

Penggunaan Memo untuk Penelitian Kualitatif

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Fakta tentang memo...

...all qualitative approaches can be enhanced by the use of memos.

Unfortunately, many researchers fail to capitalize on this valuable tool with absent or substandard memoing being a major shortfall of most qualitative research studies (Clarke, 2005)

Tugas Anda...

Di akhir presentasi saya,
saya ingin Anda memberikan kesimpulan:
Apa kegunaan memo di dalam penelitian
saya?

Mau ngobrolin apa?

1. What: Apakah memo itu?
2. Why: Dasar Filosofi
3. How: Prinsip Dasar Memo
4. When: Kapan Melakukan Memo
5. Implementing memo in my research

WHAT: Apakah memo itu?

A place to “dump your brain”

- Phenomenon
- Research process
- The participants
- The data

(Saldana, 2009)

“Memos are sites of conversation with ourselves...”

(Clarke, 2005, p. 202)

WHAT: Apakah memo itu? (2)



“Thinking critically about what you are doing and why, **confronting** and often **challenging** your own assumptions, and **recognizing** the extent to which your thoughts, actions and decisions shape how you research and what you see” (Mason, 2002, p. 5)

A reflective research diary

WHY: Dasar Filosofi

Interpretivism: knowledge is gained through interpretation of the world or behavior resulted from interactions between people and its world.



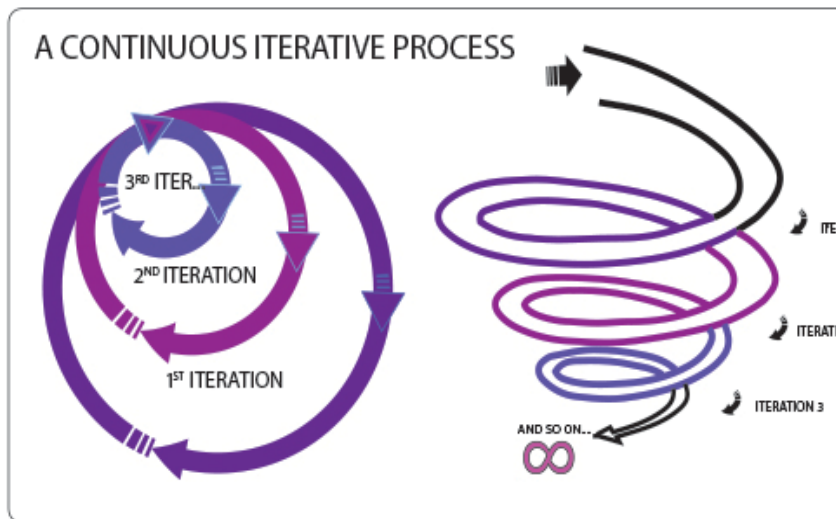
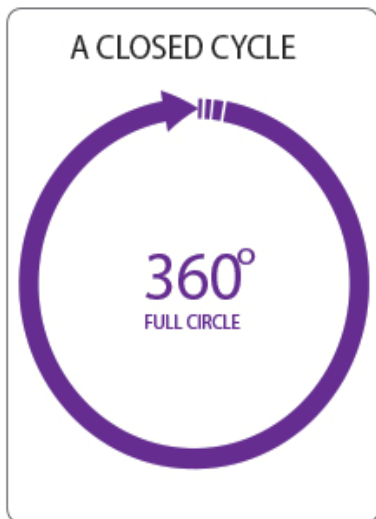
Verstehen: Emphatic understanding of the lived experiences of people (De Voset al., 2011b:8; Neuman, 2011:101).

HOW: Prinsip Dasar Memo

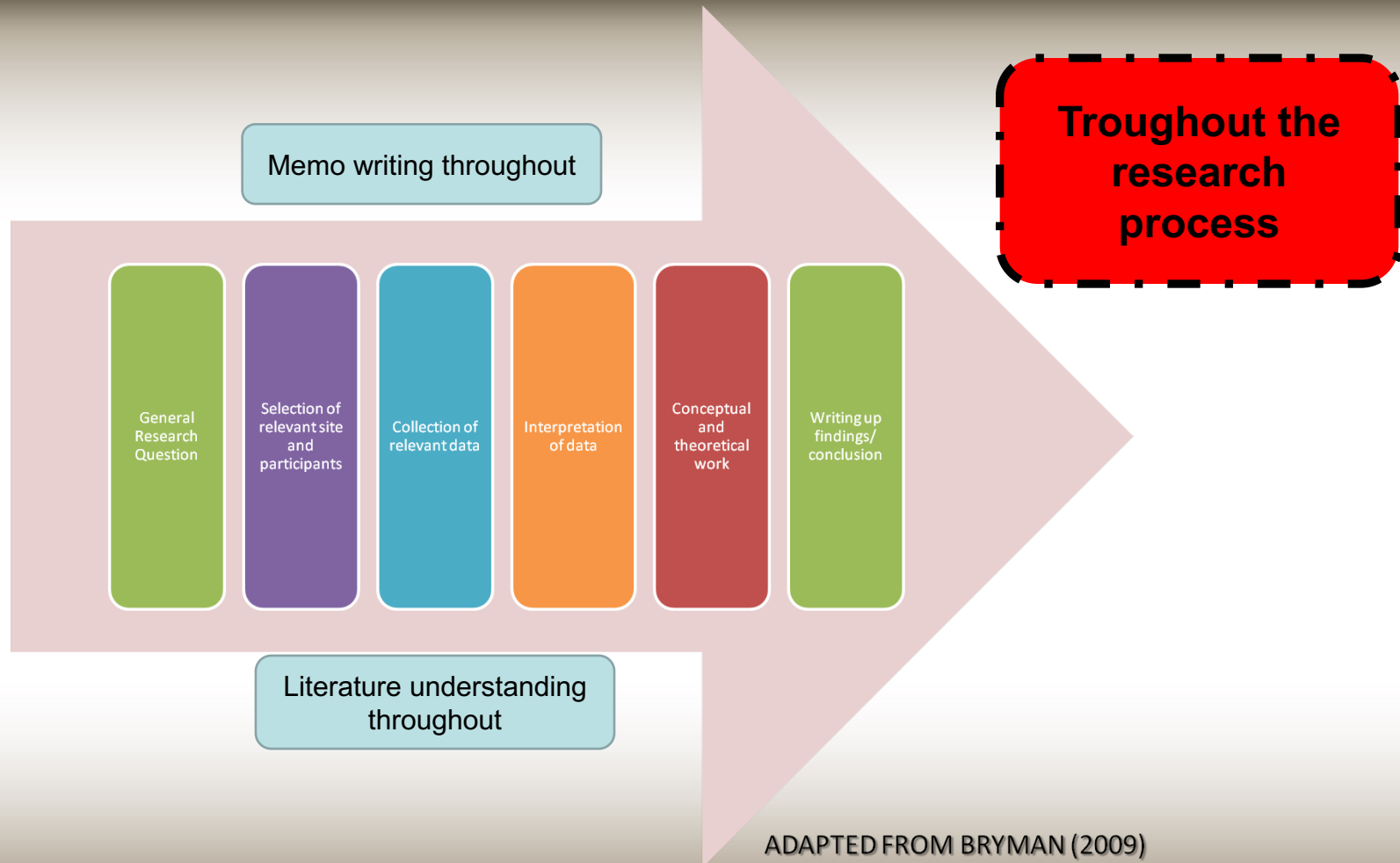
Continuing

Iterative

Reflective



WHEN: Kapan Melakukan Memoing?



Implementasi dalam Penelitian

Judul Penelitian:

Inner Transformation: Exploring the Interrelationship between Transformative Learning and Religiosity among Change Agent Educators in Indonesia

ABSTRACT

This research highlights the issue of religiosity in transformative learning discourse by exploring how change agent educators in Indonesia interpret their religious experiences as important sources for transformation. Studies within the transformative learning theory suffer from a lack of extended discourse on religiosity. From the four recognised strands, only Dirkx acknowledges the general aspect of spirituality and religion in transformative learning. Theoretical gaps are evident in existing theories. Therefore, the aim of this research is to build a theoretical model that analyses the interrelationship between religious process and the educator's inner transformation in the education context.

Fourteen change agent educators with strong religious backgrounds from five different religions in Indonesia were interviewed. Moreover, a grounded theory methodology was employed and a series of in-depth semi-structured interviews were conducted. A constant comparison method, suggested by Strauss and Corbin, was employed as the data analysis technique, consisting of three stages of coding, namely open, axial and selective coding.

A theoretical model, the so-called the Relational Transformative model, was developed to explain the role of religion in a person's inner transformation as change agent. This theoretical model was built through explorations of two research questions.

The first research question asked: "How does the educator's religiosity influence their own personal learning process that enables transformation?" This led to the finding of a transformative religious process that informs the transformative role of religion through three interrelated dimensions, namely a structural, transcendental and subjective dimensions. The structural dimension relates to basic aspects of all religion, such as rituals and doctrines, essential to establish a solid foundation for a religious identity. The transcendental dimension captures the encounter with God, that is sacred and numinous, and provides the individual with a potential transformative function that guides the ego structure. The subjective dimension refers to the response of the conscious mind, through the process of the symbolic attitude, in working with religious

Background

Method

Result

ABSTRACT (2)

experiences in two previous dimensions. This research also found religious crisis to be an important factor for transformation.

The second research question asked: "How does the educator's inner transformation, assisted by their religious life, shape their effectiveness as change agent?" The relational transformative being is presented here to explain three qualities of the change agent educator, namely the transpersonal, intrapersonal and interpersonal being. The transpersonal being reflects the preference of internalising transcendent qualities into behaviour. This requires the individual to be faithful and humble, to relegate the highest respect towards the transcendent characters in the belief system, and to set these transcendent characters as the standard for self-improvement. Intrapersonal being refers to an individual who is thoughtful and reflective towards the self. This includes the characteristic of engaging in a dialogical self, self-mindfulness, and having a vocational and impactful life. Interpersonal being refers to the valuation of relationship with other people. Participants in this study strongly believed that the relationship with others is as important as their relationship with God and with themselves, which points to two qualities: the nurturing soul, and the harmonious seeking character.

Result

Working on the Research Problem using Memo

Date	Memo Type	Intent	Comments
.....	Operational memo for exploring research problem	1. To clarify my understanding about research problem	<p>Ira, what is research problem? What is research problem for PhD study? How does this differ from master or bachelor degree research project?</p> <p>-a definite or clear expression about an area of concern, -a condition to be improved upon, -a difficulty to be eliminated, <u>-a troubling question that exists in scholarly literature, in theory, or within existing practice that points to a need for meaningful understanding and deliberate investigation.</u></p> <p>How to focus my research problem when reading journal articles?</p>

Reflective, critical & purposive journal article reading

Working on the Research Problem using Memo (2)

This research highlights the issue of religiosity in transformative learning discourse by exploring how change agent educators in Indonesia interpret their religious experiences as important sources for transformation. Studies within the transformative learning theory suffer from a lack of extended discourse on religiosity. From the four recognised strands, only Dirkx acknowledges the general aspect of spirituality and religion in transformative learning. Theoretical gaps are evident in existing theories. Therefore, the aim of this research is to build a theoretical model that analyses the interrelationship between religious process and the educator's inner transformation in the education context.



Bagaimana cara saya memperoleh “theoretical gap” ini?



Date	Memo Type	Intent	Comments
.....	Theoretical memo for exploring research problem	1. To find research problem	<p>Can I use Dirkx? How can I use Dirkx?</p> <ul style="list-style-type: none"> •Dirkx & Transformative Learning •Dirkx & Religion •Dirkx & Spirituality •Dirkx & Christianity (other religions) •Dirkx & Belief •Dirkx & Faith <p>Why did Dirkx discuss less about religion?</p> <p>-Dirkx's concern is not on religious issue, even though he mentioned that religion/spirituality is one factor of non-rational transformative learning. On my “hunting” about his idea of religion, I finally found one important article.</p>

Musings and Reflections on the Meaning, Context, and Process of Transformative Learning
 A Dialogue Between John M. Dirkx and Jack Mezirow

John M. Dirkx
 Michigan State University

Jack Mezirow
 Teachers College, Columbia University

Facilitated by
 Patricia Cranton

RECLAIMING THE SPIRITUAL IN TRANSFORMATIVE LEARNING

I want to address some possible objections to this way of thinking about education and teaching and learning within higher and adult education. Some might argue that such a perspective has no place in these educational contexts; that the view being offered here is highly personal, private, and best kept out of the classroom; that this perspective advocates a spiritual and even religious dimension to education. To my way of thinking, learning and making sense of what we are studying and our lives involves the personal. How can it not involve the person? Unless we suggest that learning is this process that is somehow strangely removed from anything that means anything to us or that matters, it is going to involve the person's life experiences in the sense-making process. We will tread a fine line here, that is for sure, and as the argument develops, we will want to talk about this line further.

I am not advocating psychotherapy for the classroom, nor am I advocating that we adopt a religious view of learning. I believe learning involves the sacred and thus involves the spiritual. The spiritual represents a kind of backdrop, a matrix or a context in which virtually all of our life plays out. In developing the views of teaching and learning that I do here, I am simply acknowledging its presence and significance in our lives. I am not suggesting or advocating a particular religious perspective. My work is informed by my own experiences of faith and religion, my own struggles with the divine. This is the stuff of spirituality. I consider the act of learning to be an inherently spiritual act, at least in potential. It borders on the sacred, flirts with it, invites in the sacred, if we allow it.

What I am not advocating within these pages is the adoption of special religious or spiritual practices, such as breathing techniques, rituals that are not part of our regular classroom practices, or the use of cultural icons that have little or no connection with the focus of our study. Our focus is the text and our relationship with it. That relationship is spiritual enough, sacred and mysterious enough. It carries with it its own ritual, symbolism, imagery, and wonder. Out of this relationship somehow merges meaning of a sort, a meandering wave of sense making that can permeate much of our being. How does the word become human? How does the word come to dwell among us? What is the relationship of the word to the image (Shlain, 1998)? For me, the notion of "word" extends far beyond its religious connotation here. How do the words of the text, of what we read, hear, see or experience become part of who we are, lend meaning to our lives, illuminate those aspects of our lives shrouded in darkness or mystery? Clearly, it is more than memory, more than remembering what we read, see, hear, or experience. The process of learning represents the process of the word becoming an integral part of our being. And when this happens, it has the potential to transform our sense of self and our being in the world.

Date	Memo Type	Intent	Comments
.....	Theoretical memo for exploring research problem	1. To find theoretical gap	<p>Dirkx: I am not advocating that we adopt a religious view of learning</p> <ul style="list-style-type: none"> •This is the only comment I found about Dirkx & religion. •Dirkx values religion and spirituality as significant factors of learning: The personal factor. •What does the sentence: "I'm not advocating" means? Does this refer to <u>Dirkx's reluctant</u> to explore religious/spiritual aspects in learning? •What is Dirkx's spiritual belief background? To know Dirkx's spiritual belief background might help to understand his interest in transformative learning.

fundamental transformation. However, Freire's focus on Christianity limits the application of the role of religion on transformation from other religious traditions.

The last approach that discusses religion and transformation in learning is Dirkx's (1997) concept of soul-work in transformative learning. In contrast to Mezirow and Freire, who highlighted the importance of man's rational aspect in the transformative learning process; Dirkx emphasised the extra-rational model of transformative learning that values non-rational aspects that emerge in daily experience, which include religious and spiritual experiences. These non-rational aspects have been long neglected due to the hegemony of cognitive domain in the intellectual tradition. Such a tradition pursues the knowledge production resulting from a higher level of thinking, but then may trap the person in exhaustion, alienation, and emptiness: the so-called condition of spiritual hunger. Dirkx's emphasis on the soul-work model in transformative learning theory also suggested the importance of understanding religious and spiritual dimensions in learning. Dirkx (2005, as cited in Dirkx, Mezirow, & Cranton, 2006) argued these religious and spiritual dimensions are the contextual factor that is integral and cannot be separated from the human learning process. Dirkx's transformative learning is considered here in this study as the closest model that regards religion (and spirituality) as a significant factor of learning. Dirkx, however, chose to speak about the notion of religion and spirituality in a general sense, and did not discuss or connect with any specific religious beliefs or spiritual movements. In discussion with Mezirow, Dirkx explained his reasoning for not discussing any specific religions or rituals in his theory, as follows (Dirkx et al., 2006, p. 130):

I am not advocating psychotherapy for the classroom, nor am I advocating that we adopt a religious view of learning. I believe learning involves the sacred and thus involves the spiritual...What I am not advocating within these pages is the adoption of special religious or spiritual practices, such as breathing techniques, rituals that are not part of our regular classroom practices, or the use of cultural icons that have little or no connection with the focus of our study. Our focus is the text and our relationship with it. The relationship is spiritual enough...

Dirkx's choice to work on the general aspect of religiosity has inspired the researcher to explore religious experiences within a specific context, that of the strong and traditional religions of Indonesia. This research maintains that any religious tradition built on deep philosophical stances toward the ultimate reality (i.e. God), truth, moral and ethical

conduct, should strongly influence human behaviour, including in the learning process that promotes transformation.

The literature review on transformative learning theories has noted a possible theoretical gap in viewing the role of religion in transformation. The existing literature, especially Dirkx's has confirmed the importance of religious or spiritual dimensions (and other non-rational factors) in transformative learning. However, little is known about "how" religion promotes personal transformation. To answer this question, it is important to hear stories of change agent educators who practice deep religious lives. Moreover, the Grounded Theory (GT) methodology is chosen to develop a conceptual model that explains the role of religion in promoting personal transformation. According to Strauss and Corbin (1990), the GT methodology is best employed in the field where little theory or research has been done previously. To conclude, the conceptual model to be developed in this study is expected to provide new insights that could bridge this theoretical gap identified in existing transformative learning theories.

2.5. Chapter summary

This chapter has outlined the review of previous studies and literature to support the justification of some points made in this study. First, the review of the literature on the change agent educator phenomenon has found the lack of a theoretical framework to guide the discussion. The use of transformative learning theory will guide the discourse on the change agent educator and give clear direction, which focuses on the learning dimension of the change process.

Second, the literature review on the contextual issue of religion in the Indonesian context has shown the relevance of studying religion in Indonesia. Therefore, the theoretical framework in this study has to consider this contextual factor, and so employs two theories in the field of psychology of religion, namely Jung's analytical psychology and Pargament's integrative perspective of religion.

Finally, the discussion of a possible theoretical gap in the field of transformative learning theory supports the aim of this research: to develop a theoretical model of transformative learning informed by religious practice.

Working on Interview Protocol & Term Religion using Memo

Table 4.3: Compilation of memo writing from the pilot interview

Date	Memo Type	Intent	Comments
13/06/2015	Operational memo from the pilot interview	<ol style="list-style-type: none"> To evaluate my interview protocol as well as skills To give solutions for further interview 	<p><i>Pilot interview</i></p> <p>I asked too many questions on teaching background and ran out of time for other more crucial questions.</p> <p>I explain too much background on some questions, thus distracting the participants to understand the key question.</p> <p>There were some questions who are too long and unfocused, thus need to be split and concise. I have to avoid the use of technical languages, such as transformative learning and psychological terms including impulsive, validating.</p> <p>I tended to use the terms religion and spirituality loosely, therefore missed the valuable differences and meanings of the two. Clarifying these terms to my participants would shed a light on how my participants understand the polemic between the two.</p>

Help me to construct interview protocol

Later, on Chapter 3, I discussed issue on Religion vs. Spirituality using Pargament's theory

Table 4.5: Constant comparison of miraculous and synchronistic themes

Date	Memo Type	Intent	Comment
25/06/2015	The coding memo on 'Miracle' (Note: In the next step, the code 'miracle' was elaborated into the code 'synchronistic')	1. To understand the phenomenon of miracle in religious experience	<p>Ms. Deborah's miraculous experience on money This morning, Ms. Deborah told me her miraculous experience (the story about receiving random money at a needy time). It's very interesting that such experiences influenced her understanding about God and strengthened her faith...</p> <p>Reflective question: What phenomenon is it? Can I call it a 'miracle'?</p>
9/07/2015	The coding memo on 'Miracle'	<p>1. To understand the phenomenon of miracle in religious experience</p> <p>2. To do constant comparison on miraculous experience</p>	<p>Mr. Daniel's experience on big storm Mr. Daniel mentioned "the universe conspires" in his story about having a miraculous answer in troubled times. His story about a big storm on his trip to one remote island in Maluku, and his prayer to God, "God I don't want to die now, if you want to use me more in education, please calm the storm", and suddenly the storm subsided. This experience confirmed that God wanted him to do something in education.</p> <p>Reflective question: Is this phenomenon similar with Ms. Deborah's experience on money?</p>
28/08/2015	The theoretical memo on 'Synchronistic'	<p>1. To understand the phenomenon of miraculous experience in the literature</p> <p>2. To do constant comparison in data analysis</p>	<p>Synchronistic as a meaningful coincidence experience I read the term 'synchronistic' in Jung's theory to define one phenomenon of a meaningful coincidence. The structure of synchronistic refers to two aspects, the psychic and physic. Synchronicity happens when separate occurrences congruently correspond in a meaningful way (Read more on Jung, 1960; Franz, 1980; Colman, 2011).</p> <p>I think Ms. Deborah's experience of money is not relevant to the concept of synchronistic, but Mr. Daniel's experience of storm can be relevant.</p> <p>I think Ms. Deborah's experience about Joko¹⁴ can be considered as synchronistic experience.</p>
7/05/2016	The coding memo on 'Synchronistic'	<p>1. To do constant comparison on Synchronistic</p>	<p>Synchronistic experience on Ms. Ester's calling as educator Ms. Ester just told me one of her strong religious experiences which matches the characteristics of Synchronistic experiences from Jung (the story was about the voice in the room). It has both psychic and physic dimensions and strongly influenced (both emotional and cognitive) her future decision to become an educator.</p> <p>(Note: An interview iteration was conducted later with Mr. Agung, Ms. Naimah and Ms. Abitha to explore the phenomena of miraculous and synchronistic experiences).</p>

Working on Coding using Memo

This memo helping me to decide the coding name for the phenomenon of miracle.

Table 4.8: Theoretical memo generating core category

Date	Memo Type	Intent	Comment
12/04/2017	Theoretical memo on generating core category	1. To generate core category from axial coding	<p>Paradoxical Thinking (temporary core category)</p> <p>I can see my theoretical saturation. It is centering on the concept of 'Paradoxical Thinking', a thinking ability to see from different points of view. The axial coding¹⁶ on a category 'Synchronicity' shows a complex meaning making process that involves both the strong feeling of peace, joyful, as well as doubt and questioning. Peace and joyful are two emotional images that, according to Jung, are close to the experience of "God" (the archetypal experience of the Self). This archetypal experience of the Self is always followed by strong emotional manifestations. However, there are efforts to manage these emotional manifestations. Ms. Ester, for example, showed her over-excitement when hearing a voice in her room. She followed up the voice by challenging God ("give me more signs, God"), instead of blindly believing on the voice. She then carefully observed and reflected on her next experiences. Yet, it took years for her to get confirmation. Therefore, in Ester's story, I can see her ability to manage/balance both the non-rational with rational experiences. This constituted what I called a paradoxical thinking. The axial coding on category 'Ritual', the process of paradoxical thinking is involved when the participants started to challenge their ritual practices. They have to challenge the dominant assumption in prescribed rituals, such as the strict order of ritual developed in society, to embrace their personal sacredness of ritual. This challenge stimulate the next action, being mindfulness in ritual, that requires the participants to combine both rational and non-rational aspects of thinking, such as revisiting meaning (rational), remembering core values (rational), activate the emotional imagery (non-rational)...</p>

¹⁶ See Chapter 6 Table 6.1 Summary of axial coding analysis on page 134.

Chapter 4 – Research methodology and Methods

Working on Core Category using Memo

14/04/2017	Theoretical memo on generating core category	<p>1. To clarify the term used for core category</p> <p>2. To generate core category from axial coding</p>	<p>Paradoxical Thinking or Symbolic Thinking?</p> <p>I'm not sure with the use of the term paradoxical thinking. It shows a thinking process that is flexible and open minded, that is needed in religious behaviour. However, my participants' religious experiences in transcendental dimension required a mental process that values the <i>numinosity</i> of the encounter with God experience as miraculous, meaningful, insightful, and worthy. These can be considered as faith process in religious term, a mental state that put high respect and value towards the mysterious aspect of God's image. My participants asserted the paradoxical qualities in God's image, that God loves, but also punishes; God gives but also takes away. These paradoxical qualities of God's image refer to the unknowable or beyond rationality. Jung defined the concept of symbolism that accommodates the expression of unknown. Approaching religious experience as a symbolic process would allow the sacred aspects of religion manifested (the archetypal experience of the Self) into the consciousness. I should find how Jung's concept of symbolism may explain my participants' attitude towards the sacred and numinous aspect of religion.</p>
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Chapter 4 – Res

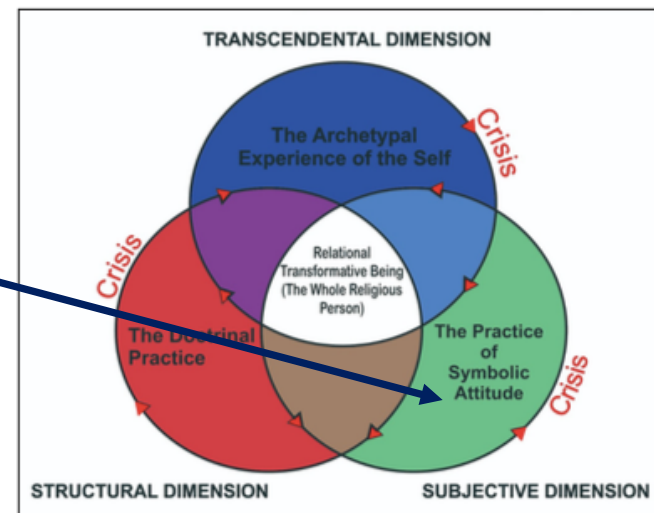


Figure 6.1: The transformative religious process

Tugas Anda...

Apa kesimpulan dari kegunaan memo di dalam penelitian saya?

Aryani Tri Wrastari

Inner Transformation: Exploring the Interrelationship between Transformative Learning and Religiosity among Change Agent Educators in Indonesia

External Examiner's Report

Prepared by John M. Dirkx, PhD

Michigan State University

January 16, 2019

Overall

The candidate's thesis represents one of the most impressive that I have had the privilege and honor to read. As one charged with review of this thesis, I found the work to be challenging but also quite rewarding to read. I say challenging because the author exercises considerable care in the crafting of all aspects of the thesis, including the statement of the problem, review of relevant literature, discussion of the theoretical framing of the study, a description of the methodological design, data collection, and analysis, reporting of the major findings of the study, and reflections on the implications of this work for existing theory and research. I also found it quite rewarding to read because this work aligns closely with my own scholarly interests in transformative learning.

While there is much "noise" that is being published under the heading of transformative learning, Ms. Wrastari joins a relatively small cadre of scholars who are peering deeply into this phenomenon and who are interested in attempting to understand the ways in which this form of learning differs from more traditional conceptions of adult learning. Ms. Wrastari also boldly goes where few others, including myself, have dared to go, and that is to explore the intersection of religion and transformative learning. The result is a complex but fascinating account of the lives of 14 educators who help illustrate and animate this intersection.

The candidate successfully lays out for us a picture of how religion fosters deep transformation among these educators, as well as a more nuanced and deeper understanding of the process itself. While I ended my review wondering what such a study would look like among deeply committed educators who were not so religious in nature, Ms. Wrastari excels in providing an in-depth narrative of how religion mediates the transformative journey of these individuals who are deeply religious.

As a former editor of the *Journal of Transformative Education* and one who has studied and written a fair amount on this topic, I can state with some confidence that this work stands alone in its careful and comprehensive study of transformative learning. I know of no other work that has studied this phenomenon with such integrity of the subject and carefulness to traditions of scholarship, methodology, attention of the voices of the educators, and the style and rhetoric of representation of the findings. This is all by way of saying that I learned a great deal about my own subject from having the privilege of reading this thesis.