EXPLORING INTERTEXTUALITY PRACTICES OF AN INDONESIAN

UNDERGRADUATE STUDENT

A Thesis

Presented to the Department of English Language Education as Partial

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Submitted By:

CHINTYA ARLITA

18322095

DEPARTMENT OF ENGLISH LANGUAGE EDUCATION

FACULTY OF PSYCHOLOGY AND SOCIOCULTURAL SCIENCES

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APPROVAL SHEET

EXPLORING INTERTEXTUALITY PRACTICES OF AN INDONESIAN

UNDERGRADUATE STUDENT

By:

Chintya Arlita

18322095

Approved on 8th January 2022

By

Supervisor:

Willy Prasetya, S.Pd., M.A.

NIP. 173220502

RATIFICATION SHEET

EXPLORING INTERTEXTUALITY PRACTICES OF AN INDONESIAN

UNDERGRADUATE STUDENT

By:

Chintya Arlita

18322095

Defended before the Board of Examiners on 20th of January 2022 and Declared

Acceptable.

Board of Examiners

Chairperson   : Willy Prasetya, S.Pd., M.A.   _____

First Examiner   : Dr. Ista Maharsi, S.S., M.Hum.   _____

Second Examiner   : Anandayu Suri Ardini, S.S., M.A.   _____

Yogyakarta, 20th of January 2022

Department of English Language Education

Faculty of Psychology and Socio-Cultural Sciences

Universitas Islam Indonesia

Head of Department,

Irma Windy Astuti, S.S., M.Hum.

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STATEMENT OF WORK'S ORIGINALITY

This is to certify that to the best this thesis, with the exception of what is specified in the references and citations, is my own work and does not contain the work of others. This thesis has not been submitted for any degree or other purposes.

I certify that the intellectual content of this thesis is the product of my work and that all the assistance received in preparing this thesis and sources have been acknowledged.

Yogyakarta, January 2022

MOTTO

"Walk the talk." – Arthit

"I'd rather trust and regret than doubt and regret." - Kirito

"Then try and do it. Don't just give up at the first hurdle you come across." – Agate

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Yogyakarta, 8th January 2022

Chintya Arlita

18322095

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EXPLORING INTERTEXTUALITY PRACTICES OF AN INDONESIAN UNDERGRADUATE STUDENT

ABSTRACT

In Indonesia, there are studies that focus on the intertextuality of newspapers and novels, but little is known about the impacts of intertextuality on students. The purpose of this study is to investigate intertextuality practices of an Indonesian undergraduate student. Narrative study is used in this study to explore an Indonesian undergraduate student's intertextuality practices. Data were collected from semi-structured interviews for three times, the first interview was conducted through offline while the second and third were conducted through online. In addition, the data analysis was conducted with thematic analysis, which was being used to identify themes. The findings showed that it is possible for someone to practice intertextuality because he/she has developed his/her reading habit beforehand and he/she tries to find and understand the connection of texts with its aspects, other texts, discourses, and real-life settings. Furthermore, this study gives an empirical contribution of how an undergraduate student practices his/her intertextuality for academic and non-academic purposes because this study explored intertextuality practices of an Indonesian undergraduate student that he had done up until now.

Keywords: Intertextuality Practices, Narrative Inquiry, Meaning-Making

CHAPTER I

INTRODUCTION

1.1 Background of the Study

In these past decades, many studies have defined intertextuality differently from each other. Generally, intertextuality means a concept that is connected to literary studies. Despite variations of intertextuality, some studies define intertextuality as texts containing multifaceted explanations, definitions, references, signs, and others (Kristeva 1986; Wyatt-Smith & Kimber 2005). Intertextuality entails text that has meanings, concepts, and contents. As a result, intertextual references are perceived as consisting of contexts, and each of them is intertwined instead of being perceived as separated from each other. The development of intertextuality has changed from time to time. Bakhtin's theory influenced it in 1919 that is everyday dialogism and the monologic as well as the dialogic, which later became the poles of literature. According to Bakhtin's theory, people tend to exchange dialogue with humans and all aspects of this world (Alfaro, 1996). Meaning emerges from dialogue and living a life means engaging in dialogue. People may make meanings from texts differently because the process they have been through is based on the standards of communities that shape people differently from each other and affect them by the time they have a dialogue with texts. Meaning-making happens when people try to learn a subject, and meaning is derived from human thought, action, or minimal sense to make sense of a particular subject. However, meaning can be made from two texts instead of single text

(Lemke, 1992). In essence, meaning cannot be constructed from a single text only, but it should be more than one text. Meaning is made by the time the reader exchanges with text, the text itself does not contain any meaning if there is no exchange (Rosenblatt, 2004). People can have an exchange with texts by relaying their prior knowledge and experience which can be perceived as meaning-making process. Therefore, the process of meaning-making is not simple, but it is a complex process that all people need to go through.

Intertextuality is widely used in different fields, for example, in translation (Sakellariou, 2015), literature (Albay & Serbes, 2017), and education (Lemke, 1992). However, for research purposes, it covered the perspectives of education. Intertextuality has also been used as a pedagogical approach to produce academic opportunities, Chandrasoma and Ananda (2017) found that intertextuality has several benefits such as the students' critical thinking can be improved, the students' capability in making critical stance is strengthened, and the students' ability in developing critical expression is enhanced. Additionally, they have found that intertextuality can help teachers to know the students' critical thinking process as well as can help them in selecting suitable materials. In addition, they found that their participants' critical thinking is valued as developmental because they can hone their critical thinking further by having an appropriate pedagogical approach. In this research, participants' prior knowledge and questioning techniques are proven to facilitate the participants in their second language, English. The study also found that the students' "ideological orientations, affective dimensions, and sociocultural imperatives" (Chandrasoma & Ananda, 2017, p. 20) enable them to

create grounded premises through intertextuality. This finding proves the role of intertextuality can produce academic benefits for students and teachers.

Meanwhile, in Indonesia, there are studies that focus on the intertextuality of newspapers and novels, but little is known about the impacts of intertextuality on students. Pulungan, Subroto, Tarjana, and Sumarlam (2010) investigated intertextuality in Indonesian newspaper opinion articles of education. Furthermore, Djafar (2018) investigated students' various interpretations of a text in the Jakarta Post newspaper. Moreover, several studies investigated intertextuality in Indonesian novels (Abdullah, 1991; Oktaviany, Priyadi, & Seli, 2014; Mitasari, 2020). In the field of education, intertextuality can be utilized in classrooms especially when the students need to read a variety of texts, make an essay, or reflect on their learning process. To fill this gap, this research explores an Indonesian undergraduate student's intertextuality practices because there are benefits for students who practice their intertextuality. Therefore, it is important to expand the current literature on intertextuality practices.

1.2 Formulation of the Problems

The present study attempts to explore the intertextuality practices of an Indonesian undergraduate student. In particular, one research question that guides this study is:

1. How does an Indonesian undergraduate student practices his intertextuality?

1.3 Objectives of the Study

The objective of this study is to explore how an Indonesian undergraduate student does his intertextuality practices.

1.4 Significances of the Study

The present study is expected to shed some light on the intertextuality practices in Indonesian undergraduate students, especially for students learning management to do intertextuality practices. For future researchers because this study expands the current literature on intertextuality practices.

CHAPTER II

LITERATURE REVIEW

2.1 Intertextuality

The idea of intertextuality means connected to each text and needs to be understood of its relation to other texts. It is stated by Bazerman (2004), intertextuality describes the connection between one text to another, or even to the related texts. Therefore, every text carries its meaning and needs to be understood by the readers. The reasons may be varied, but in the academic field, it is because a teacher wants to understand his/her students through their writing by examining the way students process knowledge to compose their writing assignment, how they make arguments based on the knowledge that they have, and what strategies that are necessary for students to be diligent and critical after what they have read. The previous examples can be perceived as the reason why students need to be critical during analysis on the intertextuality of texts.

In fact, students can sharpen their analysis of intertextuality through education. The process they have gone through can be included as an analysis of intertextuality because they do not merely read the text. However, they can arrive at a particular meaning after processing the text itself and examining each text relation. Bloome and Egan-Robertson's literature (1993) studied about students' reading and writing activities. They viewed intertextuality as a social construction, and the findings showed that the teachers along with the students perhaps using intertextuality because of positioning themselves as students and readers, initiating

social groups, determining and conceding past events for its center of information, and forming, keeping, as well as challenging the notion of cultural principle that is continuously happening within colleagues' moments and teacher-class. Intertextuality practices in the academic field are defined as what the students do by doing dialogue with texts (Ivanic, 2004). However, in the eyes of students with limited reading habit, intertextuality practices may be seen as problematic as if it is not measurable because they do not have many experiences and knowledge of citations when they make papers (Mansourizadeh & Ahmad, 2011). On the other hand, advanced students already know what steps that they should take when they do intertextuality practices. Hence, students need to understand the meaning and realize the relation of related texts by getting used to reading activities. Once students get used to intertextuality practices, their quality of writing will be improved. It is possible because intertextuality practices hold a crucial role in their attempt to understand the process behind knowledge is constructed and is used to connect with other academic contexts (Bartholomae, 1986). In higher education, intertextuality practices can be a challenging activity for students, even for advanced students, because the intertextuality practices are beyond documentary skills (Abasi & Graves, 2008). It is a common practice for students including undergraduate students to do intertextuality practices. For instance, when they have an academic writing assignment, they must read many texts before starting to compose a piece of writing.

In the context of the current study, intertextuality practices are defined as the practice of how a student interacts not with one text only but with various texts

entailed of other related aspects such as the student's prior knowledge, some texts in other courses, explanation from a lecturer, and other sources of information that is accessible to the student. Moreover, students can utilize intertextuality to produce educational benefits because it is connected to each text. It is necessary to understand every text because they are connected (Bazerman, 2004). Despite the advantage of intertextuality, students need to be aware and critical in doing intertextuality practices. Otherwise, they will face difficulties in doing so. It is applied to both advanced students and novice students because, based on the previous literature stated before (Abasi & Graves, 2008; Mansourizadeh & Ahmad, 2011), both sides concede that they are still struggling with intertextuality practices. Therefore, intertextuality practices in this study can be from textbooks, articles, journals, newspapers, social media, explanation from lecturers, field experiences, discourses, and other sources of information that is accessible to the student by means of students doing their assignments. Regardless of their result, intertextuality practices which are apparent in their performance, their analysis on intertextuality can be strengthened by interacting with texts and examining their relation frequently, which enable them to get used to various texts.

2.2 Intertextuality Practices in Higher Education

Study that discusses intertextuality practices in an academic context is not much as in linguistic context. It may be due to the origin of intertextuality being from the linguistic field, which is why many studies explore intertextuality in novels, books, and poems. Thus, this study explores previous studies in higher

education both in English as Second Language (ESL) and English as Foreign Language (EFL) contexts. Thornton (2019) found that from a variety of intertextuality practices occupied at first-year undergraduate health science students in an Australian university, their prior experiences, limitations that they are facing, goals, and their future selves were the factors that affected them. Moreover, she also argued that the undergraduate students made up their decision from the available options for their writing and engagement to the texts. Although the findings have made contributions to the literature, the participants of this study are not from various backgrounds. Thus, it is not diverse enough, following Wang's (2016) study exploring ten graduate students' four assignments of approximately 2000 to 2500 words to know their intertextuality practices. This study showed that the students used indirect quotes instead of summarizing and synthesizing the material using their own words. Thus, there is an urgency for ESL Chinese students to be aware of these findings and overcome them by being reflective to improve their academic performance in selecting and utilizing external sources for their writing.

Meanwhile, in the EFL context, Chi (1995) showed that intertextuality as a strategy for the pedagogical approach was evident to be useful for 10 Taiwan university EFL students. They could make meaning and a sense from text which also brought them to dive deeply into reading. However, the research participants are still limited, and it needs more participants to be involved in the study. In another study conducted by Hu (2019), the Chinese students were asked to write English by making arguments and using the language effectively. The study then showed that they tended not to synthesize texts that they had read into their own

words. It is evident that students are still facing difficulties in making English writing, although intertextuality can be used as a strategy in teaching. The same findings were also found in Moody's study (2007). It appeared that EFL students in Qatar claimed their arguments when they plagiarized sources instead of making arguments including counter-arguments by themselves. Therefore, students must learn the importance of intertextuality and how to create sentences from their ideas.

To put it briefly, higher education students can sharpen their intertextuality analysis by doing their college assignments. Although several studies indicated some participants felt difficulty in doing so, at least there was an attempt from students to do intertextuality practices which are essential for their academic performance. Students will be immersed in many texts as their primary sources to write, speak, or do other activities related to their academic performance. Finally, this study contributes to the current literature because it is still very limited in Indonesia.

2.3 Theoretical Framework

There are two theories that are used in this study. First, Bazerman (2004) describes the connection between one text to another, or even to the related texts. Second, Ivanic (2004) has defined intertextuality practices in the academic field, intertextuality practices are referred to students by doing dialogue (e.g., identify the characteristic of various texts, identify each purpose that every text has, figure out of why the texts are made in that way, and able to take a stance amidst available options) with texts (e.g., text-types and purposes). The framework is presented below:

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┌─────────────────────────┐
│      Intertextuality    │
│     (Bazerman, 2004)    │
└─────────────────────────┘
             │
             ▼
┌─────────────────────────┐
│  Intertextuality Practices │
│      (Ivanic, 2004)     │
└─────────────────────────┘
             │
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┌─────────────────────────┐
│  Exploring Intertextuality │
│  Practices of an Indonesian │
│   Undergraduate Student  │
└─────────────────────────┘
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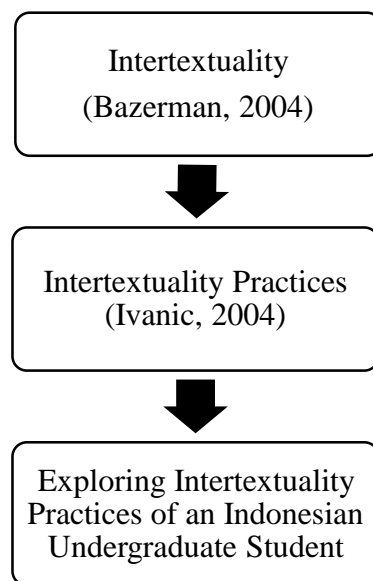
Figure 2.3 Theoretical Framework

CHAPTER III

METHODOLOGY

3.1 Research Design

The present study aims to investigate intertextuality practices of an undergraduate student from a private Islamic university in Yogyakarta by using narrative study. According to Creswell (2007), researchers use narrative study when the participant has the willingness to tell his/her stories and researchers intend to share his/her stories. In addition, narrative study is used by researchers to narrate someone's story of life in written form (Connelly & Clandinin, 2006). They propose three-dimensional space of narrative inquiry to assist researchers in identifying aspects that need to be taken into account, that is interaction, continuity, and place:

Interaction		Continuity			Place
Personal	Social	Past	Present	Future	
Look inward to internal conditions, feelings, hopes, aesthetic reactions, moral dispositions.	Look outward to existential conditions in the environment with other people feelings, and their intentions, purposes, assumptions, and points of view.	Look backward to remember experiences and stories from earlier times.	Look at current experiences, feelings, and stories relating to actions of an event.	Look forward to implied and possible experiences and plot lines.	Look at context, time, and place situated in a physical landscape or setting with topological and spatial boundaries with characters' intentions, purposes, and different

					points of view.

Table 3.1 Table of Three-Dimensional Space of Narrative Inquiry

Narrative study offers an advantage to the study because it obtains in-depth data of an individual's life making the participant does not lose his/her voice since narrative study is capable to deliver a thorough picture of participant's story. However, it also has a disadvantage of the difficulty in understanding stories in an analytical aspect. Narrative study at best offers advantages and disadvantages to the present study, even so, the study employed narrative study as the research design because intertextuality practices is one of the literatures that none knows much to this day which made narrative study became suitable to be used since its purpose can give in-depth data to the present study.

3.2 Data Preparation

Consent Form

Consent form is one of the ethical research considerations because it provides the participant with relevant information. The participant is informed of what the study is about and feel certain to participate without being forced and irrational. The researcher obtained the participant's consent by having him signed the consent form at the first interview.

3.3 Setting and Participant

In this study, there was only one participant whose pseudonym name was Raka. He is a male whose age is 21 and a final year student studying management with human resources management as his concentration at a private Islamic university in Yogyakarta. In addition, he is from Banjarmasin City, South Kalimantan, Indonesia. Banjarmasin is known as the capital of South Kalimantan and the biggest city among all cities in South Kalimantan. It is the third most populated city after Samarinda and Balikpapan, although it is not as populated as cities in Javanese island such as Surabaya, East Jakarta, and Bekasi. Raka communicated with Banjarmasin when he was in his hometown, but he used Bahasa Indonesia to communicate when he was in Yogyakarta. Raka did not only learn two languages, but he could also communicate in English. His background indeed held a huge role for all intertextuality practices that he had done because he inherited some values from the society he lived and the values shaped him to the identity that he had. Thus, it is important to take his background into account for in-depth findings.

Raka's qualification to become the participant was because of his intertextuality practices that he had done starting from he was a freshman in 2018 until this present. His biggest motivation for cultivating his reading habit is to improve himself until he could become more open-minded. Despite Raka's family not avid readers like he did, he admitted that he would find some ways to fulfill his needs by saving up his money to buy books, to borrow some books from his friends or library, or ask his parents to buy some books. In addition, he had several preferred

topics to read, for example, psychology, pop culture, and ideology. Furthermore, he still practiced his intertextuality even though the topics did not meet his preference by reading articles on the internet and having discussions with his friends. It was within Raka's interest to practice his intertextuality by having a dialogue with books, articles, and journals as opposed to other accessible sources. Raka believed that books, articles, and journals are much credible than any other sources. Raka's intertextuality practices were proven beneficial to his self-development because it was apparent through his outstanding academic performance and organizational experiences. His GPA was above 3.50 and had several academic achievements, especially in debating tournaments. He was awarded as a semi-finalist, finalist, and best speaker in national debating competitions. Additionally, he was the head of human development at one of the organizations in his faculty and he was the chairman of the organizing committee during his faculty's freshmen orientation in 2020. Hence, the researcher was interested in exploring Raka's intertextuality practices.

3.4 Research Instrument

This study used the construct of intertextuality practices by Ivanic (2004). The following questions were solely used the purpose of the findings' foundation then there were follow-up questions to make the findings more in-depth:

Construct	Conceptual Definition	Components	Interview Questions
Intertextuality practices (Ivanic, 2004)	Intertextuality practices in the academic field are defined as what the students do by doing dialogue (e.g., identify the characteristic of various texts, identify each purpose that every text has, figure out of why the texts are made in that way, and able to take a stance amidst available options) with texts (e.g., text-types and purposes).	1. Doing dialogue a) Identify the characteristic of various texts b) Identify each purpose that every text has c) Figure out of why the texts are made in that way d) Able to take a stance amidst available options	1. How do you identify characteristics of various texts?
			2. How do you identify the purpose of texts?
			3. How do you figure out texts are made in that way?
			4. How do you make a stance?
		2. Texts a) Text-types b) Purposes	5. How do you identify the differences of sources?
			6. How do you identify the connection between texts?

Table 3.3 Table of Research Questions

3.5 Data Collection

Data collection was done through semi-structured interviews via offline that lasted for 25 minutes and there were two interview sessions through phone calls because the researcher needed to ask several questions and the participant agreed to conduct them. The second interview lasted for 91 minutes and the last interview lasted for 40 minutes. In this study, narrative study was chosen because it was appropriate with the study's objectives, specifically exploring Raka's intertextuality practices. In addition, semi-structured interview was used in the present study because it was more convenient for the research to collect data more in-depth and would make the participant feel comfortable.

3.6 Data Analysis

This study transcribed, themed, and analyzed the data. The researcher had read the interview transcript for numerous times until she found several themes that are accordance with the study. The themes are Raka's beliefs throughout intertextuality practices, Raka's ways in practicing intertextuality, and Raka's better version of himself through intertextuality practices. Data analysis was conducted with thematic analysis, which was being used to identify, analyze, organize, describe, and report themes within data that has been collected (Braun & Clarke, 2006). Afterward, the researcher showed the results of this study and the interview transcript to the participant to ensure whether the data was already correct.

3.7 Trustworthiness

This study's trustworthiness relied on Lincoln and Guba's theory (1985). The trustworthiness of this study consisted of credibility, transferability, dependability, and confirmability. Credibility is defined as the truth of the study, and it is evident in the correct interpretation of data in the present study. As for transferability, it means how the study's findings can be employed in other research contexts (a) participants, (b) times, and (c) places. This study could be applied to other research contexts or even in an enormous scope. Dependability is defined as to what extent the researcher can be objective to her qualitative research so that her research is acceptable among studies. The researcher was not biased throughout the study because it is based on and supported by numerous previous studies and some theories. Last but not least, the confirmability of this study was established by applying the previous dependability to validate the evidence used by the researcher to support the results, analysis, and suggestions.

CHAPTER IV

FINDINGS AND DISCUSSION

4.1 Findings

The data analysis was conducted with thematic analysis and the researcher had read the data for numerous times until she found the themes that were presented in this chapter. From the data, Raka had cultivated his reading habit since he was an elementary school student. However, his reading preferences were only limited to comic books, novels, and internet articles. He indeed had developed his reading habit ever since he was a kid. However, he found a valuable meaning to go beyond the texts once he entered higher education, and intertextuality practices significantly changed his life. Thus, this section unravels Raka's journey to intertextuality practices and the way Raka practiced his intertextuality practices.

4.1.1 The Beginning of Raka's Intertextuality Practices

In the past, Raka merely read texts from several sources out of curiosity and for fun. He read Japanese comic books out of curiosity when he was an elementary school student. Later, novels piqued his interest because there was nothing to kill his boredom when he was in junior high school, and he continued to read until high school. However, he did not spend much time reading in grades 11 and 12 because he preferred to socialize with his friends. Raka then admitted there were no people around him interested in reading books, let alone doing intertextuality practices.

Thus, Raka merely read the texts without seeking meaning, and he finally found a valuable reason for doing intertextuality practices in higher education.

In 2018, Raka had to stay at Yogyakarta until his college was started, but he had nothing to do until the time came. Thus, he searched for activities that he could do in his spare time. He then found an Islamic student organization in his faculty and he went to the organization's place. Once he arrived at the Islamic student organization's place, he met many people from his faculty and he talked to them. One of his seniors then asked whether he loved reading books or not, Raka then answered that he often read novels, comic books, and articles on websites when he was a junior high school and a high school student. His senior then challenged him to read a book named *Bumi Manusia* written by Pramoedya Ananta Toer, and he must review the book together with his senior as soon as he had made some progress. Raka honestly felt pressure when he read *Bumi Manusia*. It was not because he felt the story was hard to understand but because his senior challenged him. One week later, he conveyed everything from reading *Bumi Manusia* to his senior. At that time, he could only retell the story instead of seeking meaningful findings from the book. Later, his senior told him that there were many valuable things that Raka could gain if he found, understood, and correlated the connections from the texts to broader aspects. The story took place in the colonial era, in which the native Indonesians belonged to the lowest part of society's hierarchy. They were under Dutch people, Indo people half Dutch and half native Indonesian, Chinese people, and Arab merchants. It also talked about the inequality that native Indonesians faced, such as access to education, health, public facilities, and many

more. These were meaningful things that completely changed Raka's perception of reading activity. By realizing and understanding the connection of *Bumi Manusia* and its meaningful aspects, he was able to understand Indonesia's social stratification in the colonial era because he correlated it to his prior knowledge of Indonesia's history and principles. He started to realize that he should not only understand texts at the surface level. Instead, he ought to notice the aspects that could lead him to practice his intertextuality to evolve his understanding further, which directly impacted his life. The discussion that he had with his senior about *Bumi Manusia* became his starting point to do intertextuality practices as mentioned below:

> "There were things that I did not notice from this book. From that discussion, I realized that there are many things that are beyond the surface; more important, more meaningful, and more valuable. Which can be gained if we can understand the text beyond. As a result, a new understanding was constructed within me that it is not enough to just read the texts at surface level. But we must understand what this text tells us about, what are the settings and time, what are the values in this text, and what is the author's goal to write this text. In the end, I utilize this understanding whenever I read texts, including now. I try to understand the text beyond by identifying the text's goal, the author's bias, and others."

> "From the discussion that I had with my senior, he explained what *Bumi Manusia* is about and he asked me what I got from this book. From those questions, it sparked me to want to know more and to find out beyond the texts, what aspects that exactly lie in the texts, and all valuable things within the texts."

After discovering the valuable reason why he should do intertextuality practices, Raka then began to practice by asking for books references to people from his university who loved reading books. He gradually began to feel unsatisfied if he just read from one source only. He then started to depend on himself more to practice his intertextuality. While practicing his intertextuality, he read texts with

different values or perspectives from his belief. Even so, Raka kept reading them until the end. The reason why he did that was because of his past experiences in childhood that made him a responsible person. In the family context, he was scolded by his parents if he did not finish his food. Meanwhile, in the school context, he got punished if he did not do his homework. From those experiences, he then had a solid determination to finish everything he had started, including intertextuality practices. This showed that Raka's values were shaped by his experiences in family and school.

Raka had changed if compared to his old self when he discussed *Bumi Manusia* with his senior from an Islamic student organization. He tended to spend more time finishing a book because he wanted to understand the book's context better. However, he did not feel pressure, unlike when he was challenged by his senior to read *Bumi Manusia*. Instead, he felt happier and more enjoyable because he was not forced to read. In addition, he reflected on what he learned from the discussion he had with his senior about *Bumi Manusia*. He admitted that if he had not come to the Islamic student organization's place, his intertextuality practices would not be as advanced as the present, he would not have many references, and he would not eagerly develop his reading habit to support his intertextuality practices. Thus, Raka's journey to intertextuality practices was not influenced by internal factors only, but also external factors. Previously, he had developed his reading habit since he was an elementary school student which was driven by his curiosity. Later, he began to practice his intertextuality in higher education because

the discussion with his senior about *Bumi Manusia* sparked him to want to know beyond the texts.

4.1.2   The Way Raka Practiced his Intertextuality

Raka continued to practice his intertextuality, starting from when he was a freshman until now. He believed that there were several ways that he could do to have better understanding of texts. For instance, he must figure out what are the texts about, what are the values within the texts, what is the author's goal to write the text, what is the text-type, what is the connection to other texts, what are the similarities and differences of texts, how these texts were made in such way, what is the connection to his life or parallel examples, and what is the connection to previous discussions. While using these strategies, he also had a dialogue with texts to the extent he tended to be skeptical. He did not easily absorb all the information from texts and he tried to validate them first before he made his decision to agree or disagree with the texts. Even though he agreed with what the texts say, he still sought other perspectives that were against the texts so he could have a better understanding. He learned these strategies because of trial and error that he had done back when he recently practiced his intertextuality.

In the past, Raka only read articles on the internet and textbooks from his university. He gradually realized the patterns among these sources, both sources' patterns would only explain concepts, types, and examples of implementations without providing further explanations of the relevancy to other contexts. Raka

admitted that he felt bored and not satisfied with the repetitive patterns from both sources. From his discovery, then he was inspired to find other references such as books because books usually discuss the author's perception of a topic. Raka is a management student with human resources management as his concentration, so it was not rare for him to get assignments that were related to human resources. There was a time where he wanted to understand human resources, especially about compensation. If he read about compensation from articles on the internet and textbooks from his university, he only got simple explanations such as compensation means rewards that are given to employees based on their performances, the types, and implementations of compensation with a brief explanation. Raka felt not satisfied if he just studied compensation in the context of corporations so he studied non-financial compensation that he never heard of before. Non-financial compensation could give more workload to the employees which made Raka think this type of compensation burdened the employees because they did not get rewards such as an extension of paid leave, bonus, or other financial rewards. It turned out that non-financial compensation could be valuable especially in non-profit organizations because the employees valued recognition and self-actualization, thus, if they got more workload, it showed that they were being entrusted to handle the workload and they were reliable based on their competencies. In other words, he learned strategies that he had been using, such as identifying the definition, text-type, the aim of text, later he realized the patterns and he was inspired to look at other contexts with the same topic to discover new things that he had not found in the previous texts. Up until now, Raka had been

using these strategies whenever he got assignments from his lecturers so that he could have a better understanding of the topic and he could accomplish his assignments as he desired.

Recently, some narratives about mental health were being glorified by mainstream media, such as "People need to rest." and "You are doing enough." Raka then became skeptical of such narratives that he had witnessed from videos he had watched, especially from social media. He noticed that influencers, his friends, and even organizations that focused on mental health were also glorifying such narratives on social media. He did not understand why the narratives became really popular, why most narratives that were being glorified had the same patterns, and why there were no media glorifying the opposite narratives. From those thoughts, he then discussed with his friends to know the narratives' whereabouts. From the discussion, he learned that the narratives belonged to the psychology field from the left-wing. There was a dominance of the liberal academicians behind the popular narratives, Raka together with his friends then tried to discuss figures that believed the opposite narratives. There was one psychologist and academic named Jordan B Peterson who piqued Raka's interest because the psychologist talked about the current literature being dominated by liberal people and the popular narratives brought regressive to society. Later, Raka read a book named 12 Rules for Life written by Jordan B Peterson to know the author's perception of the narratives. While reading this book, he sometimes practiced his intertextuality with other texts when he did not understand. He examined the texts thoroughly in terms of topic, text-type, and relevant examples. He then also tried to identify the

connection from that step by comparing the similarities and differences of texts. Finally, he learned that people should look at themselves first before they could criticize others so that people would not value a circumstance when they were in an unideal state. If there were unfinished business among people, then people's perception of seeing things or problems would be affected as well. This showed that the connection of text to the author's background could contribute to Raka's understanding of a particular subject because it affected what he/she wrote. It helped him figure out why the texts were made in such a way by recognizing the author's beliefs, values, or perception of the topic. However, his understanding could still evolve further by understanding the relation to real-life settings.

> "People should look at themselves first before they criticize others so that people would not value a circumstance when they are in an unideal state. If there were unfinished business among people, then people's perception of seeing things or problems would be affected as well. For instance, if a person is incapable of managing their finances that results in a problem and the person is not aware that they should learn how to manage their finances first. Then what they will do is to criticize the employment system, the economic system that burdens people like them. Before people can criticize others, they should be aware of their financial management, if they are still having a problem in managing finances then they should stop criticizing. However, if people have managed their finances without problem, then they can criticize the employment system, government reshuffle, and others."

From the above passage, it was revealed that Raka's intertextuality practices were linked to real-life settings. Raka believed that meaning and implementation could be constructed by correlating the connection to real-life settings. There were many experiences that Raka encountered throughout his life, but he did not know what term or definition explained all of his experiences. In the past, he did not know the term to describe his feelings when he felt like he had done this before, but after he discovered the term déjà vu and he correlated the connection to his past

experiences, then he realized it was called déjà vu. On another occasion, his organization faced conflicts that made him practice his intertextuality through texts and correlated it to his organization. The reason why he did that was that he tried to solve the problems in his organization. For instance, there were inactive members that impacted to the organization's projects for the members' training and development. Raka then tried to solve the problems by practicing his intertextuality to internet articles and books about people's motivation and purposes in organization, then he correlated it to his organization's situation. He learned from his experience that the intertextuality practices he had done for academic purposes tended to align with his life's non-academic things.

> "When a conflict happened in my organization, in which I belong to the human resources division and I'm a management student with human resources management as my concentration. When there are problems in my organization in which the context is non-academic, I try to find texts. In fact, I often find out that the texts used as the bottom line in solving problems are in line with what I have learned from university. So, if we talk about proportion, I often find information for non-academic purposes as opposed to academic purposes. But in the end, after all the process that I went through, everything is connected to each other."

Besides practicing intertextuality through finding the connection of texts and real-life settings, Raka also correlated the connection to discourses. He admitted that the discussions he had with people could make him correlate the meaning he got from texts and refer to previous discussions while having a dialogue with texts. In the eyes of Raka, he felt that discussion could be an effective way to validate the information he got or his understanding of a particular subject. There was a moment where Raka missed a point from what he read from a book that was about human resources management, specifically the psychology of employees. In

this book, there were two types of employees. First, overachiever employees who loved to get achievements. Second, non-achiever employees who had an ordinary performance. In the beginning, he believed overachiever employees would be better compared to non-achiever employees because overachiever employees had invested tremendous efforts to get achievements compared to the other one. However, when he discussed this book with his friend from management, he realized that there was a point that he missed from this book. His friend then conceded overachiever employees were good, but they had the tendency to be selective in choosing workload that could be done by them so that they could focus on getting achievements. In addition, his friend then argued non-achiever employees focused on development compared to achievement because they had the willingness to take challenges or jobs that were beyond their capabilities. Even if they had failed to accomplish their jobs, at least they still gained development instead of achievements. All thanks to the discussion he had with his friend, he could evaluate and correct his understanding.

> "From those characteristics, I was convinced with my friend's point. I was like, "You have a point." Eventually, the categorization of employee is divided into the one's motivation is achievements and the other one's motivation is development. I don't have any preferences of these two points, so I just combine these points then I realize that I miss a point of the non-achiever employee seeking for development."

It was up to Raka's choice to utilize the meanings from intertextuality practices into an output. Therefore, he sorted out which one could be applied to life, which one was relevant, or which one could shake up his understanding.

Indeed, there were reasons behind Raka had frequently been practicing his intertextuality to various aspects. He admitted that intertextuality practices impacted his life significantly to the extent it impacted to his purpose of living and he had reasons that made him go beyond as well as not give up on evolving his understanding. Raka's reason to practice his intertextuality was that it was in line with his purpose of living. He firmly believes that as a human being, he must evolve his understanding every day to survive amidst rapid changes. For instance, when it was about academic life, he thought it would be unrealistic if he studied the same thing for four years, so he must improve himself. In addition, when it was about life, there were so many things that happened each day that made him see there was a need to be updated with relevant topics of recent issues continuously. Another reason was that he viewed knowledge would not do anything if people did not utilize their knowledge to something. This belief was established after an arduous process that Raka had gone through in practicing his intertextuality. He used to think pragmatically that he must acquire the outputs of whatever he understood, gradually, he began to learn that not every knowledge can be implemented to real-life settings. Thus, he actively sought for the connection as much as possible so that the knowledge he had would not be stop on only what he knew. For instance, in the context of global warming, even though he had the knowledge of what is global warming, what are the impacts of global warming on Earth, and he was aware there was nothing he could do to put an end the global warming significantly, he noticed there were several ways that he could do to lessen the impacts of global warming after he connected the dots to his life. For instance, he tried to reduce plastic

consumption in his daily life. It also showed that Raka's understanding of global warming had changed after he correlated it to his life.

> "That is at least what I thought about the function of knowledge and because I hold this belief, I learned that knowledge can affect my life, at the very least I know do's and don'ts for my life."

4.1.3 In The Future: "I will still do intertextuality practices"

Raka's tremendous efforts in doing intertextuality practices affected his future self. He planned to keep practicing his intertextuality because it was essential to actively do the meaning-making process and enrich his knowledge of the current issues. He viewed intertextuality practices as an answer to fulfill his needs as long as he lived.

> "I see this activity impacted my life significantly in terms of the way we think, act, make meaning of a circumstance, and all of these will affect how we live onwards."

In other words, intertextuality practices had led Raka to a better life than before in terms of way of thinking that determined what action he should take and how he should value a circumstance. He will do intertextuality practices based on his circumstances in the future. If he worked at a corporation, he might do intertextuality practices to enlighten him about corporations. If he had a family, he might do intertextuality practices to enlighten him about establishing a good relationship with parents-in-law, family, good parenting, and others. Thus, Raka will practice his intertextuality for the rest of his life.

4.2 Discussion

Findings from the current study that can be supported by previous studies are discussed further in this section, such as Raka's beliefs throughout intertextuality practices, the dynamic process of Raka's intertextuality practices, and intertextuality practices lead Raka to be curious and critical.

4.2.1 Raka's Beliefs Throughout Intertextuality Practices

Raka had been always trying to understand the texts not at surface only after he was exposed to intertextuality practices by his senior. He tended to figure out what this text tells us about, what are the settings and time, what are the values in this text, and what is the author's goal to write this text. It proved that Raka utilized this belief whenever he read the texts. This finding is supported by Keller (2013), it is crucial to make students engage with the texts by making them realize things they agree or disagree with. The study, however, states that students do not often find the specific ideas within texts, examine the settings and characters, and analyze the ideas from various perspectives. Meanwhile, Raka was exposed to intertextuality practice when he discussed *Bumi Manusia* with his senior that made him to correlate the connection between *Bumi Manusia* content and historical as well as social contexts. It indicates that by the time students read intertextually, they can make critical stances and find the texts' connections to broader social realms.

Raka's intertextuality practices brought him to view the function of knowledge is knowledge would not do anything if he stopped only on what he

knew. Even though he understood about compensation in corporations, but he sought for compensation in different contexts and practicing his intertextuality by using different sources. From this finding, Raka acted as a reflexive reader in his intertextuality practices. According to Brathwaite (2019), reflexive readers do not neglect other possibilities of aspects. They actively seek new findings and understand multifaceted ideas, later meaning is constructed within themselves. Since Raka had entered this phase, he became mindful and thoughtful whenever he practiced his intertextuality by having a dialogue with texts, correlating the connection to discourses, and enacting the connection to real-life settings.

4.2.2 The Dynamic Process of Raka's Intertextuality Practices

According to Raka's narratives, many findings revealed how Raka practiced his intertextuality. It could be seen that he used several ways to understand texts such as figuring out what are the texts about, what values within the texts, what is the author's goal to write the text, what is the text-type, what is the connection to other texts, what are the similarities and differences of texts, how these texts were made in such way, what is the connection to his life or parallel examples, and what is the connection to previous discussions. While using these strategies, he also had a dialogue with the texts because he acted skeptical with the information he got from texts, and he must validate them first before he could accept the information. This finding aligns with Ivanic (2004), intertextuality practices are defined as what the students do by doing dialogue with texts. By the time Raka dialogues with texts, he is practicing intertextuality because he does not read the texts only. However, he

tries to find and understand the connection between texts and related texts so that he can be sure if he should accept or against the information. His intertextuality practices make Raka understand the author's goal to write the text and why texts were made in such a way, especially when reading a book called 12 Rules for Life written by Jordan B Peterson. This finding is supported by Bazerman (2004) that intertextual analysis enables people to understand the author's stance on multifaceted texts. Furthermore, there is a meaning-making process when Raka practices his intertextuality to texts. He believes that understanding texts is one of the essential things to succeed in intertextuality practices. Otherwise, he would not be able to gain meaning or to evolve his knowledge even more. Perhaps, he would not be able to identify the connection in his life if he did not have enough knowledge. As stated by Chi (1995), intertextuality can be helpful for university students because it allows them to make meaning and a sense from the text. Meaning is constructed within Raka because there is an exchange with texts. If he does not practice his intertextuality to the texts, then the texts do not contain meaning. Raka needs to have a dialogue with texts to construct meaning. Hence, this is in line with Rosenblatt (2004), a text does not contain meaning when there is no exchange.

Moreover, Raka's analysis of intertextuality was sharpened because he frequently practiced his intertextuality ever since he entered higher education. It was revealed that he had various ways of practicing his intertextuality that were not only limited to texts, but he correlated the connection to his discussions and his life or parallel examples. In other words, he could be categorized as an advanced

student. According to Masourizadeh and Ahmad (2011), advanced students usually know what steps they have to take when intertextuality practices. At present, Raka usually gets assignments from his lecturers, and he practiced his intertextuality not only for non-academic purposes but also for academic purposes. Raka is a management student with human resources management as his concentration, so it was not rare for him to get assignments that were related to human resources. There was a time where he wanted to understand human resources, especially about compensation. After he read texts from articles on the internet and textbooks from his university, then he tried to find books that discussed compensation in a different context yet it could be in line with his academic purposes. This is in line with Bartholomae (1986), intertextuality practices hold a crucial role in knowing the process behind knowledge is constructed and is used to connect with other academic contexts. In this case, the construction of meaning happened while he made sense of texts, and after several attempts, meaning was constructed that could be used to connect to other texts in the academic context. In addition, Raka stated that he must go through the meaning-making process all by himself before he engaged in discourse. He often discussed with his friends or lecturers to practice his intertextuality, which made his understanding of a particular subject evolve. This finding is supported by Alfaro (1996), people tend to have a dialogue with humans and all aspects of this world. Overall, Raka had shown great awareness of the nuance of why he should do intertextuality practices for the rest of his life, and that was why he used to know what the steps in practicing his intertextuality were.

4.2.3   Intertextuality Practices Lead Raka to be Curious and Critical

Everything that Raka did in the past to develop his reading habit and his efforts in practicing his intertextuality at present will affect his future self and vice versa. Thornton (2019) argued that from a variety of intertextuality practices occupied at first-year undergraduate health science students in an Australian university, their prior experiences, limitations that they are facing, goals, and their future selves were the factors that affected them. This study reveals that Raka's lifetime, such as his past, present, and future are integrated. There is a high probability that he will still do intertextuality practices because he had been holding his principle to finish everything he had started. This principle was established because of his prior experiences and that was why he became a responsible person. Nevertheless, his principle would not work out if he did not feel curious in practicing his intertextuality at the very first place.

Furthermore, Raka showed some solid determination to keep doing intertextuality practices in the near future, or even for the rest of his life. Additionally, he believed in his goals for the long run that intertextuality practices became his first option to fulfill his needs as a human being. He thought that life would not go easy on him as rapid changes always happen in this era and he would not willingly give in to the rapid changes. If there were popular narratives among society, he would be skeptical and critical to narratives instead of believing the narratives with willingness. This is aligned with Chandrasoma and Ananda (2017), intertextuality has several benefits such as the students' critical thinking can be improved, they can make critical stance, and develop critical expression. From

Raka's stories, it is proven that he could make a critical stance and develop critical expression because his critical thinking had been enhanced whenever he practiced his intertextuality. He intended to keep doing intertextuality practices in the future and admitted intertextuality practices had impacted him significantly, such as his way of thinking, the way he valued a circumstance, and the actions that Raka took. Therefore, he would eagerly do intertextuality practices to survive throughout his life.

4.2.4   Raka's Timeline of Intertextuality Practices

Timelines have been frequently used to depict the cycle of events in various academic disciplines. A timeline consists of narrative points' cycle (Brehmer, Lee, Bach, Riche, & Munzner, 2017) that can communicate participants' changes in life and portray life transitions and changes that the participant had been through. The timeline can accommodate the essence of narrative study because it elucidates Raka's important life time events and makes exploring his cycle of events and experiences more evident. Thus, this timeline is served to present Raka's narratives at narrative interviews.
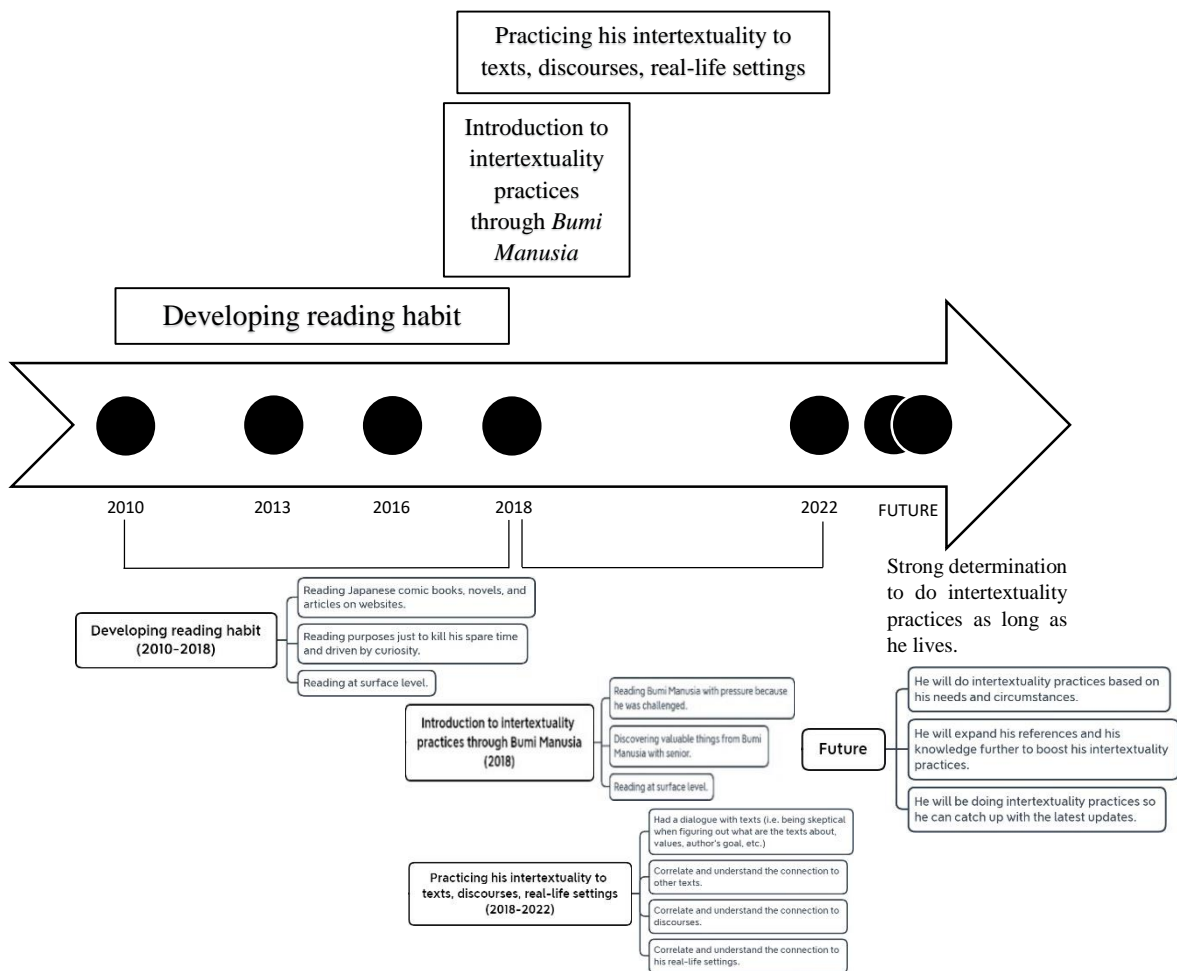
Practicing his intertextuality to texts, discourses, real-life settings

Introduction to intertextuality practices through *Bumi Manusia*

Developing reading habit

2010   2013   2016   2018   2022   FUTURE

Developing reading habit (2010-2018)
- Reading Japanese comic books, novels, and articles on websites.
- Reading purposes just to kill his spare time and driven by curiosity.
- Reading at surface level.

Introduction to intertextuality practices through Bumi Manusia (2018)
- Reading Bumi Manusia with pressure because he was challenged.
- Discovering valuable things from Bumi Manusia with senior.
- Reading at surface level.

Practicing his intertextuality to texts, discourses, real-life settings (2018-2022)
- Had a dialogue with texts (i.e. being skeptical when figuring out what are the texts about, values, author's goal, etc.)
- Correlate and understand the connection to other texts.
- Correlate and understand the connection to discourses.
- Correlate and understand the connection to his real-life settings.

Strong determination to do intertextuality practices as long as he lives.

Future
- He will do intertextuality practices based on his needs and circumstances.
- He will expand his references and his knowledge further to boost his intertextuality practices.
- He will be doing intertextuality practices so he can catch up with the latest updates.

Figure 4.2.4 Raka's Timeline of Intertextuality Practices

CHAPTER V

CONCLUSION AND SUGGESTION

5.1 Conclusion

This study aims to investigate intertextuality practices of an Indonesian undergraduate student. The findings revealed that Raka had frequently been practicing his intertextuality to texts, discourses, and real-life settings ever since he entered higher education. He admitted that his process of intertextuality practices was not always consistent. He sometimes absorbed the information from sources without validating the information first. However, his motivation for actively making meaning from any accessible sources and dissatisfaction to read from one source only made him practice his intertextuality until now, and he intended to do it in the future. Moreover, Raka's intertextuality practices impacted his life significantly regarding his way of thinking, the way he values a circumstance, and the actions that he takes. Raka was able to practice his intertextuality due to his fondness of reading ever since he was a child, and he developed his reading habit afterward. However, although someone has developed his/her reading habit for a long time, it does not mean he/she will be able to practice his/her intertextuality in an instant. The present study shows that Raka was able to do intertextuality practices after he discussed *Bumi Manusia* with his senior in terms of the author's goal to write the text, values within the text, and others. Therefore, someone needs to identify and understand the connection of text and its aspects as the early step in intertextuality practices.

5.2 Suggestion

The present study has several limitations that must be noted. First, there was only one participant who participated in this study. Future studies need to involve more participants to build generalizability in the current literature of intertextuality practices, which can further expand the literature. Second, the present study's findings are limited to practicing intertextuality to texts, discourses, and real-life settings. Future studies should explore the participants' intertextuality practices in-depth to have richer data. Last, the present study only used the interview transcript as the data. Meanwhile, other artifacts can make the narrative study's findings richer such as any belongings that show his/her intertextuality practices that he/she had done. Further studies should use other artifacts to make the study richer. Thus, future studies should use these limitations to explore undergraduate students' intertextuality practices.

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APPENDICES

Appendix 1 Informed Consent

INFORMED CONSENT

(SURAT PERNYATAAN PERSETUJUAN)

Yang bertanda tangan di bawah ini:

Nama : Muhammad Rayhan Al Farizi

Umur : 20

Jenis Kelamin : Laki-laki

Pekerjaan : Mahasiswa

Menyatakan kesediaan untuk menjadi informan dalam penelitian yang berjudul **"Exploring Intertextuality Practices of an Indonesian Undergraduate Student"** dan bersedia untuk:

1. Diwawancarai terkait dengan topik penelitian
2. Didokumentasikan dalam proses interview dalam bentuk foto
3. Direkam selama proses wawancara dari awal sampai akhir wawancara
4. Dimintai bukti-bukti kegiatan *intertextuality practices* dalam bentuk catatan, tugas, hasil pekerjaan selama kegiatan membaca yang pernah dilakukan, riwayat pada internet, dan sejenisnya.
5. Dihubungi lebih lanjut apabila ada data yang perlu ditanyakan kembali

Semua nama, tempat, dan informasi akan dijaga kerahasiaannya.

Demikian pernyataan ini saya buat dengan sebenar-benarnya tanpa **paksaan** dari pihak manapun.

Yogyakarta, 26 November 2021

Peneliti,

Partisipan,

Chintya Arlita

Muhammad Rayhan Al Farizi

Appendix 2 Interview Transcript

INTERVIEW DATA TRANSCRIPTION

Interviewer: Chintya Arlita

Interviewee: Raka

Time: 26 November 2021, 6 December 2021, & 6 January 2022

Place: Sentrum Space + WA Call

Length of Interview: 156 minutes

R: Researcher

P: Participant

R/P	Data Number	Interview Transcript	Themes
R		Jadi kan biasanya kalau dalam kamu baca itu kan ada, ada enggak sih kayak aspek-aspek yang kamu cari dulu nih gitu, buat untuk ngeidentifikasi karakteristik berbagai teks gitu. Dan kalaupun ada nih aspek-aspek yang kamu perhatiin ketika kamu mau identifikasi beberapa karakteristik, gimana sih caranya kamu mengidentifikasi karakteristik tersebut gitu?	
P	001	Oke, pertama yang dicari berarti ya. Yang dicari jelas kalau ada definisi secara tersurat, ya itu dulu berarti, itu kan hal yang penting. Kemudian definisi itu yang mendasari pemahaman atau pandangan kita tentang bacaan ini atau tentang topik ini. Terus yang kedua tadi cara mengidentifikasi karakteristik ya. Pertama tadi topik ya, jelas. Topik, terus juga bentuknya juga berpengaruh misal, tulisan itu kan ada yang sifatnya dia menjelaskan. Menjelaskan kayak teori-teori. Terus ada juga tulisan-tulisan yang sifatnya memberikan pandangan, biasanya buku-buku itu kan hasil pemikiran. Kalau hasil pemikiran artinya itu pandangan sang penulis terhadap topik yang dia geluti atau dia tekuni	Strategy: Identifying the text content Strategy: Identifying text goal

		gitu. Jadi ya aku cara mengidentifikasinya dengan cara lihat topik dan dibedakan tulisan ini apakah dia sifatnya menjelaskan definisi atau memberikan pandangan terhadap suatu topik.	
R		Oke. Jadi yang paling penting adalah topik dan bentuknya ya.	
P	002	Iya.	
R		Kalo kamu udah nemu definisi secara eksplisit dan kamu tetep ga paham, apa langkahmu buat bisa paham selain cara mencari refrensi lain, bertanya, dan berdiskusi dengan orang lain?	
P	003	Cara lainnya adalah dengan ditambahin konteksnya dari definisi yang udah aku baca sebelumnya. Misal soal pasar, definisi soal pasar kan itu ada yang pasar secara ekonomi dan secara bahasa yang artinya tempat orang jualan dan lain-lain. Tapi secara ekonomi kan pasar itu bukan cuma tempat jual beli, begitu sih.	Strategy: Adding context to a text
R		Kenapa itu menjadi cara alternatifmu buat bisa paham suatu definisi?	
P	004	Iya karena bisa dicocokkan sama tujuan awal aku mencari bacaan dan disesuaikan lagi konteks bacaan itu. Kalau ga sama, ya ga aku pake karena ga ngebuat aku paham.	Strategy: Goal & text alignment
R		Omong-omong, bisa ceritain asal mula kamu pas identifikasi teks paling penting adalah topik dan jenis teks secara detail?	
P	005	Jadi dalam prosesnya kita kan sering mencari informasi yang sederhana gitu. Artikel-artikel dari internet gitu kan yang mana sebenarnya tidak preferable. Kayak pas coba disearch kita cuma dapat definisi dan contoh implementasi. Misalnya ngomongin soal kompensasi gitu. Kalau kita buka di artikel gitu kan ya	Strategy: Adding context to a text Strategy: Adding context to a text Strategy: Using books

| | | definisinya aja. Kompensasi adalah penghargaan yang diberikan kepada karyawan atas kinerjanya. Bentuknya A, B, C, D, faktor implementasinya seperti ini, seperti ini, seperti itu. Template gitu dari informasi-informasi buku akademis, terus dari artikel di internet biasanya template. Nah, kemudian lebih jauh lagi "Kita kan pengin tahu nih, setelah kita tahu ini apa gitu eh keberlanjutannya?" Nah, masuklah ke bahas topik yang sama, tapi konteksnya berbeda. Kalau misalnya buku-buku kuliah, buku-buku akademis atau artikel lebih banyak bicara soal konteks korporasi atau perusahaan maka akhirnya timbul perasaan bosan ya bentukannya dan pola-polanya juga gitu-gitu saja. Akhirnya masuk ke konteks yang lain, yaitu misalnya pengelolaan human resource di organisasi, konteksnya bukan organisasi perusahaan ya. Organisasi mahasiswa, organisasi non-profit, organisasi masyarakat gitu-gitu. Nah masuklah misalnya ke topik, misal soal kompensasi kalau definisi di internet atau di buku akademis itu ya konteksnya itu-itu doang terbatas di perusahaan. Tapi ketika kita baca buku atau baca artikel lain yang konteksnya tidak membahas soal spesifik perusahaan maka kita bisa lihat contoh-contoh kompensasi yang lain misal kompensasi yang sifatnya non-financial. Misalnya kompensasi dalam bentuk pemberian tanggungjawab yang lebih, nah itu kan sebenernya agak tidak umum ya yang kita dengar, biasanya kalo kita denger kinerja orang bagus berarti kompensasinya kalo ga dikasih bonus, jatah cuti lebih panjang, tapi kok ini kompensasinya dalam bentuk penambahan tanggung jawab? Bukannya itu beban? Nah ternyata dijelaskan kalo di dalam organisasi nonprofit maka yang menjadi alat penggerak mereka bukanlah finansial atau materi gitu tapi lebih ke penghargaan sama self-actualization. Maka akhirnya pemberian tanggung jawab lebih itu bisa dianggap merupakan salah satu bentuk kompensasi yang menandai bahwa orang itu dihargai kinerjanya dan dinilai | Meaning-making: Thoughts |

		memiliki kemampuan. Iya aku merasa bahwa ini enggak cukup nih kalau kita belajarnya cuma yang perusahaan. Maka alternatif atau usaha yang aku lakukan adalah coba cari di konteks yang lain dengan topik yang sama.	
R		Nah terus kayak proses seperti apa kamu tuh akhirnya ngeh gitu. Oh ternyata kayak gini loh gitu buat buat apa kayak ternyata aku harus menggunakan strategi-strategi tertentu gitu ketika aku mengidentifikasi teks gitu?	
P	006	Ohh cerita tadi sebetulnya masih masuk, itu jelas ya ngomongin soal SDM lebih spesifiknya di kompensasi gitu. Di awal kan cuma baca dari buku-buku kuliah dan artikel-artikel di internet akhirnya nah akhirnya terbaca tuh polanya, buku-buku kuliah dan artikel internet nih cuma menjelaskan konsep, bentuk-bentuk contoh implementasi seperti apa, tanpa adanya penjelasan lebih luas tentang relevansi ini di konteks lain seperti apa. Ya simplenya aku ngeh loh buku kuliah sama artikel-artikel nih isinya benar-benar sama semua gitu, tidak ada perluasan atau pembaruan yang gimana-gimana. Akhirnya dari pemikiran itu, terbersitlah keinginan untuk mencari referensi lain, referensi lain yang bentuknya apa? Ke buku misalnya karena buat tau pemikiran atau pandangan orang terhadap suatu topik dan jurnal buat tau teori-teorinya. Atau ya tadi kalau di konteks lain kayak gimana ya eh implementasinya si konsep atau teori ini karena apa ya? Berarti apa ya? Motivasinya karena repetitive pola ini merasa jenuh dan tidak puas aja. Maka coba diidentifikasi ternyata polanya seperti ini. Tujuannya sama buat jelasin konsep tapi kurang di konteks-konteks lain yang relevan. Cari teks lain yang membahas hal sama tapi bahas konteksnya lebih luas.	Texts: Content Meaning-making: Thoughts
R		Jadi ini diawali sama topik dan konteks in other occasions gitu kan?	

P	007	Pertama teks, bentuk, tujuan, pola dari teks itu. Baru kemudian teridentifikasi baru terbaca, diperluas ke teks lain yang mengandung apa yang tidak dimuat di teks awal itu. Motivasinya ya karena ketidakpuasan aja.	
R		Ohh oke paham deh. Memang kamu udah melakukan hal itu sejak kapan?	
P	008	Kuliah sih Chin, semester 1 karena bacaan di kuliah semakin menyempit sekaligus refrensi bacaan tuh semakin luas. Tapi di sisi lain semakin menyempit dalam artian kita hanya membaca apa yang kita ingin baca, kita hanya membaca apa yang kita ingin pelajari gitu tidak ada keharusan seperti sekolah yang tetap harus bacasemua mata pelajaran dan lain-lain akhirnya. Karena bacaan kita merupakan pilihan kita, apalagi kalau didukung sama lingkungan sekitar yang supportive ya, kayak bisa relate topik yang sama. <u>Itu kan jadi akan lebih mudah menemukan teman untuk ngobrol, lebih mudah memvalidasi kayak "Eh kemarin aku baca soal A loh, tuh isinya begini, begini, begini menurutmu gimana?" Lalu direspon "Aku dulu baca enggak kayak gitu, aku dulu bacanya begini." Atau ada juga yang responnya kayak "Oh iya aku dulu baca itu benar itu bagus tulisannya. Nah jadi itu kan juga bisa menambah referensi kan akhirnya kita bisa memilah-milah lagi soal bacaan gitu.</u>	Meaning-making: Thoughts
R		Proses yang kamu lakukan ini kan bisa kita sebut intertextuality practices. Nah kamu akhirnya melakukan ini nih karena ikut-ikutan orang lain atau dari dalam diri sendiri?	
P	009	Awalnya tuh dari orang lain karena mereka juga memberi referensi gitu. Lama kelamaan karena terbiasa, jadi enggak enggak cukup mencari sumber cuma dari satu teks doang. Pada akhirnya secara mandiri ya tetap akan mencari sumber-sumber lain gitu.	

R		<mark>Terus habis itu, kan kamu udah baca berbagai macam teks nih, selama kamu hidup lah ya. Kamu pernah enggak sih, ketika kamu membaca tuh kamu berpikir gitu, kok bisa ya teks-teks ini tuh terbuat sedemikian rupa? Kalau misalnya kamu pernah berpikir seperti itu, kira-kira pemikiran-pemikiran tersebut tuh membuat kamu lebih paham sama topik tersebut?</mark>	
P	010	Oh iya pernah, pernah terpikirkan kayak gitu terutama ketika membaca buku-buku mengenai pemikiran ya. Buku-buku pemikiran, buku-buku pandangan.	
R		Filosofis gitu?	
P	011	Filosofis juga, itu kan artinya orang-orang nih penulis-penulis itu dia memahami konteks yang dia bicarakan. Kemudian dia coba refleksikan berdasarkan sudut pandang dia terhadap berbagai hal. <u>Nah itu tentu membangun pemahaman juga di dalam diriku gitu terkait tentang nilai-nilai, tentang implementasi juga. Misalnya ngomongin ideologi, let's say Marxist, ternyata Marxist nih bentuk implementasinya tidak cuma, tidak paripurna di Stalin misalnya, tapi juga di Indonesia atau bahkan Islam juga ada memiliki pandangan terhadap Marxist begitu. Jadi itu sangat mempengaruhi sih.</u>	Meaning: Life
R		Bisakah kamu elaborasi proses pemahamanmu terbentuk tentang nilai-nilai dan implementasi?	
P	012	Aku nge Google gitu cari tahu informasi-informasi tentang yang enggak kita pahami dari dari buku itu. Terus yang membangun pemahaman tentang nilai-nilai apa sampai ke implementasi, ya dengan proses seperti ngobrol tadi, jadi itu kan terbangun sampai sekarang kebiasaannya di diriku. Nah jadi mengidentifikasi nilai itu lebih gampang menurutku ketika ada ada referensi atau ada suara dari orang lain juga yang memengaruhi.	Understand: References

		Karena bisa saja ada yang ada hal yang kita miss, misal karena kita terlalu fokus oh buku ini tentang A, berarti kita memfokuskan buku ketika membaca buku itu kita memikirkan A saja. Karena kan ketika diceritakan ke temen kalo kita berpikir A, bisa saja temen ini respon dia pas baca ga nemu A aja tapi nemu B. Nah itu kan artinya ada ada poin yang tidak tidak ter-cover dari pemahamanku di awal. <u>Itu juga yang membantu aku memahami nilai-nilai dari dari sebuah teks plus sebenarnya seiring berjalnnya waktu dan dengan bertambahnya referensi gitu itu terjadi dengan sendirinya sih Chin karena semakin banyak kita mengerti tentang berbagai hal, semakin banyak juga kita jadi tahu apa saja yang bisa kita dapatkan dari sesuatu gitu.</u> Implementasi pun terbangun ketika ada hal yang relate di lingkungan kita dengan yang didapatkan dari teks-teks telah dibaca.	
R		Aku masih ga paham kamu dapet poin A terus temenmu poin B, bisa ga kamu jelasinnya dengan contoh buku yang pernah kamu baca?	
P	013	Nah, aku pernah baca buku bahas soal manajemen sumber daya manusia, bicara soal psikologi karyawan gitu. Jadi di situ dituliskan ada dua tipe karyawan menurut motivasi mereka dalam mengejar prestasi. Ada satu kategori pertama itu adalah karyawan yang over achiever gitu. Dia sangat suka mendapatkan pencapaian. Yang kedua tuh ada karyawan yang biasa saja. Dia tidak terlalu mengejar pencapaian. <u>Dari buku itu aku memahami bahwa ya lebih baik yang achiever karena artinya dia punya effort yang lebih besar untuk mencapai sebuah prestasi dibanding yang biasa-biasa saja gitu. Nah itu kan bisa kita bilang sebagai poin A ya apa yang aku pahami.</u> Ternyata setelah eh aku diskusikan sama temanku yang lain soal teks itu juga, nah dia punya pandangan bahwa iya benar memang kategori over achiever yang atau yang suka memiliki pencapaian tuh bagus gitu karena artinya dia motivasi yang besar, dia kompetitif	Meaning-making: Thoughts Meaning-making: Thoughts

		dan lain sebagainya. Tapi ada karakteristik lain dari mereka yaitu karena mereka mengejarnya adalah achievement atau prestasi akhirnya orang-orang ini punya kecenderungan untuk memilih pekerjaan atau memilih tantangan yang bisa mereka menangkan. Karena mereka penginnya menang, penginnya punya prestasi mencapai sesuatu, maka akhirnya mereka pilih tantangan-tantangan atau pekerjaan-pekerjaan yang mereka bisa saja. Gitu. Orientasi terhadap development-nya tidak tidak terfokus ke sana. Sementara di sisi lain orang yang tidak fokus kepada prestasi atau pencapaian itu willing to take responsibility yang lebih challenge atau pekerjaan yang mereka tidak bisa lakukan. Kenapa? Karena mereka bertanggung jawab bahwa meskipun aku gagal atau meskipun aku tidak excellent dalam menjalankan tugas tanggung jawab momen pekerjaan ini tapi mereka mendapatkan development gitu. <u>Nah ada sisi itu yang tidak kudapatkan awalnya, awalnya aku cuma memandang bahwa ya bagus dong yang suka pencapaian dan itu poin aku gitu. Terus temanku datang dengan poin B di mana dia menyatakan bahwa orang yang achiever itu cenderung mengambil tantangan atau pekerjaan yang bisa-bisa saja mereka lakukan dan fokus mereka terhadap development itu rendah. Sedangkan orang yang tidak mengejar pencapaian itu fokus terhadap development-nya tinggi, sehingga mereka akan willing ambil yang sulit atau tidak bisa mereka lakukan.</u>	
R		Terus setelah kamu dengar poin temanmu, kamu lebih prefer mana?	
P	014	Dengan karakteristik karakteristik kayak tadi, ya aku teryakinkan juga sama poinnya temenku "Iya juga ya." Akhirnya kategorinya jadi diperluas gitu satu yang motivasinya achievement dan satu motivasinya adalah development dimana sebenanya dari kedua ini	

		tidak ada preferensi yang bagaimana-bagaimana sih, tapi ya aku satukan aja kedua poin ini ternyata aku miss poin orang-orang yang ga achiever ternyata seeking for development.	
R		Eh tadi cara tau relate atau ga nya dari refrensi kita ya?	
P	015	<u>Betul karena ketika kapan pun kejadian itu terjadi di kita atau kapan pun kita menemukan fenomena yang berkaitan, jadi merasa "Eh ini sama apa yang aku baca kemarin." Sama halnya dengan yang udah kita tonton di TV. Jadi dengan punya banyak refrensi dan dicari koneksinya baru kita bisa ngeh implementasinya.</u>	Meaning Making: Thoughts
R		Oke berarti lebih ke teori ya. Kalau misalnya kayak kamu lagi baca nih tentang opini orang gitu. Itu pernah enggak kepikiran, kenapa sih kok di sini bisa terbuat sedemikian rupa? Iya maksudnya yang selain teori, ada enggak sih yang kamu kepikiran kenapa ya teks ini bisa terbuat sedemikian rupa.	
P	016	<u>Latar belakang jadi penulis kan juga mempengaruhi apa yang dia tulis tuh.</u> Ya itu juga akan mempengaruhi. Misalnya dia menulis tentang komik-komik Jepang yang populer gitu. Artinya kan orang ini punya latar belakang yang dia menggeluti atau hobi terhadap bidang itu. Itu sih, kenapa alasan tercipta sebuah tulisan dan hal lain-lain terkait topik.	Texts: Author
R		Jadi kamu sering berarti ya memikirkan latar belakang dari informasi yang kamu baca gitu?	
P	017	Iya.	
R		Bisa kamu menceritakan secara detail awal mula akhirnya kamu questioning kenapa teks	

		bisa terbuat sedemikian rupa from time to time?	
P	018	Waktu sebelum kuliah mulai tapi setelah ospek, di tahun 2018, nah karena aku sudah keduluan stay di Jogja ya aku nyari kegiatan. Apa yang bisa aku lakukan selama di Jogja? Ya aku nyari tahu nih eh kegiatan apa yang bisa kita lakukan sebagai maba dan ketemulah aku sama satu organisasi ini, HMI. Terus aku main ke sana ada beberapa senior. Ya sudah ngobrol-ngobrol dan singkat cerita ditanya kamu suka sering baca buku enggak? Terus aku bilang SMP SMA lumayan sering baca novel sih. <u>Dulu aku suka novel-novel kayak Sherlock Holmes sama Raditya Dika. Terus juga baca komik dan tulisan-tulisan di berbagai web. Sama kating ini aku disuruh baca buku Bumi Manusia, dia</u> bilang "Ini kamu baca terus nanti sambil baca sambil diobrolin ke abang." Oke singkat cerita aku baca pelan-pelan sewaktu-waktu pas ketemu ama kating ini aku ngobrolin tentang buku ini. <u>Ya akhirnya aku sampein yang aku tangkep dari cerita ini, tapi waktu itu aku cuma bisa memahami dan menyerap di level surface gitu. Maksudnya kayak tokohnya A B C D, tapi aku ga menceritakan apa makna dari kejadian-kejadian atau situasi yang digambarkan di buku itu tuh menggambarkan apa. Aku cuma jelasin bahwa ya "Ada orang namanya Mike, anak bupati, pribumi, terus sekolah dan main ke rumah temannya, ketemu sama adiknya. Ternyata kata seniorku, ada banyak hal yang jauh melebihi apa yang tertulis di sana. Misalnya di Bumi Manusia itu kan menggambarkan pada zaman kolonial. Nah, dari penggambaran latar cerita itu, kita bisa memahami pribumi adalah salah satu kasta di layer terendah. Dimana kita di bawahnya orang Belanda, di bawah dari orang Indo yang setengah Belanda setengah pribumi gitu kita di bawah orang Chinese, kita di bawah orang-orang pedagang dari Arab. Terus terlihat juga bagaimana ada ketidakadilan bagi pribumi dan juga Belanda dalam hal fasilitas, pendidikan, kesehatan, dan lain-lain. Hal-hal yang aku</u>	Texts: Types Meaning-making: Thoughts

		sempt miss di awal. Pada akhirnya setelah obrolan-obrolan itu, akhirnya aku memahami ternyata ada hal jauh lebih dalam, jauh lebih penting, jauh lebih bermakna, memiliki value. Di luar apa yang tertulis kalau kita bisa memahaminya nah sehingga pemahaman itu terbentuk sampai sekarang	
R		Pemahaman buku Bumi Manusia?	
P	019	Pemahaman bahwa tidak cukup untuk sekedar membaca apa yang disajikan, tapi kita juga harus memahami tulisan ini menceritakan tentang apa, latarnya dimana, waktu, terus value apa yang dibawa, tujuan dari penulis untuk menuliskan cerita ini apa. Nah akhirnya hal itu menjadi kebiasaan yang aku bawa sampai sekarang. Untuk mencoba memahami lebih dalam sebuah teks melalui identifikasi tujuan, penulisnya memiliki kecondongan ke arah mana dan lain-lain.	Meaning Making: Principle
R		Oke menarik juga ya ceritamu. Waktu itu pas kamu disuruh baca buku ini butuh berapa lama waktu itu?	
P	020	7 sampai 10 hari.	
R		Karena memang ga ada kegiatan atau gimana?	
P	021	Karena waktu itu...ini agak lucu juga. Jadi di aku ditantang sama si abang-abang itu. Buat ngebedah bukunya as soon as aku selesai baca.	
R		Kamu tau ga ya kating tuh nyari kriteria apa buat tantang orang?	
P	022	Karena sekarang aku sudah jadi kating ya, kayaknya aku bisa ngasih sedikit gambaran. Pertama dilihat dia suka membaca ga karena kalau dia belum suka baca, maka tantangannya adalah membuat dia suka baca dulu kan? Nah	

		tapi kalau dia sudah suka baca, maka tantangannya adalah kasih dia tugas yang lebih dari membaca, yaitu menjelaskan hasil bacaannya melalui bedah buku. Kedua dari segi kepribadian, misalnya anak ini bisa enggak ya kalau sori agak dikerasin dikit. Kayak dikasih tantangannya "Nih kamu bisa enggak?" Agak ditengilin dikit bisa enggak? Kalau bisa ya gas, tapi kalau kita melakukan itu dan dia merasa tidak nyaman ya kita hindari ataupun kita tunda dulu. Atau kita beri pemahaman lebih tentang kenapa kita lakukan hal itu.	
R		Dirimu yang waktu itu tuh masuk ke golongan yang suka baca ya?	
P	023	Iya sudah sudah suka baca dan kebetulan enggak tahu kenapa waktu itu mau saja ditantangin kayak gitu. Dari aku bedah buku ama abang ini, si kating menjelaskan Bumi Manusia tentang apa dan nanya apa yang aku dapat dari bacaan ini. Nah pertanyaan-pertanyaan seperti itu yang memantik kemudian aku mau tahu dan jadi mencari tahu sebenarnya di balik tulisan ini ada apa saja hal penting di dalamnya.	
R		Pas kamu baca bumi manusia ini merasa bosan atau kesulitan?	
P	024	<u>Ga sih, ceritanya ringan dan secara value juga clear jadi enggak ada kesulitan sih.</u> Cuman ada pressure karena ditantang.	Texts: Content
R		Bayangin kalo misalnya kamu waktu itu ga ke HMI, kamu ngeliat dirimu akan tetep lakuin intertextuality practices ga?	
P	025	<u>Kemungkinan iya, tapi tidak akan seperti sekarang. Referensiku juga mungkin tidak akan sebanyak sekarang, kemungkinan budaya membaca pun tidak terbangun di diriku.</u>	Meaning: Life

R		Bandingin dirimu pas jaman-jaman dirimu yang baca Bumi Manusia dan yang sekarang, kalo sekarang lebih cepet atau lebih lama buat namatin buku?	
P	026	Justru lebih lama. Ada beberapa buku yang aku baca dua tiga halaman tapi untuk memahami konteks dan referensinya aku harus Googling, cari tulisan-tulisan di internet gitu bisa sampai setengah jam. Tapi aku seneng dan lebih enjoy karena tidak ada paksaan.	
R		Selanjutnya, gimana caranya kamu bisa mengidentifikasi tujuan dari setiap bacaan yang kamu pernah baca gitu loh. Dan setelah kamu mengidentifikasi tujuan bacaan tersebut, apakah kamu nyari koneksinya dengan bacaan-bacaan yang telah kamu baca? Dan kenapa kamu melakukan itu?	
P	027	Pertama ngidentifikasi tujuan dari bacaannya ya tadi. Kalo aku, kadang terbalik. Jadi aku mencari sesuatu yang ingin kubaca. Misalnya aku ingin tahu tentang... katakanlah aku ingin tahu tentang Postmodernism. Akhirnya kan aku mencari tulisan yang menerangkan atau memberikan pandangan tentang postmodernisme kan. Ya artinya tujuan dari tulisan itu adalah yang menjelaskan tentang postmodernisme. Tapi selain itu juga ada tujuan-tujuan dari tulisan yang baru kita identifikas setelahnya gitu. Contohnya, misalnya tulisan-tulisan atau opininya tentang politik. Itu kan biasanya sangat menggambarkan keberpihakan tuh. Let's say membahas soal PCR dan keterlibatan pejabat-pejabat negara dalam bisnis PCR gitu. Nah itu kan tujuannya baru tergambarkan di akhir. Oh ternyata kecondongan si penulis itu misalnya dia setuju bahwa ada permainan di balik PCR, atau sebaliknya. Terus tadi pertanyaannya apa?	Texts: Content
R		Bentar sebelum pindah pertanyaan, asal mula dari kalo kamu mau tau sesuatu hal ya dengan	

		cari tulisan tuh prosesnya sama yang ceritamu tentang Bumi Manusia itu ga?	
P	028	Sama banget, tapi setelah itu kan aku juga dapat sebuah pemahaman gitu kalau mau nyari sesuatu tuh jangan cuma sori ya maksudnya jangan cuma Google terus dijadikan dasarnya tanpa ada pembandingnya.	
R		Kalo alasan kamu memilih intertextuality practices sebagai cara buat tau suatu hal tuh karena apa?	
P	029	<u>Aku melihat kegiatan ini bisa memperluas sudut pandang kita dalam memahami sebuah teks, yang nantinya bisa memberikan values dan syukur-syukur bisa diimplementasikan di kehidupan sehari-hari.</u>	Meaning: Life
R		Dengan kata lain kamu tetep memahami teks even if ga implementatif ke kehidupan. Sekedar tahu saja sudah menjadi nilai plus buatmu?	
P	030	Tapi tahu itu juga tidak cuma tahu ngerti enggak sih? <u>Kayak ilmu copet deh kita tahu ilmu copet kan bukan untuk nyopet. Tapi setidaknya dengan kita tahu ilmu copet kita tahu bagaimana caranya agar tidak dicopet. Kita jadi paham kalau ada orang yang mau copet ya kita menghindari gitu. Kan seperti itu logikanya kan. Setidaknya itu yang bisa dilakukan, walaupun tidak implementatif... tidak mungkin aku mencopet gitu. Jadi menurutku juga tidak ada sebenarnya yang sekedar tahu sedikit banyak pasti mempengaruhi juga. Cuman akan sangat sayang kalau cuma sekedar tahu gitu sebisa mungkin dicari manfaat ilmu ini.</u>	Meaning: Life
R		Oke, kita balik ke topik awal. Jadi pertanyaan selanjutnya…nah, kamu sudah menjelaskan bagaimana cara mengidentifikasi nih. Terus setelah kamu berhasil mengidentifikasi tujuan dari suatu teks, apakah kamu mencari koneksi	

			terhadap teks-teks yang telah kamu baca atau mungkin pengalaman pribadi di lapangan misalnya atau kamu pernah diskusi dengan teman-teman gitu?	
P	031		Iya pernah mencari koneksi. <u>Pertama mencari koneksi ke diri sendiri dulu ya. Kita kan banyak mengalami pengalaman di kehidupan kita, yang kita tidak tahu secara definitif atau secara teori itu tuh apa? Ternyata setelah kita baca, oh aku pernah mengalami ini. Misalnya kita belum tahu tentang deja vu. Aku kok kayak pernah ya ngerasain melakukan hal ini. Ternyata setelah kita tahu baca tentang deja vu, oh ternyata namanya deja vu. Maka akhirnya dikaitkan dengan pengalaman-pengalaman sebelumnya yang terkait.</u> Didiskusikan juga sering karena akan lebih seru ya ketika kita punya teman-teman yang juga membicarakan hal yang kita sukai atau kita ketahui gitu. Jadi sering dibicarakan dan dikaitkan dengan pengalaman pribadi juga.	Meaning: Life
R			Biasanya teks yang seperti apa yang akhirnya ngebuat kamu mencari koneksi ke diri sendiri?	
P	032		<u>Teks-teks yang juga topiknya implementatif ke diri sendiri. Misalnya tentang manajemen diri ataupun pengembangan diri, psikologi kayak gitu kan ngomong tentang hal-hal mengenai diri sendiri gitu kan.</u> Jadi pasti link back ke diri sendiri.	Texts: Content
R			Tapi pernah enggak kamu nyari koneksi dari dirimu sendiri tapi scope-nya luas gitu, Nah terus kamu nyari koneksinya gitu ga?	
P	033		Sering, sering. <u>Jadi pengalaman pribadi juga dijadikan bahan untuk validasi walaupun bukan satu-satunya ya, tapi salah satu validasi tentang kebenaran di tulisan itu. Misalnya di tulisan menyimpulkan A, terus kalau pengalamanku gimana ya? Oh ternyata sama, berarti benar. Oh</u>	Meaning Making: Thoughts

		ternyata enggak. Oh berarti ada faktor yang mempengaruhi sehingga berbeda apa yang ada di perusahaan dan apa yang di kehidupanku entah karena faktor geografis, kayak tulisannya dibuat dari luar negeri jadi tidak relevan untuk aku yang tinggal di Indonesia.	
R		Eh…keknya kamu pernah ga sih yang ngobrol pas ada Annan dan Bianca tentang naratif mental health yang di kafe? Keknya kalian ngeliat society as a whole gitu, bener ga?	
P	034	Iya Chin itu juga salah satunya. Ini aku mulai yang kek berat gitu gapapa ya? Atau mau yang simple aja contohnya?	
R		Selo selo.	
P	035	Soal bagaimana saat ini dunia akademis itu seakan-akan didominasi oleh kaum-kaum liberal gitu. Kami ngobrol tuh kira-kira siapa tokoh-tokoh yang terkenal yang saat ini tuh masih eksis. Dia seorang akademisi dan praktisi ya, kecondongannya bukan di pandangan liberal atau bahkan dia menolak sama sekali dengan sudut pandang liberal, lebih ke konservatif atau moderat. Akhirnya keluarlah satu nama psikolog, Jordan B Peterson. Dia banyak bicara sekarang bagaimana dunia akademis sekarang banyak dikuasai orang-orang yang liberal, bagaimana sekarang narasi-narasi tentang orang menjalani hidupnya tuh merupakan narasi yang membawa kemunduran. Misalnya, dikit-dikit orang butuh istirahat, merasa hidupnya berat, dan lain-lain. Nah dari obrolan itu dan referensi yang kami miliki tentang tokoh-tokoh tadi, akhirnya aku tertarik buat baca bukunya Jordan B Peterson ini. Judulnya 12 Rules for Life, ini populer banget loh. Tujuannya apa? Tujuannya aku pengin tahu kan judulnya aja 12 Rules for Life tuh, aku pengin tahu kalau Jordan menolak pandangan-pandangan liberal sekarang soal terutama di dunia psikologi ya dan bagaimana anak-anak	Texts: Author

Meaning: Real Life

Meaning: Real Life |

sekarang dinilai sama dia kurang "keras" gitu. Aku pengin tahu pandangan dan pemikiran dia makanya aku baca buku 12 Rules for Life ini. Nah maka keluar salah satu bab di buku di yang dia set tadi. Salah satunya adalah judulnya 'Set your house in perfect order before you criticize the world.' Secara secara sederhana dia mengkritik bagaimana saat ini orang-orang, terutama orang-orang dengan pandangan yang liberal ya. Idea mainstream sekarang itu terlalu fokus untuk mengkritisi mencari celah-celah yang bisa dimasuki dalam berbagai topik misalnya isu lingkungan, isu kenegaraan, tenaga kerja, dan lain-lain. Padahal secara internal mereka sendiri itu belum ter set in perfect order istilahnya. Nah sehingga ini memberiku bayangan bahwa oh ternyata si Jordan berpandangan "Sebelum kita lihat apa yang kurang dari eksternal kita, lebih baik kita sempurnakan atau kita perbaiki di dalam diri kita." Supaya apa? Supaya kita tidak menilai itu dalam situasi atau dalam kondisi diri kita sendiri yang tidak perfect karena ketidaksempurnaan, kalo ada chaos yang belom selesai di diri kita maka itu akan mempengaruhi bagaimana kita memandang berbagai problem di luar diri kita. Contohnya, gimana kalau orang tuh belum bisa mengelola finansial dia dengan baik. Misalnya dengan penghasilan dia dan pengawalan dia itu belum terkelola dengan baik sehingga terjadi masalah di sana. Nah maka dia memandang eh kalau orang itu tidak fokus tidak segera fokus untuk memperbaiki bagaimana dia mengelola keuangannya. Maka respons orang itu adalah dia akan mengkritisi bagaimana sistem misalnya bagaimana sistem ketenagakerjaan. Oke. Bagaimana sistem ekonomi yang memberatkan orang-orang seperti dia. Padahal daripada itu atau bahkan sebelum ke sana. Dia harus bahwa pengelolaan dia sudah nah kalau memang ternyata setelah pengelolaan dia sudah baik ternyata masih kurang juga baru dia bisa eh mengkritisi sistem mengkritisi itulah tenaga kerjaan, penggantian pemerintah dan lain-lain.

R		Diskusi waktu yang ama Annan itu apakah pernah berangkat dari karena kamu enggak ngerti video tentang psikologi dan akhirnya kamu diskusi lagi sama Anan atau gimana tuh?	
P	036	Bukan tidak mengerti tapi lebih ketidakpuasanku gitu di media-media mainstream kan idea-idea sekarang yang itu kayak glorify "People need to rest" "You are doing enough" yang gitu-gitu loh. <u>Menurutku dan temenku pada saat itu enggak ngerti nih kenapa kenapa bentukannya kayak sama semua? Yang kami simpulkan bahwa ide-ide ini adalah idea-idea dalam psikologi terutama yang condongannya ke liberal gitu. Juga kami simpulkan bahwa ada sedikit dominasi dari kaum liberal di dunia akademis terutama psikologi makanya kemudian kami cari alternatif atau tokoh yang berlawanan dengan media-media atau video-video yang kami konsumsi tadi. Ada tidak mengertinya 'sih "kenapa gini dah."</u> Hmm. Kenapa yang menarasikan sebaliknya itu tidak populer, dicari referensinya kayak ngomongin tokoh-tokoh tadi ketemulah si Jordan ini.	Meaning making: Thoughts
R		Kamu tuh berarti kalo ada some issues yang mainstream nih kamu sering kayak merasa skeptical gitu enggak sih?	
P	037	<u>Oh iya skeptical kayak, "Ada yang ngomong yang lain enggak ya" "Atau menurut yang lain kayak gimana ya?"</u> Skeptis dan curious 'sih, <u>dominannya tuh selalu mencari ini yang mainstream nah kalo pandangan sebaliknya itu seperti apa.</u>	Meaning making: Thoughts
R		Itu kan kamu sudah baca nih bukunya, nah itu kamu pernah enggak setelah sudah selesai baca buku atau sedang baca buku terus kayak kamu baca lagi tentang jurnal-jurnal atau mungkin kamu link back ke jurnal-jurnal tentang hal-hal yang berkaitan?	

P	038	Jurnal secara spesifik, enggak. Cuman teks-teks lain iya, contohnya misalnya ketika di buku ini dia mencoba mengkorelasikan atau menggambarkan apa yang diomongkan dengan teori penciptaan di agama Nasrani kayak genesis 1 2. Nah akhirnya karena saya tidak mengerti 'kan, jadi saya coba cari artikel genesis 1 2 di internet, artikel, cerita genesis di kitab itu sendiri.	Texts: Content
R		Oke oke. Btw, teks-teks yang implementatif ke diri sendiri kan biasa ditemukan di buku self-improvement kan, setuju ga?	
P	039	Yes.	
R		Menurutmu, apakah dengan hanya mencari koneksi di kehidupanmu itu sudah cukup untuk meningkatkan kualitas dirimu?	
P	040	Iya dan enggak. Iya in a sense bahwa sama kayak ilmu copet ya, setidaknya dengan tahu itu sudah berpengaruh sebenarnya. Tapi kalau kita bisa lebih memiliki pemahaman yang lebih jauh, tentu akan lebih bermanfaat.	Meaning: Life
R		Jadi kamu condong mau beyond finding connection kan?	
P	041	Yes.	
R		Nah, kenapa alasan kamu mencari koneksi? Kayak, kenapa sih kamu enggak berhenti saja gitu dengan sudah baca saja teks ini doang gitu.	
P	042	Oke. Ini berkaitan sama pandangan aku terhadap fungsi dari knowledge ya pengetahuan gitu. Jadi aku memandang bahwa fungsi dari pengetahuan tuh tidak, tidak berhenti di kita tahu. Contohnya tadi, tidak berhenti di kita tahu tentang deja vu. Tapi kita juga mulai mengkoneksikan itu dengan kehidupan kita,	Meaning Making: Principle

		sehingga si pengetahuan tadi itu ada output realnya yang kita rasakan setidaknya di diri kita sendiri ruang lingkupnya. Tapi kalau untuk dibicarakan, kenapa kemudian suka dibicarakan? Ya karena ilmu, pengetahuan, atau apa pun itu ya akan lebih mudah nempel kalau itu kita sampaikan ke orang lain atau kita diskusikan.	
R		Jadi kamu bisa dapat gagasan fungsi dari knowledge adalah kita tidak berhenti di kita tahu itu dari proses seperti apa? Apakah dipengaruhi dari cerita Bumi Manusia itu? Kayak ceritain lengkap dong kamu akhirnya dapat gagasan itu hingga akhirnya kamu menerapkan gagasan ini gitu sampai sekarang.	
P	043	Bumi Manusia kan jadi starting poinnya gitu. Yang di mana pada waktu itu goals-nya singkat ya untuk dibedah, untuk bedah buku saja dan memenuhi tantangan seorang senior. Tapi seiring perjalanannya, banyak hal-hal yang kemudian membuat aku berpikir kayak "Ini setelah saya mengerti dan tahu tentang hal ini output-nya apa?" Karena waktu itu berpikirnya masih pragmatis, masih kayak kalau ngelakuin sesuatu ya setidaknya ada benefit yang aku rasakan sekarang gitu loh. Sementara, pengetahuan, ilmu gitu kan enggak bicara soal pragmatisme kan enggak bicara soal ya aku belajar ini supaya aku bisa A, supaya aku bisa B dan seterusnya. Kita belajar menggambar juga tidak tentu jadi seorang pelukis, kita belajar menulis juga tidak tentu jadi seorang penulis. Di masa itu ada ada sedikit pragmatisme di diriku yang menganggap bahwa aku setelahmemahami suatu hal, aku harus bisa mendapatkan atau aku bisa menggunakan ini gitu. Nah namun karena tidak semua pengetahuan itu bisa dijadikan sebuah kegunaan ya. Tidak semuanya implementatif di dunia nyata juga, jadi setidaknya coba mulai koneksikan ke kehidupan kita yang mana kira-kira mana yang berkaitan, mana yang bisa membangun pemahaman baru sehingga	Meaning Making: Thoughts Meaning Making: Thoughts

		terbentuk lah perspektif ilmu copet yang aku jelaskan tadi. Oke aku tahu ini setidak-tidaknya untuk tahu bahwa ada loh hal seperti ini. Karena ada hal seperti ini maka dampaknya aku harus harus A harus B, harus C. Misal soal global warming. Itu kan ya aku kan enggak bisa lihat beruang kutub kesusahan mencari es atau pinguin berenang di air hangat, aku kan enggak bisa melihat itu secara langsung gitu. Dan tidak ada juga yang bisa aku lakukan secara signifikan untuk menghentikan hal itu ataumenjadikan pengetahuanku bahwa global warming itu sebagai sebuah materi yang sifatnya tangible. Akhirnya apa ya akhirnya itu aku hubungkan di kehidupan sehari-hari oh ternyata global warming disebabkan oleh A, B, C, D, E. Sehingga itu mempengaruhi kegiatan sehari-hari misal mengurangi konsumsi terhadap beberapa bahan plastik misalnya. Atau yang lebih idealis lagi, menghindari fast fashion karena itu dibuat pabrik-pabrik yang dia yang emisinya tinggi. Memang setidaknya ada pemahaman-pemahaman mengenai itu yang kemudian tertanamkan sehingga terbentuklah pemahaman bahwa oh knowledge itu tidak berhenti sebagai knowledge loh tapi juga bisa mempengaruhi setidaknya dalam bentuk kita tahu do and don'ts nya dalam kehidupan.	
R		Overall proses itu dipengaruhi oleh dirimu atau ada banyak faktor dari eksternal? Maksudnya dari diskusi orang-orang gitu, eksternal tuh contohnya gitu maksudnya.	
P	044	Keduanya ada. Faktor internal kayak yang udah aku jelaskan tadi, ada keinginan lebih dari diriku setelah mengetahui atau memahami suatu topik tertentu gitu. Kemudian dari eksternalnya juga ada obrolan-obrolan, ada pembanding-pembanding dengan orang lain. Sehingga membentuk pola-pola seperti tadi.	
R		Oh oke berarti ada keduanya.	

P	045	Tapi kalo ngomongin dominan, lebih dominan internal.	
R		Menurutmu, setelah nerapin gagasan fungsi knowledge itu jadi memengaruhi the way of thinking pada hal-hal kecil ga sih?	
P	046	Ngaruh.aku pernah baca soal lebah kalo mereka akan sengat kalo kita ganggu. Ya akhirnya kalo ada lebah lewat, aku ga panik. Hal simple seperti itu sih.	Meaning: Life
R		Btw, tadi kamu bilang ilmu, pengetahuan akan lebih mudah nempel kalau kita sampaikan ke orang lain. Bukannya ngajarin orang juga esensinya sama aja dengan diskusi dan disampaikan ke orang lain? Kek kenapa kamu milih buat diskusi dan nyampein ke orang lain?	
P	047	Ini berkaitan sama teori soal belajar gitu ya. Kita akan lebih memahami ilmu atau pengetahuan kalau kita ajarkan ke orang lain. Nah, aku memandang aku bercerita dan berdiskusi ke orang lain tuh juga dalam tanda kutip aku mengajari orang lain. Kenapa? Karena kan prosesnya sama, aku memberitahu apa yang aku baru saja ketahui, contoh kayak di EDS jugalah kalau baru belajar apa, terus kayak kita jelasin ke junior-junior juga salah satu bentuk diskusi yang bentuknya ngajarin secara tidak langsung. Jadi aku memandangnya sih itu sebagai bentuk mengajari juga walaupun bukan jadi mentor atau tutor secara formal.	Meaning Making: Principle
R		Setelah kamu berdialog dengan beberapa teks, itu kan pasti setelah kamu berdialog itu kan akhirnya suatu makna akhirnya terkonstruk kan. Hal apa yang membuat kamu akhirnya bisa paham? Misalnya nih, kamu bisa paham dengan cara kamu membaca dari sources yang sekiranya kamu prefer gitu, waktu itu kamu pernah bilang kamu prefernya tuh buku, artikel, jurnal. Atau mungkin diskusi sama teman-	

P	048		Oh ya, yang membuat bisa paham dengan mencari referensi lain. Kalau misalnya di video aku tidak paham aku coba cari teks yang menjelaskan tentang itu. Ataupun sebaliknya, ternyata aku baca teks tidak paham ternyata ada video yang lebih menjelaskan dengan lebih mudah. Nah itu juga bisa jadi alternatif. Pun juga dengan bertanya atau berdiskusi dengan orang-orang yang sekiranya paham dengan topik tertentu, baik dosen, teman, siapa pun. Jadi kedua hal itu sih yang paling utama.	Understand: Using strategies Understand: Using strategies
R			Kenapa kamu lebih memilih untuk kedua hal itu yang kamu lakuin? Kenapa enggak yang lainnya saja gitu?	
P	049		Karena kan kalau yang kasusnya mencari referensi lain dulu ya. Kadang kan teks itu juga entah yang membuat kita tidak paham itu entah karena cara dia menarasikan tulisannya, sehingga kita tidak nangkep. Atau contoh-contoh yang dia berikan tidak relevan bagi kita dan akhirnya kita enggak relate. Jadi pada akhirnya mencoba mencari referensi lain yang secara narasi itu lebih masuk di kita lebih mudah dipahami dan contoh-contoh yang diberikan pun lebih relate dan relevan. Nah kenapa kemudian kalau kasusnya yang berdiskusi ke orang lain, karena kita kan pasti punya anggapannya bahwa nih, si A, si B si C mengerti tentang topik ini. Dan mendengarkan penjelasan dari orang itu kan lebih mudah dibandingkan membaca sendiri ya sekaligus kita juga bisa bertanya lebih lanjut gitu tentang topiknya. Makanya berdiskusi jadi salah satu pilihan yang paling utama gitu.	Texts: Content
R			Berarti kamu perlu punya teman-teman atau orang-orang yang kayak kamu merasa oh ini orang nih kayaknya lebih tahu topik ini deh jadi makanya kamu nanya ke dia atau kamu kayak	

			nanya ke dia karena kamu dekat sama dia?	
P	050		Sebenarnya dua-duanya ada, aku juga punya kenalan orang-orang yang paham topik-topik tertentu. At least berdasarkan penilaianku gitu. Aku lebih paham soal agama misalnya atau si B lebih paham soal ideologi, sedangkan si C lebih paham tentang teori-teori akademik misalnya. Tapi di sisi lain juga ada topik-topik yang aku lemparkan saja ke orang yang dekat sama aku, kami obrolkan. Cuman lebih prefer ke yang aku anggap lebih tahu dibandingkan kedekatan.	Understand: Using strategies
R			Oke, jadi kan tadi sudah dijelaskan ada dua hal yang kamu lakukan. Pertama, kamu mencari referensi lalu kedua adalah kamu diskusi sama teman-teman. Di antara kedua ini, ada tendensi yang lebih kamu sering lakukan tidak?	
P	051		Kalau lagi urgent ya artinya aku harus mengetahui tentang topik ini dalam waktu dekat. Yang lebih cepat berarti kan mencari referensi lain, bisa dari internet dan lain-lain gitu. Tapi kalau aku lebih butuh informasi yang sifatnya komprehensif. Aku butuh yang lebih jelas dan tidak dikejar waktu, aku lebih prefer diskusi jadi sebenarnya agak conditional. Cuman seringnya sih lebih sering diskusi karena mencari referensi lain pun kadang kalau aku tidak benar-benar mengerti yang aku lagi baca maupun dari referensi yang berbeda juga kadang penjelasannya juga sama kan. Jadi aku lebih prefer diskusi sih.	
R			Kalau boleh tahu yang urgent itu maksudnya kayak gimana?	
P	052		Nah, misalnya aku punya deadline buat esai tentang satu topik dan aku harus selesai besok atau malam ini juga. Artinya kan aku tidak punya waktu untuk diskusi dan mencari orang dulu kan, pun dengan nelpon juga tidak maksimal gitu. Jadi usaha yang dilakukan	

		adalah mencari referensi lain juga. Terutama kalau tujuannya untuk akademis, ya dengan mencari referensi lain.	
R		Bisa ceritain lebih detail ga strategi mencari referensi lain pas masih belum paham dan diskusi dengan orang-orang yang sekiranya paham itu terinspirasi dari siapa dan dari mana?	
P	053	Pertama, strategi mencari bahan bacaan dulu ya. Sebenarnya datang dari sendiri gitu. Jadi ya karena kita sekarang di jaman informasi gampang dicari, jadi kalau kita enggak paham ya tinggal cari lagi saja. Belom paham cari lagi di tempat lain sampai paham. Gitu saja prinsipnya. Karena kan informasinya mudah didapat gitu. Tidak perlu effort yang gimana-gimana ga harus ke perpus kota, enggak harus ke BPS buat dapat data. Jadi ya kemudahan itu kemudian memberikan motivasi untuk terus mencari tahu. Terus kalau untuk memilih orang mana yang tepat. Ya kita juga kita kan kenal banyak orang, tapi kita punya penilaian tentang masing-masing orang tersebut terkait keahlian mereka itu ada di mana. Kayak dari latar belakang si orang ini, interaksi juga. Menurutku itu udah cukup untuk menjadi dasar dalam penentuan siapa yang kita datangi ketika ingin mengetahui tentang sesuatu gitu.	Meaning Making: Principle Understand: Using strategies
R		Oh berarti ga ada yang ngasitau ke kamu ya kalo buat paham tuh cari refrensi lain dan diskusi ama orang lain?	
P	054	Mungkin kalau kontribusi dari luar tuh lebih kek tanya ke siapa. Kayak aku sering dikasih saran sama orang lain "Kalo mau nanya filsafat, ke abang ini aja soalnya dia jago." Cuma keinginan untuk melakukannya itu memang dominannya dari diri sendiri.	
R		Ketika kamu lagi baca tentang suatu topik, tapi ini topik dari sumber yang berbeda. Maksudnya	

		sumber yang berbeda, kamu lagi baca topik tertentu di buku, terus kamu baca lagi topik ini di jurnal misalnya. Apakah kamu berpikir ada perbedaannya ketika topik ini disampaikan di sumber yang berbeda?	
P	055	Iya.	
R		Oke karena kamu berpikir demikian, kamu berpikir juga tidak apakah mereka berhubungan satu sama lain atau bertentangan?	
P	056	Menurutku berhubungan satu sama lain, tapi yang membedakan adalah fungsinya. Tadi kan sempat dibahas juga kalau jurnal itu tujuannya akademis yang artinya isinya meneliti atau menemukan sesuatu hal. Maka digunakanlah teori-teori misalnya, lalu ditemukanlah penemuan-penemuan yang berkaitan dengan topik tadi. Jadi jurnal tujuannya lebih akademis dan lebih teoritis. Kemudian kalau dari buku, itu kan banyak memuat pandangan dari penulisnya juga, kecuali buku kuliah ya, kalau buku kuliah jelas isinya teori. Tapi kan juga kalau buku bacaan atau artikel di internet biasanya memuat pandangan dari, dari penulisnya. Menurutku tidak bertolak belakang sih keduanya, hanya beda fungsinya saja.	Texts: Content
R		Kamu sudah menjelaskan hal yang membedakan teks tapi belum menjelaskan apa yang ngebuat kedua teks ini bisa saling berhubungan. Coba jelasin dong?	
P	057	Bisa saling berhubungan dalam hal kontekstualisasi. Misal, jurnal itu tujuannya untuk memberi tahu hasil penelitian memberitahu sesuatu hal yang sifatnya objektif, sesuatu hal yang sifatnya berbentuk ilmu pengetahuan. Nah, kemudian ilmu pengetahuan ini, implementasinya seperti apa? Setelah ada ilmu pengetahuannya dampaknya apa? Pada masyarakat, pada ilmu-ilmu lain dampaknya	Texts: Context

		apa, misalnya. Nah itu kalo jurnal, terus di sumber beda misalnya di tulisan-tulisan yang isinya pandangan. Ada orang berpandangan teori sosialisme. Kemudian penulis A menggambarkan sosialisme seperti dan ini dampaknya A, B, C, D, E. Nah itu kan berarti dia bicara soal kontekstualisasi, soal si teori ini nih di masyarakat tuh bekerjanya seperti apa, dampaknya seperti apa, atau implementasinya seperti apa. Itu sih korelasinya.	
R		Aku rasa orang ga bisa langsung mahir tau perbedaan penyampaian teks di sumber berbeda, bisa ceritain masa-masa kamu masih struggle bedain lalu turning point kamu jadi mudah telling the differences?	
P	058	Ga kesulitan sih soalnya aku dikasitau orang lain makanya pemahaman tujuan tulisan beda-beda bisa terbentuk karena banyak masukan-masukan dari sekelilingku. Ada yang "Nih kalau kamu pengin tahu secara teori ya kamu bacanya jurnal." "Kalau kalau kamu mau tau pandangan, ya kamu bacanya eh artikel, tulisan orang atau buku."	Texts: People's voices
R		Baik. Apakah ada hal-hal yang menjadi pertimbangan kamu untuk kamu membaca teks tersebut? Jika ada pertimbangan-pertimbangan tertentu untuk memilih suatu teks untuk kamu baca, apakah pertimbangan-pertimbangan tersebut membuat kamu akhirnya lebih bisa paham dan kenapa kamu berpikir demikian?	
P	059	Tentu ada pertimbangan dan membuat jadi lebih mudah memahami. Kenapa demikian, Karena kan salah satu contoh pertimbangan kenapa aku menjadikan suatu teks itu menjadi referensi adalah aku mendapatkan saran dari orang lain dan kenapa aku berpikir lebih bermanfaat? Karena sudah ada testimoninya dari orang ini bahwa kamu ingin tahu soal ini ya baca saja buku dan artikel ini. Pun kriteria yang lain misalnya, sang penulis terkenal atau dianggap	Texts: People's voices

P		sebagai orang yang ahli di bidangnya. Nah itu juga menjadi salah satu kriteria dan tentu itu mempengaruhi kepercayaan kita terhadap apa yang dia tulis di teks itu.	
R		Soal pertimbangan buat milih teks, gaya penulisan penulis itu termasuk enggak menjadi pertimbangan kamu?	
P	060	Iya. <u>Aku tidak prefer artikel-artikel di media mainstream yang cuma tiga paragraf, ada kan artikel tuh yang sedikit-sedikit doang. Menjelaskan 5W 1H saja tidak terjawab.</u> Kompasiana dan Tirto kan panjang tuh. Kalau yang luar, rata-rata emang pada panjang-panjang kayak BBC gitu panjang-panjang.	Texts: Content
R		Kayak ada rasa-rasa enggak puas gitu ya kalau enggak panjang.	
P	061	Dan akan repot kan artinya kalau itu kurang menjawab itu ya kita perlu cari sumber lain lagi.	
R		Sekarang kita lagi ngobrolin berita, artikel, buku gitu ya. Tapi let's say kita move ke novel gitu, kamu ada enggak preference gaya penulisan tertentu gitu?	
P	062	Ada. <u>Aku suka kalau penulis itu menggambarkan latarnya dengan detail. Pokoknya detail-detail yang bisa menambah penggambaran visualisasi kita terhadap terhadap latar tulisan itu, adegan-adegan tertentu, itu jadi preferensi sih. Aku suka novel-novel yang ada effort untuk menjelaskan latar dan situasi. Enggak cuma fokus ke cerita.</u>	Texts: Content
R		Oke itu dari segi narasi, tapi kalau dialog ada referensi enggak? Misalnya kamu nemu novel yang pakai "Gua lu" gitu, sudah malas enggak? Atau biasa saja?	

P	063	Nah makanya kalo novel Indonesia aku prefer novel lama, dan jelas bukan teen-lit. Ya aku ga prefer bahasanya seperti "Lo gue" tidak nyaman saja untuk dibaca. Sama aku juga ga prefer novel-novel translation yang terjemahannya ga pas.	Texts: Content
R		Oke kalau apa yang ditulis di teks termasuk jadi pertimbangan ga? Maksudnya apa yang ditulis itu, contoh di buku self-improvement nih kayak common grouds in terms of jati diri, pengalaman pribadi, itu kamu cocokin dengan yang ada di buku self-improvement sedangkan kalau misalnya kasusnya tentang teks opini atau teks di web medium, ya kamu lihat argumen si penulis logis dan berbasis fakta.	
P	064	Iya, kayak tetep aku baca walaupun keberpihakan penulis bertentangan denganku.	Texts: Writer
R		Alasan kamu tetap membaca apakah ada kaitannya ama gagasan fungsi knowledge?	
P	065	Aku berpikir ketika aku sudah melakukan sesuatu secara general termasuk membaca juga. Aku merasa aku bertanggung jawab untuk menyelesaikan hal itu walaupun tidak enak, tidak suka, dan tidak nyaman. Ada sense of responsibility.	Meaning Making: Principle
R		Prinsip sense of responsibility ini dibangun setelah kamu membaca teks atau kayak sudah kamu bangun itu sejak sebelum kegiatan-kegiatan ini dimulai?	
P	066	Sebelum sih karena itu juga berlaku tidak cuma di kegiatan membaca teks tapi di keseluruhan semua hal yang kulakukan.	
R		Masih inget ga proses prinsip itu bisa terbentuk?	
P	067	Lupa persisnya. Mungkin karena doktrin-	Meaning-making: Principle

		doktrin waktu kecil gitu ya, misal kalau makan enggak sampai habis, dimarahin. Bisa jadi dimulai dari hal-hal sekecil itu gitu atau kayak di sekolah tugas kalau enggak selesai itu dihukum atau nilainya jelek. Terus yang nonton film kalau enggak ditonton sampai habis, uang tiketnya sayang, mungkin dimulai dari hal-hal seperti itu sih, akhirnya lambat laun karena itu berkorelasi dengan segala kegiatan termasuk kegiatan membaca tadi. Secara tidak sadar, terbangun dengan sendirinya sense of menyelesaikan sesuatu yang sudah dimulai.	
R		Tadi ketika kamu dapat testimoni dari orang lain, akhirnya kamu berpikir "Oh ini bagus nih untuk dijadikan referensi." Pernahkah kamu mencari suatu bacaan itu dengan searching di Internet, kayak misal cari top ten economics books. Pernah tidak kamu lebih percaya Internet?	
P	068	Kalau mencari buku top ten di internet tidak pernah. Tapi ada beberapa topik yang aku randomly interested, ya aku juga suka searching di internet. Tapi lebih sering memerhatiin dari penulisnya dulu. Misalnya aku lagi baca sesuatu, atau aku lagi nonton apa. Terus lihat satu orang jadi narasumber, dan pas aku cari tahu ternyata narasumber ini dia menuliskan buku. Nah baru aku cari di internet buat tahu orangnya nulis buku apa saja, dia ahli di bidang apa.	Texts: Author
R		Jadi kamu lebih percaya kredibilitas penulis daripada rekomendasi orang-orang di Internet?	
P	069	Iya.	
R		Bisa elaborasiin lebih lanjut setelah tahu penulis buat buku apa saja dan ahli di bidang apa, habis itu kamu ngelakuin step apa tuh?	

P	070	Oh setelah aku tahu penulisnya dan nulis buku apa saja, <u>aku lihat review-review bukunya yang jelas atau misalnya dia punya YouTube, aku lihat komen-komennya apakah orang-orang setuju sama dia, itu menggambarkan bagaimana respons orang terhadap gagasan-gagasan dia yang di video itu setidaknya.</u> Atau review-review buku kan juga banyak gitu. Bagaimana review-review buku itu juga jadi salah satu referensi penilaian dan validasi bagi seorang penulis sih. Jadi itu yang kulakukan.	Texts: People's voices
R		Loh berarti backlashing dong dengan yang kamu bilang, soalnya kamu bilang kamu lebih percaya kredibilitas penulis daripada orang-orang di internet. Terus kamu kalau nyari review berarti kamu percaya dengan orang-orang di internet?	
P	071	Kalo yang tadi kan konteksnya kayak "Top 10 Buku A" gitu-gitu kan. <u>Nah kalo ini nih biasanya review-review tuh ada di web semacam goodread misalkan. Mereka ngasih reskripsi panjang tentang buku ini ga cuma kasih rating 5 stars aja, makanya itu jadi refrensiku. Beda di starting pointnya sih Chin. Aku merasa kalo yang ini tuh setelah tau tentang si penulis, testimoni orang lain jadi…jadi proses validasi layer ke sekian.</u>	Texts: People's voices
R		Ohalah iya karena di case kedua kamu kek ada bias "Si penulis ini emang bagus nih." Makanya kamu bisa percaya orang-orang di internet.	
P	072	Iya betul.	
R		Bagaimana cara kamu mengidentifikasi koneksi dari teks-teks dan setelah kamu mendapatkan koneksi tersebut, apakah kemudian kamu menghubungkan kembali dengan aspek-aspek lain? Contoh, kamu sudah menemukan hubungan dari satu teks dengan teks lainnya. Lalu, koneksi ini kamu hubungkan lagi ke buku,	

			artikel, jurnal, penjelasan dosen, pengalaman di lapangan, atau sumber-sumber lain yang dapat diakses olehmu.	
P	073		Oke, pertama tadi bagaimana mengidentifikasi keterkaitan antara teks. Cara identifikasi yang paling sering aku lakukan dengan mengenali tulisan ini, yaitu konteksnya tentang apa. Kalau misalnya konteks teksnya tentang korporasi, artinya ada dua teks yang isinya tentang korporasi, maka dua teks ini berkaitan. Contoh lain, ada teks tentang psikologi. Berhubung konteksnya adalah psikologi, katakanlah psikologi anak. Nah maka kemudian kedua teks ini berkaitan. Itu cara aku mengidentifikasi teks... lebih ke secara spesifik teks ini membahas apa.	Connection of Texts: Context
R			Kebiasaanmu mengidentifikasi antara teks dengan cara mengenali konteks konteks teks itu sejak kapan kamu nerapin?	
P	074		Mmm…sejak kuliah.	
R			Terinspirasi dari orang lain ga?	
P	075		Orang lain…engga sih. Dari diri sendiri sama ketidakpuasanku terhadap membaca satu hal saja gitu. Kayak pas aku lagi baca psikologi industri, berarti aku mencari keterkaitannya dengan teori-teori lain yang berhubungan SDM. Buat membandingkan kedua teks dan mencari korelasi. Jadi ya diawali dari rasa ketidakpuasanku kalo hanya baca satu teks.	Meaning making: Thoughts
R			Ohh oke oke sama kayak jawaban-jawaban sebelumya ya.	
P	076		Terus tadi pertanyaan keduanya apa?	
R			Setelah nemu koneksinya, apakah kamu menghubungkan koneksi tersebut dengan	

		<mark>aspek-aspek lain yang berkaitan dengan teks kamu baca?</mark>	
P	077	Oh ya, kalo contoh real dan ada bentuknya seperti <u>mengerjakan kasus untuk tugas kuliah, itu kan referensinya berdasarkan teks-teks yang membahas topik berbeda, tapi masih ada hubungannya dengan konteks yang tadi. Misalnya ada kasus soal human resources. Jadi aku bisa cari dua teks yang menjelaskan soal dua teori human resources yang berbeda.</u> Kemudian aku korelasikan dengan kasus tadi. Ini yang sifatnya tekstual, tapi selebih itu <u>aku juga mencoba mencari hubungan ke lingkungan sekitar. Katakanlah aku sedang baca teks manajemen organisasi. Kemudian aku menghubungkan dengan pengalamanku di organisasi. Dari percobaan tersebut aku jadi tahu ternyata di organisasiku seperti ini sedangkan detailnya seperti ini. Kemudian ini ya berkaitan dengan output yang diinginkan atau dilakukan untuk mengambil hasil dari bacaan tadi itu apa. Salah satu hal yang aku lakukan dengan mengkorelasikan pengalaman pribadi, lingkungan sekitar dan lain-lain gitu.</u>	Connection of texts: context Meaning: Life
R		Intinya adalah kamu akan melakukan berbagai upaya supaya kamu akhirnya bisa lebih paham, karena yang seperti tadi kamu bilang kalau kamu melihat ilmu itu tidak hanya berhenti di kita tahu tetapi kamu akan mencari lebih dari itu. Jadi kamu melihat segala hal itu equally important ya?	
P	078	Iya betul.	
R		Jadi kamu akan menghubungkan aspek-aspek lain bergantung dengan kebutuhanmu ya?	
P	079	Iya betul, tergantung kebutuhannya apa. Kalau sekarang kan lagi kuliah, organisasi gitu berarti mau tidak mau referensi yang kita dapatkan tentang itu. Nanti mungkin kalau sudah kerja	

		atau sudah berkeluarga, teks-teks yang kita dapatkan informasinya akan dilihat dengan kondisi kita nanti. Teks tentang keluarga, cara mengurus anak, membangun hubungan baik dengan mertua.	
R		Oke, tadi konteksnya kalau di akademik ya. Jika konteksnya di kehidupan pribadimu, apakah kamu juga membaca berbagai teks untuk self-improvement? Contoh, kamu membaca teks tentang cara memiliki hubungan baik dengan teman.	
P	080	Iya termasuk, seringnya ketika ada konflik nanti dicoba dianalisis permasalahan tersebut. Menurutku, cara kita menganalisis suatu permasalahan juga didasari sama referensi, tulisan yang telah kita baca, dan value yang kita pahami. Maka untuk menyelesaikan permasalahan sehari-hari juga penting untuk sering mencari referensi-referensi teks.	Meaning: Life
R		Mau mastiin, pandanganmu cara menganalisis suatu permasalahan juga didasari oleh referensi, tulisan yang telah dibaca dan value dipahami, itu pandangan di-shape setelah kamu melakukan intertextuality practices bukan?	
P	081	Iya.	
R		Bisa diceritain ga prosesnya? Dipengaruhi apa, siapa, pas kapan? Dan apa yang membuatmu menerapkan pandangan itu sampe sekarang?	
P	082	Menurutku pandanganku soal ini nih cukup general dan aku yakin hampir semua orang melakukannya. Kita menganalisis atau memandang suatu itu amat sangat didasari oleh referensi dan value yang kita pahami. Nah ini juga bukan sesuatu yang aku punya data detail ya mengenai kapan, dipengaruhi apa, dan kenapa terbentuk di diriku, tapi sama kayak jawaban-jawaban sebelumnya. Tapi yang aku	Meaning: Life

		bisa sampaikan adalah <u>ini merupakan salah satu buah dari proses kegiatan-kegiatan yang aku telah lakukan terutama kegiatan-kegiatan yang sifatnya intelektual seperti membaca, berdiskusi, menulis, dan lain sebagainya. Kenapa demikian? Karena pertama tentu dikorelasikan dengan diri sendiri ya bahwa ternyata dengan banyaknya referensi, dengan banyaknya pengetahuan yang kita miliki, kita bisa memperluas cara pandang kita, kita bisa memiliki suatu metode tertentu dalam menganalisis masalah, menilai suatu fenomena karena sering kali yang aku temui orang-orang kalau tidak memiliki referensi maka akan mengambil kesimpulan termudah.</u> Misal "Eh itu ada babi di tengah kampung," terus karena mereka tidak memiliki referensi dan pengetahuan yang cukup. Entah kenapa itu ada babi di tengah kampung kemudian mengambil kesimpulan paling mudah aja. "Oh itu babi ngepet." Padahal ya itu babi liar yang kabur karena mungkin di hutan sedang ada banjir sehingga si babinya itu ke kampung atau di hutan dia kehabisan makanan dan lain-lain. Itu kan informasi-informasi yang kita tidak ketahui kan mengenai apa yang terjadi, sehingga kita mengambil kesimpulan termudah. Nah itu contoh sederhana penggambaran mengenai mengapa referensi dan value yang kita miliki itu penting. Jadi balik lagi ke proses yang dijalani sih Chin tentang pandangan ini, juga didukung dengan banyak refrensi. Oh ya, ini intertextuality practices di skripsimu scopenya to what extent?	
R		Intertextuality practices disini tidak hanya terbatas di akademik, tetapi juga untuk kehidupan sehari-hari.	
P	083	Oke sesuai dengan yang udah kita bicarakan tadi, aku tadi bicara tidak hanya bertujuan untuk akademis saja, kalau kehidupan sehari-hari ya banyak. <u>Misalnya, ketika ada konflik organisasi, kebetulan aku jurusannya Manajemen dan konsentrasinya Manajemen</u>	Meaning: Life

		SDM, sedangkan di organisasiku aku di bagian sumber daya manusianya. Jadi ketika ada masalah-masalah di lingkup organisasi, yang mana ini konteksnya diluar akademik, ya aku mencari referensi dari bacaan dan bahkan seringnya bacaan-bacaan yang digunakan untuk menyelesaikan permasalahan ternyata juga relate dengan apa yang aku pelajari di kuliah. Jadi kalau berbicara tentang proporsi, lebih sering mencari informasi diluar akademis daripada akademis. Tapi pada akhirnya, karena proses dan lain-lain, semua hal itu akan saling support dan saling relate. Begitu.	
R		Overall usahamu untuk mencari pengetahuan bisa dibilang menakjubkan, apa motivasimu yang membuat kamu tetep konsisten melakukan intertextuality practices?	
P	084	Klarifikasi ya, sebenernya tidak selalu se-konsisten itu, kadang juga naik turun, kadang juga ada masa di mana ya terima-terima aja yang ada. cuman karena sudah terbiasa jadi ada rasa tidak nyaman kalau kita enggak mencoba mengonfirmasi sebuah informasi dengan mencari informasi dari teks lain. Aku rasa sebuah kebutuhan ya untuk mencari tahu berbagai hal selama kita masih hidup, jadi perlu upgrade apa yang kita ketahui dan perbanyak refrensi setiap harinya. Supaya apa? Ya supaya bisa bertahan aja.	Meaning Making: Principle
R		Bertahan dalam arti apa nih maksudnya nih? Secara akademik, secara life atau apa maksudnya?	
P	085	Ya secara akademik, kita harus upgrade terus karena kan kita enggak mungkin belajar hal yang sama selama empat tahun kuliah kan. Terus secara sehari-hari juga karena justru fenomena nyata sehari-hari lebih dinamis gitu sifatnya. Minggu ini ngetren apa minggu depan ngetren apa itu beda lagi jadi ada kebutuhan untuk selalu update gitu terkait topik-topik dan	

		isu-isu yang baru.	
R		Oke, menurutmu intertextuality practices punya kontribusi gede ga dalam membuat hidupmu menjadi lebih baik?	
P	086	<u>Iya berpengaruh secara signifikan. Pertama dalam hal referensi karena memengaruhi gimana kita berpikir, bertindak, menilai suatu situasi, keadaan, kejadian dan juga akan mempengaruhi bagaimana hidup kita ke depannya.</u>	Meaning: Life
R		Oke segini saja. Makasih buat waktunya ya.	