as the same, they were left behind. Their parent tended to consider that their children education were not too important.
3) After conducting a self-critical reflection, Th learned that the children surely had a hope among their bad situations. Th felt the program would enable the children to grow to be better gradually if they were guided well.

b. Comprehending contextual teacher and student relationships
1) In the beginning of the program, Th approached all of the children softly. However, Th then realized that the children had to be addressed contextually, according to their each character. The children indeed needed attention from tutors, but it did not mean when they misbehaved the tutors let them do. The tutors should admonished them in order to make the children understood that misbehaving was not good.
2) Th got a new perspective that the children should be addressed contextually according to their character, not all the children could be treated softly. The contextual approach was to make sure that the children would got what they needed according their character.

c. Renewing teaching technique
1) Formerly, Th did not have sufficient teaching knowledge. He thought that he only needed to follow children’s material from their school.
2) Th then transformed his perspective that teaching should be authentic to the children’s environment rather than some abstract concepts from a textbook.

3. Research Participant Ta
   a. Redefining view of marginalized children
      1) Ta had a prior assumption that children in the bank of Code River were naughty and they would be difficult to teach. When she came to teach in *Pengajaran Code*, she felt that the children were as her thought.
      2) With her determination to teach in the program, she then changed her perspective. She thought that children indeed had many characters. The problem was not in their character, but it was about how she taught the children. Rebellious children would change to be better if she taught them with appropriate approach and teaching techniques.

4. Research Participant F
   a. Redefining view of marginalized children
      1) Formerly, F did not like dealing with children. In her opinion, most children were impish.
      2) She changed her perspective then. Indeed, children were naughty but it depended on how she taught them. They were naughty because they were bored with the learning activity then they misbehaved.
   b. Reformulating professional destination
      1) Before joining the program did not want to be a teacher, even though she was an ELESP student.
      2) She also did not like dealing with children.
      3) When she joined the program, her perspective gradually transformed. As a *Pengajaran Code* tutor, she had to teach the children whether she liked or not. The dynamic of teaching the children allowed her to love children. F felt happy, when she became a favorite tutor for the children.
      4) F then started to think being a teacher. Moreover, she was in the ELESP, where she was trained to be an English teacher.

5. Research Participant E
   a. Renewing teaching technique
      1) In the beginning of *Pengajaran Code*, she thought children using some abstract concepts such as grammars. She taught grammars because she did not know that children in primary school ages were not ready yet to learn such concepts.
2) Then she comprehended it, she renewed the given material. She adjusted the level of difficulty to the children competence.

3) She thought that a teacher should not be as if she is the most knowledgeable and showed off her English skill to the children. It could make the material would be too difficult for the children.

4) Then she used some interesting, easy and understandable materials for the children. They love a sponge bob cartoon and she could use it as the learning material. It was to make the learning situation more interesting and relaxed so that the material could be understood easily.
Appendix 6:

Sample of Reflections
PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI

Reflection of Research Participant F


2. Ketika di Code, kamu seperti apa?


3. Setelah di Code, kamu seperti apa? Apa pelajaran yang kamu dapat?

Setelah mengajar di Code, saya menjadi lebih tekun dengan anak-anak. Mengajar merupakan hal yang tidak mudah, tetapi memang perlu. Mungkin mungkin mudah bagi bapas memahami, tetapi yang bisa satu aku peluk dan mengajar di Code.