

INVESTIGATING INFORMAL DIGITAL LEARNING OF ENGLISH (IDLE) SPEAKING PRACTICES EMERGE THE BOUNDARIES BETWEEN COUNTRIES

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Abstract

The aim of this paper was to investigate the influences of informal digital learning of English (IDLE) speaking practices which emerge the boundaries between countries. The researcher used questionnaire, interview, document analysis, and observation as data collection. For analyzing qualitative data, the researcher used narrative inquiry model including data collection, data transcription and reporting the narrative study. The participant were two female undergraduate students of English department in Indonesia. The result explained that IDLE speaking practices influence their self-confidence, motivation, and communication competence. This research also revealed that their language learning strategy through IDLE speaking practice widen their social and culture understanding. This new language learning strategy in informal context helps digital natives in this era to enjoy their learning.

Keywords: digital learning, extramural learning, narrative, speaking.

Introduction

In this digital era, the students have different ways of learning. Technology and digital industry were developed fastest day by day. Almost all people in the world have digital devices or digital media as their necessity in prior. Cited in [1] Bennett, Maton, and Kevin (2008, p.776) about digital natives by Prensky (2001, a), he said that this generation born between 1980 and 1994 has been characterized as the digital natives. It means that first digital native in the world nowadays is higher education students, and also in Indonesia nowadays are those so-called digital natives, and they have different ways of learning.

The new form of pedagogical approach in learning knowledge and skill in this digital era is this informal learning. [2] Lee (2017, p.2) stated the term as Informal Digital Learning of English (IDLE). [3] Lee & Lee (2018, p.3) state in their study that IDLE explained as "self-directed, naturalistic, digital learning of English in formless, out-of-class environments, and independent of a formal language program. In another study Lee & Dressman (2017) said in [2] Lee (2017, p.2) explain that the concept of IDLE

(informal digital learning of English) is as self-directed learning, using a range of different digital devices (for example the use of smartphones, MP3, TV, computer and laptops) and resources (like the internet, blogs, WhatsApp, Facebook, Skype, online games, and web apps) independent of formal context. This definition of IDLE is very appropriate for digital native daily life.

The digital media devices and technology is as a tool for practice and learning language outside the classroom. [4] Oxford and Shearin (1994) stated that the differences between English as a foreign language (EFL) context and English as a second language (ESL) context is that learner usually do not have the opportunities to use the L2 outside the classroom. This Informal digital learning of English (IDLE) was a chance to cross the border of the differences between them. In the study of [5] MacIntyre et al. (2003, p. 543), Skehan (1989) said that L2 conversation with a native speaker or a more competent fellow student can be an informal language acquisition context if learners are willing to "talk in order to learn". It also gives another beneficial besides EFL students get the

English environment outside the classroom. It is a chance for them to learn more especially in another culture. [6] Lee, Lee, and Drajadi (2018, p. 1) stated that in this multicultural and multilingual world, it is necessary to understand and use English as an international language (EIL) for effective cross-cultural communication. In the case of willingness to communicate drag the students to create the opportunities to use the language through IDLE practices to know another culture and unconsciously use English as an international language.

This research rises from the issue of willingness to communicate (WTC) that was developed by McCroskey. [7] MacIntyre (2007, p. 564) said that even after studying a language for many years, some L2 learners remain silent and not turn into L2 speakers. They remain silent rather than speak up in their second language (L2). As [8] MacIntyre and Charos (1996, p. 3) state that communication is more than a means of facilitating language learning, it is an important goal in itself. One must use the language to develop proficiency. The proficiency itself is closest in speaking skill. Some experts such as [9] Brown (2001); [10] Richard and Renandya(2002); [11] Asakereh and Dehghannezhad (2015); Chaney & Burk (1998) at [12] Abrar et al (2018); Logan et al (1972) at [13] Paitung et al (2015) who say that speaking means communication, conversation, and it is an indispensable part of everyday life. In the digital era there are a lot of ways to speak up and to communicate through social media, online games or web apps. This topic is very important for the world especially Indonesia. The Ministry of Foreign Affairs state that the fourth industrial Revolution should be our tool in achieving the agenda 2030 and SDGs. This issue used to face the global challenge of the new digital industry.

The previous study of informal digital learning of English (IDLE) was from [14] Lee and Dressman (2017), they found that there is a relationship between the quality of IDLE practices and students' English outcomes. In their study, the participants are

South Korean university EFL students. This study suggests that EFL students can achieve high English proficiency with little or no formal language instruction. There are a lot of studies about speaking in an informal context in Indonesia that concerning in higher education students such as "students' personal initiative toward their speaking performance [15] (Liando & Lumettu, 2017). The one and only recent study of IDLE in Indonesia was from [16] Lee and Drajadi (2019, p. 168), they found that IDLE activities and affective variables correlated significantly with students' willingness to communicate. Nevertheless, IDLE activities and affective variables here only productive IDLE activities, grit, self-confidence, and motivation were identified as the significant predictors of students' willingness to communicate. It is because the term of IDLE is a new and still rare study about IDLE especially focus on some skill or practice in Indonesia. It means that the study as regards IDLE practices in English speaking for higher education has not yet been carried out in prior in this digital era.

Based on the necessity, the study as regards IDLE speaking practices of higher education students needs to be conducted in this digital era of Indonesian society. This study aimed to investigate the influences of informal digital learning of English (IDLE) speaking practices which emerge the boundaries between countries. This article elicits higher education students learning experiences of IDLE speaking practices. Specifically, this study was intended to answer two research questions:

1. To what extent IDLE speaking practices influence higher education students' self-confidence, motivation, and communication competence?
2. How are the experiences of higher education students in social and cultural understanding through IDLE speaking practices?

Methodology

This study was a qualitative narrative inquiry. As cited in [17] Barkhuizen, Benson & Chik (2014, p. 2), some experts emphasize that the main strength of narrative inquiry lies in its focus on how people use stories to make sense of their experiences in the areas of inquiry whereby it is important to understand phenomena from the perspectives of those who experience them. The purpose is to arrive at a detailed story of experiences and understanding of the entity (the "theme"). The underlying questions are "How are the experiences of higher education students in social and cultural understanding through IDLE speaking practices?" and "To what extent can IDLE speaking practices influences higher education students' self-confidence, motivation and communication competence?". In the case of narrative inquiry here based on [17] Barkhuizen, Benson & Chik (2014, p. 5), narrative as a key to understanding the ways in which individuals organize their experiences through which they represent them to themselves and others and as an oral history, narratives offer alternative perspective to official or academic accounts of historical events and often uncover issues that had not previously been visible. This is not an objective fact but narrative put a small focus in deep understanding.

The researcher uses the thematic analysis to analyze the narrative data in this research. The model of thematic analysis is proposed by [17] Barkhuizen, Benson and Chik (2014, p.74-77) whereby it contains three activities: 1) repeatedly reading of the data, 2) coding and categorizing the data extracts, and 3) recognizing the thematic headings. In this study, the researcher uses thematic analysis: Multiple case studies to analyze the data. The transcribed data were analyzed by thematic analysis of narrative inquiry. The processes of collecting and analyzing the data are conducted systematically. The core of the data is interview data which is to know the experiences of the participants. The

supplementary data are a digital document from participants' observations.

To enrich the quality of the study, several strategies were engaged. First, the research instruments, the data collection procedures, and the systematic process of data analysis was carefully designed. It is the way to achieve rigor, trustworthiness, and generalizability as Barkhuizen said in his study. [17] Barkhuizen, Benson & Chik (2014, p.89) argued that rigor means the degree to which analysis is systemic with regard to both the coverage of data and the application of analytical procedures. He also said in the same study (2014, p.90) that trustworthiness refers to the rather complex of the question of the relationship between the findings of narrative inquiry studies and the underlying the realities they purport to represent. In other pages [17] Barkhuizen, Benson & Chik (2014, p.92) stated that Generalizability is the sense that the study should applicable to a wide range of context and make some contribution to theory. The transcription and the finding were presented to the participants for verification.

In order to recruit the participants for this study, the researcher collaborates with the lecture of the university, two female higher education students (Dee & Ann) in one of the university Indonesia who had practiced IDLE for their daily life. Their average age was 21, and they had been studying English for an average of 13 years at the time of the study English. The participants were chosen from a class taught by the lecturer at the university, one of the authors of this study. She was chosen under some particular considerations that were she conducted IDLE practices such as an online game, using a lot of social media to communicate with the foreigner, watching English movie, watching youtube and listening music. Both of them have been going abroad (Philippine, Thailand) to have experience in teaching, to learn another culture and have friends some foreigner. The prospective participants were asked if they were interested in participating in the study. She has a lot of chatting application to communicate with foreign friends such as

tinder, Badoo, kick, buzzard, bottled, WhatsApp, Instagram, daily postcard and etc.

In this study, the instruments used to collect the data were interviews and participants' observation. The questionnaire elicited the quantity, types, activities and the nature of participants' Informal Digital Learning of English (IDLE). In this research, there are four kinds of collecting the data. The researcher conducted an interview with the participants for collecting the interview data. The second is the participants' observation of the recent IDLE practices that participants' do.

To know deeply of the participants' experiences, both of them were asked to take part in an individual, semi-structured interview session. In the first session, the participants got 28 questions that asked in two meeting interviews. They were asked to explain their IDLE experiences through the narrative themes above. In addition, they were prompted to give details experiences as their language learning history. The interviews were conducted in Indonesian and lasted, on average, about 25 until 30 minutes. All the interviews were recorded transcribed verbatim and then translate into English.

Findings and Discussion

In the analysis of narrative, the answers of those research questions were found from participants' learning stories especially in IDLE speaking practices. According to the Polkinghorne (1995) in [17] Barkhuizen, Benson & Chik (2014, p. 3), analysis of narratives is the research in which stories are used as data. The stories come up in the answers of the interview questions. From Dee's and Ann's stories the researcher found the answers of both research questions. The answer of the first questions was that IDLE speaking practices were built their self-confidence, found their motivation and also built their communicative competence. The second of questions found the answer that they really widen their social and their culture understanding about the people in the entire world. Those will be presented in detail in the following sections.

1. Dee's and Ann's self-confidence

a. Dee's self-confidence

Dee felt her self-confidence was a rise in using English as her second language. She was really confident than before. Before she practices informal digital learning of English especially in speaking she felt shy to speak with native. It can be seen at her story in the interview.

Aku PeDe, aku PeDe banget. He'eh dulu aku nggak pede sama kayak ngobrol ama native itu nggak pede kayak seakan akan they are special nah sekarang I can see them as as ordinary people kayak ya seakan akan kayak orang indo udah kayak ngomong biasa kayak gitu.

I am confident, I am very confident. Yes, long ago I am not confident when talking with native speaker. It's like they are more special than me, but now I can see them as ordinary people like me like another Indonesian speak around.

Kalau aku jadinya perubahannya itu lebih confident, the confident apa terhadap penggunaan bahasa Inggris itu sendiri gitu lho karena I mean I know that I know how to pronounce it, and I know the grammar and apa ya kayak ya terus akhirnya jadi ngomong sama siapapun termasuk sama dosen itu tu ya enak aja gitu jadi it makes my relationship with my teachers itu tu closer gitu lho kayak meanwhile my friends probably feel awkward to talk in English with them tapi apa kayak aku ya udah oke oke aja kayak gitu kan ada juga ya dosen ku yang bule itu jadi kayak berteman seneng deh gitu.

I have been changed in my self-confidence, my confident in using English itself. Because I mean I know that I know how to pronounce it, and I know the grammar and what like finally I can speak with everyone included my lecturer. It makes my relationship with my teachers closer meanwhile my friends probably feel awkward to talk in English with them but I am fine to talk with them in English. It is like I speak with my friends.

b. Ann's self-confidence

Ann felt the differences after she practices informal digital learning of English. She tells me that she was an introvert so before practices IDLE speaking she was really shy to speak up and still unfluent. It can be seen in her story in the interview.

aku rasain sih dulu akutih nggak bisa ngomong bahasa inggris langsung gitu lho kayak aaa, aaa, gitu aaa, aaa banyak gitu ngomong sekata aaa ngomong sekata aaa, sekarang aku rasaain itu udah berkurang gitu lho, paling nggak kalau misalkan aku nggak aaa bisa itu aku berhenti gitu nggak ngucapin kata aa aaa gitu.

I felt long ago I cannot speaking in English directly like I have a lot of fillers aaa aaa aaa. In every single word I have fillers to make a space between words. But know I am better when I lost word I just try to silent not have fillers.

Aaa aku inget dulu tuh waktu semester 1 dan 2 aku nggak bisa ngomong mbak bener bener nggak bisa ngomong aaa aaa sama sekali trus nggak keluar gitu. Terus semester berikutnya kan sering presentasi presentasi aku ngerasain sih lebih fluent gitu yaa mungkin karena itu juga karena informal digital learning itu. Kalau presentasi kan kita sering presentasi kan pakai bahasa inggris kayak gitu nah dirasa blah blah blah kayak udah enak gitu. Nggak kayak dulu dulu kan bener bener malau bukan malu sih nggak keluar sih nggak bisa nyusun kalimat.

Aaa I remember that a long ago when I am in year 1 and 2 at the university I cannot speak in English really just cannot speak up. In year 3 when there are many presentations, I feel more fluent. I think it is because informal digital learning in English speaking. When a presentation like I can speak fluently in English. Better than before really I am shy, not shy but my words just cannot come out of my mouth.

It was like the more confident when she speaks with others. She can speak with more people in the world with confidence. She felt through the process of informal digital learning of English in speaking. She got the environment in English. She uses English out of school. It makes her self-confidence improve and develop day by day.

c. Dee's and Ann's motivation

Dee's motivation in doing IDLE speaking practices

The first motivation of Dee to do informal digital learning of English speaking practice is to get a foreigner boyfriend. It is like a huge motivation for her for the first time. She did informal digital learning of

English speaking to support their hobby and interest. She said that in the interview.

Ini agak aneh sih karena kalau aku ditanya tujuan pertama karena aku suka bule jadi emang pengen hehehe dapet pacar bule. Ya,,, jadi dari situ kan berawal dari kayak ngefans sama em... apa, youtuber youtuber bule atau pokoknya apa apa yang berbau sama orang luar negeri aaa, dan aku suka tourism kan orangnya suka jalan trus, that's why aku aaaehm, nyoba kayak social media, youtube, instagram, facebook dan lain-lain untuk aaa bertemu sama orang luar.

It is like weird because I did it for the first time is to have a foreigner boyfriend. It is just I want to get foreigner boyfriend. So start from it I like foreigner youtuber and everything about the foreigner. I like tourism. I love traveling. That is why I tried to use social media, youtube, Instagram, Facebook, etc to meet foreigners.

Besides it, she got a lot of friends that contribute to her interest. From the interview above we know that she loves traveling. Informal digital learning of English contributes to her interest in traveling.

Ann's motivation in doing IDLE speaking practices

Ann first motivation and target to do informal digital learning of English speaking is to be fluent in speaking English. But day by day the motivation has been transformed to make a lot of friends around the world. It can be seen in her story in the interview.

sebenarnya pertama targetnya gitu pengen lancar berbicara bahasa inggris tapi lama kelamaan aaa karena mungkin karena belajar bahasa inggris nya udah lumayan lama kan udah apa ya bukan sih fluent ya tapi lumayan lah jadi targetnya berganti jadi pengennya dapetin temen yang banyak.

Actually, the first target is to speak English fluently. But after a long time my English better and my motivation change. I want to have a lot of foreigner friends.

d. Dee's and Ann's communicative competence

Dee's communicative competence

Dee knows that her-self talk can be understood by the address. She also understands what others speak in English. She well understands that others joke, insult or another. She said English like part of her life now.

Sama kayak, Maksudnya kayak aku Alhamdulillahnya mudah dimengerti sama mereka dan mereka juga aaa apa aku juga bisa mengerti mereka yaa pokoknya vise versa lah.

It is the same, I mean Thanks God, easy for them to understand my say and also I am understood what they say like vise versa.

Sama, aa lebih pekanya tuh kalau aku lebih peka ke kontekstual meaning nya. Maksudnya Kadang mereka kan jokes nya kan beda sama kami eh sama kita trus aaa akhirnya aaa kalau mereka ngomong kayak gini oh maksudnya nge joke, oh maksudnya ini sarkas nih kayak gitu nah jadi fahamnya disitu sih aa apa atau ini meng kayak nge troll atau kayak gimana maksudnya kayak kadang mereka emang niat nge joke atau niat nge insult gitu itu udah ada kepekaannya sendiri di situ kayak gitu dari sosmed itu sendiri sih.

And I feel more sensitive to understand the contextual meaning. I mean sometimes they give me a joke that is you know their jokes were different from our jokes. I know when they say some words for a joke, sarcasm, troll, or to insult. I have my sensitivity to know the contextual meaning of their words when they say to me.

Itu kayak part of our life sih mbak bahasa inggris jadinya gara gara IDLE ini he'eh.

English was like a part of our life because of IDLE itself.

Paling senengnya kalau anu sih kalau mereka tu understand without be without sorry? Kayak gitu gitu mereka tanpa kayak gitu kayak yaudah ooh lancar.

I am so happy if they understand my words without saying sorry to ask me for repeat my sentences. It means that my communication is fluent.

It was well improving their communication competence. She starts to do informal digital learning of English speaking practices in Senior high school first year. It has been 8 years she did it until now.

Ann's communicative competence

Ann is difference with Dee because of their character. Dee is extrovert. Ann is introvert. Dee are more talkative than Ann. It influences their informal digital learning of English speaking practice because Ann more selective to make a friends relationship in social media or specific applications. But Ann also feels that her communicative competence was improved. It can be seen in the interview transcript.

Lebih mudah dalam mengekspresikan diri, lebih mudah sih mbak. Kalau misalkan, aa apalagi kalau misalkan orangnya udah kita kenal lumayan lama kan kita mau ngomong apa aja ya udah cus cus cus iya in English.

Easy to express myself, for example when I have to know someone long enough, it is easy to speak English fluently with him or her.

Ya Sama sih, ya kayak bahasa bahasa sehari hari nggak pakai proverb atau apa gitu nggak, nggak complicated.

It was like our daily language. I did not use a proverb or complicated sentences. Just like speaking in daily life.

e. Dee's and Ann's social and culture understanding

Dee's social and culture understanding

Her knowledge of another culture from other countries was improved. She captured the character of most the people whom she met in her apps and social media. It means that not all people in the country like she said but most of them that she faces it. She has a lot of foreigner friends around the world. She said that when she will travel to some countries just call or contact one of them. When she understands the culture for another country

she can act like usual because she knows that their culture is different..

jadi tahu mbak oh.. tipe-tipe orang arab timur tengah itu kayak gini, orang india kayak gini trus orang US Europe kayak gini beda-beda. Both character and culture. Kalau culture contoh kalau seumpama nih aa orang luar, ee semua kan orang luar, aa orang urope America, biasa sexual thing and stuff. Kalau arab itu juga aa anu sih sama cuman mereka agak nggak langsung kayak langsung frontal gitu he'eh.

It makes me know the types of people from another country. For example from Arabic, India, US, Europe, They have different culture and character. The example of different culture of a foreigner from Europe and America are about sexual things and stuff. People from Arabic is the same but not directly.

aa contoh kalau tentang culture nih ya.. aa kalau salah satu temen aku di india mereka tuh makan makan malam tuh jam 21 jam 9 malam kan kita kan udah mau tidur tuh ngapain mau makan kan. Terus dia kalau Seumpanya aku dia nanya aaa kok kamu ngapain? Aku lagi makan malam, kan masih jam 6 an 6, 7 malam. Kan kita makan disini it's ok gitu, nah buat mereka itu aneh gitu jadi nah jadi kayak gitu kan culture nya juga nah kayak gitu sih.

Example of a different culture, one of my friends in India having dinner at 9 pm but here in Indonesia we have already prepared to go to sleep. Then, they ask when I am having dinner at 6 or 7 pm and I explain that in Indonesia time to have dinner usually at 6 or 7 pm and it is ok in Indonesia having dinner at 7 pm. For them, it is so weird. That is one of the examples of cultural understanding.

Here the researcher got a lot of answer from Dee's interview of her foreigner friends. She got a lot of friends from a student exchange in Philippine, social media and specific apps. She has friends from Philippine, India, Egypt, Italy, Turkey, United Kingdom, Hongkong, United State, Canada, Thailand.

Dari Filipina ada 5 tapi guru semua itu kayak meskipun kita nggak ngobrol setiap hari cuman kayak we still talk kayak share coment coment doang kayak gitu. Ini via facebook semua yang wa Cuma 1. 2 cowok sisanya cewek.

From Philiphine, There are 5 friends but all of them as a teacher. We are not chatting every day but we still keep in touch and still sharing and commenting. We connect via Facebook and WhatsApp. There are 2 male and 3 female.

Temen India namanya Sonu sama Amit dia itu kalau yang sonu itu hause aku pas lagi di jaipoor dan kita tuh masih main sama masih aa jarang chat dulu tuh sering banget chat cuman kalau sekarang kita lebih ke kayak main game bareng gitu main pop G, kalau amit itu dia itu yang punya hostel di dekat taj mahal di agra nah dia tuh masih sering ngobrol sama aku di IG kayak share share quotes kadang main game juga.

My friends in India are Sonu and Amit. Sonu is my house when I am in Jaipur. We are still playing a game together but rare in chatting now. We are often playing pop G together. Amit is my friend who has a hostel near Taj Mahal in Agra. We are still chatting and sharing quotes in Instagram but sometimes we are also playing a game.

Mesir, mesir itu banyak temen aku cowok semua coba, ale, asem, bebo sama mu sama satu lagi aku nggak tahu namanya ada 5. Itu semua via whatsapp, game and facebook.

Egypt, I have a lot of friends there. All of them are male. There are Ale, Asem, Bebo, Mu and the last I am sorry I forgot the name. There are 5 friends. I contact with them by WhatsApp, game, and Facebook.

Terus aa aku punya temen namanya mary dari Italy baru kemarin sih ketemu ngobrol dari kemarin pakai aplikasi baru, kayaknya anaknya seru deh. Ketemu via daily post card.

Then I have a friend. Her name is Mary from Italy. I got it yesterday. We have conversations by new applications. I think she is very exciting. We meet in daily postcard apps.

Turki tuh ada dua namanya Mohammed sama Mustafa, dengan Mohammed via game, facebook, whatsapp. Kalau Mustafa via WhatsApp doang.

I have two friends in Turkey. They are Moohammed and Mustafa. I have conversations with Mohammed via game, Facebook and WhatsApp. I have conversations with Mustafa via WhatsApp.

Trus aku punya temen dari UK nggak tahu ini dia lagi ilang nggak tahu kemana namanya John, udah hampir setahun aku ngobrol sama dia dan

kamu tahu umurnya dia berapa 54 apa 56 tahun ya. Namanya John dia pet taker gitu suka nganu anjing jalan jalan kayak gitu. Itu via instagram dulu lewat kick aku tapi sekarang instagram.

Then I have a friend from the United Kingdom but now I do not know, actually where is he. He is John. I have conversations with him for almost one year. He is 54 or 56 years old. His name is John. He is pet taker and loves to take a walk with his pet. I have conversations via Instagram but the first time I met him in kick but until now still in Instagram.

Namanya ada juga dari hongkong namanya Ella via WhatsApp.

I have a friend from Hongkong. Her name is Ella. I contact her from WhatsApp.

US tuh ada mbak namanya Omar satu lagi lupa namanya. Sebenarnya dia dari Palestine cuman lama pindah ke US jadi aa dari WhatsApp itu.

From United States, I have two friends. Their name are omar and I am sorry I forgot. Actually he is from Palestine but for a long time move in United State. I contact him from WhatsApp.

Thailand ada tapi nggak pernah ngobrol hanya saling like dan coment aja.

From Thailand but I am never have a conversation and just both often like and comment in our social media.

Canada nggak nggak punya ada sih ngobrol tapi is I don't think that we can be friends udaha

I meet someone from Canada but after have some conversation I do not think that we can be friends so just enough and stoped.

Aa ada Rusia tapi dia dah masuk di mesir tadi karena dia orang mesin cuman dia study di rusia bukan tinggal tapi kayaknya move I don't know but yaa just count him as Egyptian.

From Russia, He is just study in Russia. Her home town is Egypt. I do not know if he will move in Russia but just count him as an Egyptian.

Here she can learn from a lot of people around the world. She got the English environment from the digital devices. Informal digital learning of English speaking practices can broaden the social environment.

Ann's social and culture understanding

She answered the interview shortly and directly to the point. She improved her understanding of the culture of another country. She developed her understanding to accept the difference. She got a lot of friends most of them from the same social applications that she felt comfortable there. She was very selective to use the application that she felt safe there. She was also avoiding the topic of sex.

Culture aku belajar culture sih aku misalkan dari informal digital learning kan kita nggak cuman sama temen kan sama orang luar kan bener bener belajar culture mereka kadang ada yang culture ya Allah kalau misalkan di jerman gitu umur kayak 18 17 that is ok to have kayak gitu gitu lah (sex) trus kalau disinikan nggak nggak boleh, kayak belajar aja sih.

I learn culture from informal digital learning because we did it not only with our friends in Indonesia but also our foreigner friends. For example, the culture in Germany young generation who was 18 or 17 years old may have sex. Different in Indonesia it is forbidden.

Aa yang paling ini Malaysia, india, Bangladesh, Thailand, brazil, jerman, meksiko, arab. Kalau Malaysia itu satu orang dari aplikasi bottled. Dari Bangladesh satu itu dapet dari aplikasi hellowal. India dua yang satu dari hellowal yang satu dari bottled. Thailand itu kenalnya realife itu student exchange gitu tanapun, bryan sama si ruma, ada 3 yang sering aku ngobrol. Brazil itu dua yang satu instagram yang satu itu bottled. Jerman dari bottled satu orang, sering nya pakai bottled Karena itu aplikasi yang aman. Kalifornia satu ini yang transgender dari bottled. Meksiko satu aku kenal dari hellowal dia cewek.

I have foreigner friends from Malaysia, India, Bangladesh, Thailand, Brazil, Germany, Mexico, Egypt. I have a friend from Malaysia. I got it from bottled. I have one from Bangladesh. I meet him at hello pal. From India, I have two friends by hello pal and bottled. I have real life friends from Thailand. I meet them when student exchange there. I often have conversations with three of them. I have two friends from Brazil. They got me from Instagram and bottled. I have friends from German in bottled. I always got it from bottled because I think this application was saved for me. I have a friend from California. He is

transgender. I got him from bottled. The last is from Mexico. She met me from bottled.

She did it, to have a lot of foreigner friends. She felt confident when she has a conversation with them. She also could see the world from their foreigner friends.

Conclusion

This paper has explored the influence that the participants felt after they conducted informal digital learning of English speaking practice. From the story of Dee and Ann, their confidence has been improved after they did IDLE speaking practices. In the previous research [16] Lee and Drajadi (2019, p. 175), they found that students become less anxious but more confident about speaking in English. Dee and Ann state in the interview that English as a part of their life. It means that they use English every day in their daily life but maybe not full of English but most of them when they interact with their friends in daily real life.

Their motivation of doing IDLE speaking practices always improves and transforms. Both of them say that their motivation is not about learning because in their mind learning is bored so they just do it for fun communication to find more friends in the world but actually they learn a lot. They did not realize it. The researcher captures their motivations are to get a lot of friends, to get a boyfriend from abroad, to meet people that have the same interest and to get help when going abroad. But refers to Gardner (1985, 2001, 2010) in [16] Lee and Drajadi (2019, p. 170), motivation is positively associated with L2 learning and acquisition. It means that their motivation positively associates with their communicative competence. Dee felt motivated and very excited when her communication fluent with native. Ann felt happy when she met the topic that she loves it. Both of them felt their communicative competence was improved.

Matsuda (2017) in [3] Lee and Lee (2017, p. 12) said that cross-cultural

interaction in various IDLE environments is important to prepare EFL students to increase their understanding of the current status of English and develop EFL learners' competence to communicate with diverse users of English from different linguistic and cultural backgrounds. Dee's and Ann's stories explore their cross-cultural understanding and they are widened social environment. They could accept the diversities. It is in line with [3] Lee and Lee (2017, p. 10) found that broadening the understanding of the target culture through engagement in IDLE practice can be conducive to improving EFL students' strategies for multilingual/multicultural communication and their attitude toward other diversities of English and culture.

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