

THE IMPACT OF TEACHING-SCHOOL STUDENTS WITH A PESANTREN EDUCATION BACKGROUND AS FUNDS OF IDENTITY: A SOCIOLOGICAL ANALYSIS

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Abstract

Teaching-school students with a pesantren education background have a source of identity with rich Islamic values. Research-based on their identity formation is essential. They need to consider their experiences to help them when entering college. This study aims to determine the components of the identity sources of new students in the Department of English education at one of universities in East Java. By referring to the fund's identity framework, this study analyzes self-portraits of teaching-school students to find the origins of student identity formation. This research employs observation techniques and in-depth interviews with four teaching school students with pesantren educational backgrounds. The study results indicate that teaching-school students with pesantren backgrounds have sources of identity formation with social, valuative, practical, institutional, and disciplinary categories. From a sociological perspective, identity formation's origins are part of positive social capital with pedagogical and methodological implications in the teaching process.

Keywords: Funds of identity; Pesantren graduate; English language teaching; Islamic values

Abstrak

Mahasiswa keguruan yang mempunyai latar belakang pendidikan pesantren membawa sumber identitas yang kaya nilai Islam. Penelitian mengenai sumber pembentuk identitas yang mereka miliki penting dilakukan. Pengalaman yang mereka bawa perlu dirangkul sebagai upaya untuk membantu mereka ketika masuk dalam perguruan tinggi. Penelitian ini bertujuan untuk mengetahui komponen-komponen sumber identitas mahasiswa baru Pendidikan Bahasa Inggris. Dengan mengacu pada kerangka funds of identity, penelitian ini menganalisis self-portrait mahasiswa-keguruan untuk mengetahui sumber pembentuk identitas mahasiswa. Data dikumpulkan melalui teknik observasi dan wawancara mendalam terhadap 4 orang mahasiswa-keguruan dengan latar belakang pendidikan pesantren. Hasil penelitian menunjukkan bahwa mahasiswa keguruan berlatar belakang pendidikan pesantren mempunyai sumber pembentuk identitas, yakni social, valuative, practical, institutional, and disciplinary. Secara Sosiologis, sumber pembentuk identitas tersebut merupakan bagian dari modal sosial yang positif dan memiliki implikasi pedagogi dan metodologi dalam proses pengajaran.

Kata Kunci: Funds of identity; Lulusan pesantren; Mahasiswa keguruan; Nilai-nilai Islam

A. INTRODUCTION

The present study strives to investigate first-year student-teachers' identity by drawing on a sociocultural-based theory of *funds of identity* (FoI) (Moises Esteban-Guitart and Moll 2014). We believe that this topic is worthwhile to discuss since every student-teacher carries "a wealth of resources" (Charteris, Thomas, and Masters 2018) from their prior and even current life experiences. Investigations of learners' FoI are crucial in that what they have experienced during their lifetime cannot be neglected rather than embraced. Identity resources (e.g., life experience, sociocultural backgrounds, experiences in the previous education) they carry with them during this transitional period highly affect the way they construct new identity as the future teachers (Beltman et al. 2015; Charteris et al. 2018). Treating this higher education transition inadequately can potentially result in tension and stressful condition for the freshmen students (Ang, Lee, and Dipolog-Ubanan 2019).

Broadly defined, FoI can be understood as resources shaped by social, cultural, and historical experiences that learners can subjectively use to understand themselves (Moises Esteban-Guitart and Moll 2014; Hogg and Volman 2020). Importantly, considering funds of identity allows educators to deprive "the deficit perspective" (Nunan 2017), which is much focuses on students' incompetency or relying on 'negative assumptions' (Hogg and Volman 2020) about learners. In fact, scholars frequently encourage educators to acknowledge students as competent (having knowledge and skills) and precious, regardless of their socio-economic and cultural background (Esteban-Guitart 2021; Moises Esteban-Guitart and Moll 2014; Hogg and Volman 2020). A clear depiction of student-teachers' FoI may enable educators to prepare a curriculum that accommodates "space of alternative perspectives" (Charteris et al. 2018) that humanely and holistically

sees student-teachers as complex personalities (Banegas et al. 2021a) made up of their historical, social, and cultural backgrounds (Moises Esteban-Guitart and Moll 2014).

The term FoI first originated in Saubich & Esteban Guitart's (2011) work portraying the connection between family life and classroom teaching of immigrant learners in Catalonia, Spain. FoI strives to refine the funds of knowledge (FoK) conceptual framework (Hogg and Volman 2020). FoK was first coined by Wolf (1966) and later adopted by academics in Tucson, Arizona (Charteris et al. 2018; Esteban-Guitart 2021). FoK essentially is an approach that invites educators to draw attention to what Moll et al. (1992) stated, “historically accumulated and culturally developed bodies of knowledge and skills essential for household or individual functioning and well-being” (p.134). FoI later refines FoK since the latter is believed to give exclusivity to “collective family and community capital” (Charteris et al. 2018). FoI emphasizes more on the importance of funds that make up individuals’ self-understanding (Hogg and Volman 2020; Saubich and Esteban Guitart 2011) which is reflected in the interest, knowledge, and skills (Charteris et al. 2018; Verhoeven et al. 2021). FoI occurs when an individual uses appropriate FoK to understand and define themselves (Moises Esteban-Guitart and Moll 2014). In the same token, FoI always represents FoK, although FoK does not always represent FoI (Hogg & Volman, 2020, p. 8).

FoI’s point of view on identity is based on the perspective of Vygotskian sociocultural theory (Esteban-Guitart 2021; Hogg and Volman 2020; Kim 2021). We could say that, to a certain degree, it is relatively intertwined with social capital theory (Coleman 1988). From the sociology of education perspective, social capital can be understood as social resources (e.g., households, colleagues) that contribute to the psycho-social development of students (Acar 2011; Lindfors et al. 2018; Mikiewicz 2021). In other words, social

capital may serve as a foundation for each individual student to gain social legitimacy in their actions intended to reach a certain goal in their learning process. Both Funds of Identity and student social capital highlight resources that are gained from live experiences that in turn become preferences in students' life paths. However, FoI attempts to add more variables that contribute to the identity development. While social capital focuses on the aspects of social milieu, FoI accommodates socio-cultural point of view including, for example, geographical, institutional, practical, and disciplinary aspects to picture individuals' foundation of identity.

Relatively similar to the poststructuralist view (Kocabaş-Gedik and Ortaçtepe Hart 2021; Norton 2013; Ruohotie-Lyhty, Aragão, and Pitkänen-Huhta 2021; Varghese et al. 2005; Vasilopoulos 2015), FoI does not approach identity as something that is only fixed within a learner's mind; instead it is always embedded in culture and vice versa (Moises Esteban-Guitart and Moll 2014). People understand, define, or portray themselves through other people and other cultural resources. Identity is seen as a product of personal and social lived experiences (Hogg and Volman 2020) which are mediated and distributed among people, artifacts, practices, and contexts (Moises Esteban-Guitart and Moll 2014). Subsequently, it is potentially negotiated or reconstructed when one encounters broader culture and discourse (Hogg and Volman 2020). Considering the way FoI approach identity, one's identity is shaped by resources including social relations, significant persons, practices, ideologies, faith, artifacts, and so on (Moises Esteban-Guitart and Moll 2014).

Since Saubich and Esteban-Guitart first introduced the conceptual theory of FoI in 2011, follow-up responses and advancements have been emerging consistently (e.g., Esteban-Guitart & Moll, 2014; Hogg & Volman, 2020). More recently, a well-known journal, *Mind, Culture, and Activity* (Volume 28, Issue 2),

established a special issue dedicated to FoI that encompasses various analytical lenses. For example, agency and funds of learner identity to scrutinize students' engagement in Dutch (Verhoeven et al. 2021), funds of knowledge and funds of identity of Australian working class students (Zipin, Brennan, and Sellar 2021), and a refinement of the funds of identity concept which allows a dynamic process (identity develops over time and across context) and a wider range of methodological resources (including research contexts and investigation tools) (Esteban-Guitart 2021).

As the theory of funds of knowledge and funds of identity has been more fine-tuned and is gathering plenty of interest, ELT researchers have started considering it in the field (Banegas 2020; Banegas et al. 2021a; Castro 2019). Banegas et al., (2021) approached EFL student-teacher's funds of identity by utilizing a 4-year longitudinal study which unveiled the respondents' "trajectories" in language education and provided three new elements (i.e., valuative, disciplinary, and anticipatory) to complement Esteban-Guitart & Moll's (2014) categorization of FoI. Banegas (2020) called for support from educators to provide student-teachers with conducive environments for personal and collective learning as funds of knowledge (e.g., language proficiency, pedagogy) are shaped by both individual-based (e.g., reading, own teaching practice) and community-based (e.g., conferences, peer lesson planning) learning experiences. Castro (2019) responded to Banegas' suggestion by inviting EFL student-teachers to explicitly elaborate on their funds of identity in a series of practical strategies and found out that helped expand their professional identities (e.g., confidence, autonomous, creative, responsible).

Based on our observation of the literature, studies focusing on FoI in the educational field to date have had their roots in a western context. We believe it is necessary to report on an

Indonesian case study whose contexts are culturally and socially different. Although interest in student-teachers' identity has been already shown by many Indonesian ELT scholars (Hapsari and Ena 2019; Ilfiandra, Setiadi, and Sumarto 2019; Lomi and Mbato 2020; Qoyyimah et al. 2020; Sarie, Pratolo, and Purwanti 2020; Shodiq and Syamsudin 2019; Wirza 2018; Yumarnamto and Prijambodo 2020), we observed that the utilization of FoI to approach identity has not yet. The methodological procedure (i.e., visualized self-portrait and follow-up interview) (discussed later in Research Methodology) employed in this study may also provide a wider array of identity analyses since existing studies in Indonesia predominantly utilized narrative interviews (Hapsari and Ena 2019; Wirza 2018; Yumarnamto and Prijambodo 2020) and qualitative inquiry (Lomi and Mbato 2020; Qoyyimah et al. 2020; Shodiq and Syamsudin 2019).

Literature also illustrates that the investigation of FoI with the English student-teacher perspective coming from *pesantren* backgrounds is limited or even absent. *Pesantrens* offer educational experiences that are different from secular education (Ferdinan 2018). Although *pesantrens* have grade levels that are roughly equivalent to those of typical public schools, they extend the curriculum to accommodate Islamic subjects (Wirza 2018). In *pesantrens* the educational practice of the national mandated curriculum goes hand in hand with the emphasis of Islamic values. The tenets of Islamic values are commonly categorized into three principles; *aqidah*, *sharia*, and *morals* (Adu, Rijal, and Rahawarin 2021). *Aqidah* is an Islamic term that means creed. It is a firm belief system, without reservation, of Islamic teachings that were revealed by Allah to Prophet Muhammad. The foundation of *Aqidah* is the belief in the six pillars of Islamic Faith, namely Allah, His Angels, His Books, His Messengers, The Last Day, and Destiny. *Sharia* refers to all of the Islamic laws and regulations that regulate

human activity. *Sharia* is essentially worship that deals with horizontal relationships with other creatures and vertical relationships with Allah as the Creator. The moral system or *akhlak* includes ethics or rules that strive to guide human conduct and attitudes toward life and activities.

Ferdinan (2018) identified several distinguishing features of *pesantren* as an Islamic educational institution in comparison to regular public schools. Firstly, the education system in *pesantren* has more freedom, resulting in a close relationship between Santri and Kiyai. Secondly, the educational atmosphere in *pesantren* demonstrates the spirit of democracy as Santri and Kiyai practically work together to solve non-curricular problems. Thirdly, the *pesantren* system prioritizes simplicity, idealism, brotherhood, equality, and courage. Islamic education in *pesantren* potentially results in the development of student's Islamic identity which associates with one's faith and dignity in believing in Islam, as well as honouring the values of Islamic culture and ideas, heightened Islamic teachings, willingness to practice as an individual or in a community, carry out religious duties, and having the obligation to preach to the human society (Mohamad et al. 2020).

The current phenomena and the shortcomings in the literature form the backdrop of our research that aims at understanding the ways the first EFL student-teachers and *pesantren* graduates depict components that constitute their funds of identity.

B. METHODOLOGY

Research Context

The present study is carried out at a tertiary teacher training institution in Indonesia. The student-teachers are projected to become English teachers at secondary level. We use a qualitative approach to investigate how student-teachers draw *funds of*

identity they carry at the beginning of their journey in the English education program. We informed the student-teachers about the research project and invited them to become research participants. They were also informed that whether or not they participated in this study, their academic marks would not be affected. We gave the participants consent form and told them about the research ethics such as anonymity and confidentiality (Mertens 2010). Out of 24, four student-teachers were recruited to participate in follow-up interviews. There were three *pesantren* graduates that were purposively recruited in the interview.

Data Collection

We collected the data by means of a drawing (self-portrait) and follow-up interviews. Drawing methods have been extensively used to describe identity (e.g., Beltman et al., 2015; Esteban-Guitart & Moll, 2014; Ruohotie-Lyhty et al., 2021; Safari, 2020). It can be a useful tool for student-teachers to express beliefs, emotions, experiences that are hard to verbalize (Safari 2020). We distributed a piece of paper to the participants. We adopted the self-portrait method (Moises Esteban-Guitart and Moll 2014) to unearth students' funds of identity. It is intended to get to know the way the students see themselves, and the people and things they consider important in their lives. The self-portrait method asks students to draw something about themselves that can be accompanied by text. We informed the participants before they began drawing that their drawing skills would not be judged and that there were no right or wrong ways to present the work. Such a drawing method does not only offer alternative means to traditional verbal and text-based approach (Ruohotie-Lyhty et al. 2021), but also allows participants to reflect upon their identities (Ruohotie-Lyhty et al. 2021; Safari 2020) and socialization (Safari 2020).

The follow-up individual interviews were conducted to elaborate on the drawings and gain more insight into the participants' lived experiences. We see that the interviews are useful as they may allow us to grasp more in-depth information about participants' beliefs, thoughts, and emotions (Esteban-Guitart 2016; Moisés Esteban-Guitart and Moll 2014) . Each of the interviewees was asked to describe and clarify the self-portrait. Next, the participants were invited to in-depth interviews in ways in which they perceived themselves as future teachers of English. Before starting the interview, we told the participant to freely and comfortably express their thought and reassured them with privacy protection. During the interview, we also asked the participants to add or check if there were other important things that had not been included in the drawing. Each of the interviews, including the explanation of the drawing, follow-up questions, and an additional discussion, lasted about thirty minutes.

Data Analysis

We conceive that both drawings and interviews are equally important to unearthing student-teachers' FoI and imagined identity. Both drawings and interview transcriptions were analyzed by following the principle of thematic analysis (Nowell et al. 2017). The analytical coding was deductively generated according to our interest in the FoI theoretical framework. Such a theoretically driven analysis allows us to provide a more detailed examination of the intended data and thus produce a less rich description of the whole dataset (Braun and Clarke 2006; Nowell et al. 2017). The first step was to become familiar with the data by carefully inspecting the drawings and reading the interview transcriptions several times. With the conceptual frameworks in hand, author 1 and 2 separately generated initial codes by identifying important units of text and drawings and affixing labels to index them as they

relate to main themes that constitute FoI. Main themes (e.g. social FoI) were then further elaborated to identify sub-themes (e.g. household members, friends). We compared the coding results from author 1 and 2 in the purpose of researchers' triangulation. The data was revisited and reexamined as we encountered different codes. We discussed finding a better adjustment of the categories until we come to an agreement. For the sake of validity, our interpretation of the results was clarified and rechecked by participants.

Instead of taking essentialist perspectives, which conceive identity as stable and fixed, we took the poststructuralist view which sees individual's identity as dynamic, fluid (re)constructed by cultural and social conditions. Therefore, after having themes in hand, we explored the student-teachers' FoI characteristics that were related to their communities and identities. Eventually, we intended to interpret the social, cultural, and educational resources that affect student-teachers' FoI.

Theoretical Framework

As has been pointed out earlier, we follow the theoretical framework of FoI (Banegas et al. 2021a; Moises Esteban-Guitart and Moll 2014). It pertains to several major types of foundations that allegedly highly contribute to the development of students' identity: (1) geographical FoI are certain areas or territories which are considered important in shaping an individual's identity (e.g. rivers, mountains, cities, towns); (2) social FoI include significant people such as family members, friends, and colleagues; (3) practical FoI are any meaningful activities such as hobbies, sports, work; (4) cultural FoI refer to artifacts (e.g., national flags, national anthems, books) and social categories (e.g., introvert, extrovert, gender, age); (5) institutional FoI include workplaces, religious places, schools, etc. Later on, an ELT researchers Banegas (2020),

as briefly mentioned earlier, proposed three additional types of Esteban-Guitart & Moll's FoI, including valuative FoI, disciplinary FoI, and anticipatory FoI. Valuative FoI are identities beyond ELT education (e.g., justice, inclusion, faith). Any aspect of pedagogical knowledge and English language proficiency is covered by disciplinary FOI. Anticipatory FoI reflect people (e.g., students, fellow teachers, students' parents) and activities (e.g., teaching, professional development program) that student-teachers imagine to happen in the future. These additional typed of FoI are allegedly beneficial in order to depict "a more comprehensive understanding of student-teachers' funds of professional identity... and motivation" (p. 31).

C. RESULT AND DISCUSSION

1. *Habibah's Case*

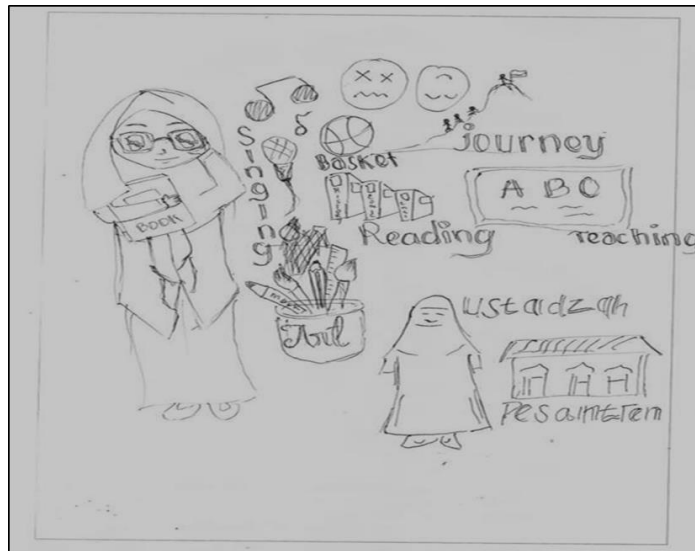
Habibah spent her childhood in Jombang and moved to Ponorogo at the age of 12 to continue her education. She embraced Islamic education from the beginning of her learning journey. After graduating from one of the private Islamic Elementary Schools, she left her family and went to Ponorogo to continue learning at a secondary Islamic boarding school. This Islamic boarding school provides school-level education, from primary to secondary. She later was appointed to voluntarily teach several subjects for junior students as she became a senior. Due to her teaching service, the Pesantren provided her with a place to live and incentive pay on a regular basis. At the time the interview was taken, she had been teaching for three years.

Habibah's self-portrait (see Figure 1) predominantly consists of practical funds of identity (reading, playing basketball, singing, drawing, and hiking). Valuative funds of identity can also be seen as crucial, as she conspicuously draws her portrait as a typical Muslim girl who wears the head covering (hijab). They were

accompanied by the institutional FoI and social FoI that were represented by an image of Pesantren and Ustadzah (female teacher) respectively.

Figure 1.

Habibah's Self-portrait



In the interview, it is clear that Habibah linked practical funds of identity with what she learned and experienced during her extensive reading activity.

“I like reading socio-cultural books. I also favor books about history and encyclopedias. The reason is that reading these books gives me a lot of experience. My knowledge is also getting wider. By reading, it allows me to encounter new words or even languages... The book that stuck with me the most was Multicultural Manners. It tells about the differences in the behavior and ethics of people around the world. The book gave me insight that the world is full of people who have unique behavioral and ethical characteristics. Therefore, I would know how to prevent misunderstanding of other cultures.”
(Excerpt 1)

In Excerpt 1, Habibah asserted that she has a strong desire to read and that her reading interests includes socio-cultural books and encyclopedias. She affirmed that her avidity for reading creates the eagerness to gain new knowledge. Asked about her favored book, she singled out books relating to the cultural

dimensions within societies. It can be argued that the knowledge gained from such books would help one cope well with people whose cultures are different. The information she shared indicated that she tended to find new social experiences that were not offered by the household and *pesantren*. Her reading experience seems to be one of the driving factors for her to acknowledge the importance of mastering English and eventually decide to continue her learning journey in the field of English language education. She was fully aware that having English proficiency would help her get wider access to the world's communities. This finding echoes that practical identity might become the key force driving one's own EFL learning identity and intrinsic motivation.

The results of the self-portrait and interview pointed out that Habibah perceived institutional experience as a predominant fund of identity. This type of FoI was represented by Habibah's story of her *pesantren* that applied the bilingual curriculum.

“At the beginning, English did not really attract me. However, I realized that I was a pesantren student in which the pesantren asked us to use English, other than Arabic and Bahasa Indonesia. Therefore, I had to start learning and using English as a mean of communication. The rigid rules of my pesantren on this matter drove me to improve my English skills. It started when I was in seventh grade.” (Excerpt 2)

Excerpt 2 illustrates that Habibah found herself in a circumstance that demanded the use of English. The influence of bilingual education environment is significant. The use of English for learning subject matters and real-life communication might pave the way for her to find the applicability and authenticity of English learning. The relatively large amount of English used in *pesantren* seems to contribute to her construction of language learning identity.

As the interview progressed, it indicated that a significant person who was the English instructor played a vital role in cultivating Habibah's motivation to learn English.

"I liked English more when I was in second grade of junior high school. At that time, I was taught by a teacher who was very generous, not only to me but also to other students. I saw her as a very sincere person in teaching and guiding us. She encouraged us not to be afraid to use English, even though we would often make mistakes. May God have mercy on her." (Excerpt 3)

Habibah recalled her junior high school teacher seemed to be an ideal learning and teaching model. The teacher had an important influence on escalating the impetus for learning English as a subject matter. Also, she was illustrated as a good example regarding general attitude of teaching, including equipping Habibah and her fellow students with problem-solving guidance and motivating academic success.

It is obvious from Habibah's responses that her extensive reading experiences helped inform the trajectories of her learning English journey. Furthermore, her *Pesantren* approach to English learning has most likely shaped her interest in the language. Habibah's funds of identity were also ostensibly shaped by the influence of significant persons as her English instructor was central to establishing preferences for her prospective pedagogical approaches and practices.

2. Zahra's Case

Once the data collection was conducted In January 2022, Zahra was 18 years old and had no experience in teaching. She lived with her single mother and was a full-time college student. She had a primary education in a secular state school. Although her elementary school did not offer sufficient Islamic teachings, she still possessed basic Islamic values and practices that were gained from *Taman Pendidikan Al-Quran* (a non-formal Islamic education that is usually arranged for young Muslim learners). After

graduating from the elementary school, she entered Islamic-based institution for the first time in a local *Madrasah Tsanawiyah* (Islamic Junior High School). She continued her education in a senior high level in an Islamic Boarding School. Her self-portrait included social funds of identity (mother), one cultural artifact (books), one practical activity (study), and five cultural artifacts (smartphone, laptop, pens, books, and money). The Islamic value was clearly depicted as she drew herself and her mother in modest Islamic clothing.

Figure 2.
Zahra's Self-portrait



Zahra recounted in her explanation of her social funds of identity that her driving factor to study stemmed from the strength, support, and trust that *significant persons*, particularly her mother, has provided. In the self-portrait, she clearly depicted her mother as the “most important” person in her life.

“My mother is the biggest reason for me to keep on learning. I am able to continue my study until today because of her big effort and patience. Also, she always motivates me to be a successful person not only in this world, but also in the hereafter. She encouraged me to become a teacher. She said that being a teacher is a noble job; the rewards that teachers receive are endless. If it weren't for mom, I would have given up long ago.” (Excerpt 4)

From Zahra's report, it is reasonable to argue that her mother's supportive behavior was a key factor in maintaining or even increasing her academic motivation. Zahra understood that the support that her mother gave was not only in terms of encouragement, but also financial one. She realized that her family, with the absence of her father, had financial hardship, and in turn highly valued her mother's long-time effort to provide financial support for her. Therefore, it becomes clearer why she drew 'study' and 'money' in her self-portrait. Further investigation showed Zahra's mother positively responded to her decision to major in English education.

"English is one of my favorite subjects from the beginning. Even before I graduated from my pesantren, I had already determined to go to English language education program. One day, I told my mother about it. She replied to it by saying that she agreed with it and supported my decision. She even stated that English was an excellent thing to learn and had promising future potential. Despite the fact that my mother does not speak nor understand English, she knows what I desire and supports my decision to pursue English language education." (Excerpt 5)

Excerpt 5 illustrates that the mother had a positive belief about how useful English language is and was trustful of Zahra's decision to study the language. Zahra seemed to properly internalize her mother's perceived usefulness into her own value system. This supportive condition might be leading her to be more intrinsically motivated to study. This encouraging condition might be causing her to be more intrinsically motivated to learn.

Another significant funds that shaped Zahra's identity can be linked to the opportunities of getting financial aid in the form of scholarships. Coming from a disadvantaged family background, Zahra was eligible to receive financial supports from the government. She made it as a scholarship awardee when she first entered the college. We perceive this type of funds of identity falls under the terms of *institutional FoI* since the financial aids for

study completion are embedded in the institutional monetary structure

“Due to my financial difficulties, I was initially hesitant to attend college. However, I eventually decided to go as I thought there would be an opportunity to get a scholarship. Actually, I was afraid that I could not make it because surely I had to pass a tight selection. I was grateful that the college guided me to complete the requirements of KIP (Kartu Indonesia Pintar) scholarship, and finally I made it. With this scholarship, I became more enthusiastic and motivated during my study. Since me and my family have limited financial resources, this scholarship is really meaningful.” (Excerpt 6)

As shown in Excerpt 6, a scholarship plays a decisive role for Zahra in pursuing and completing the degree. The most important advantage of scholarships is to reduce the cost of attending college. This was surely good news for Zahra as it could help alleviate her family's financial strain and provide the financial resources required for higher education. Becoming a scholarship awardee also restored Zahra's confidence in engaging in the college atmosphere.

What we can draw from Zahra's case is that her funds of identity predominantly included significant person, especially her mother, and institutional funds akin to a scholarship scheme. The result of the self-portrait and the follow up interview shows clear evidence that social capital and significant persons reflected in her mother's supportive behavior and trust were central to shaping Zahra's language learning identity. Also, the fact that she had obtained the financial support through a scholarship program was another conspicuous fund of identity.

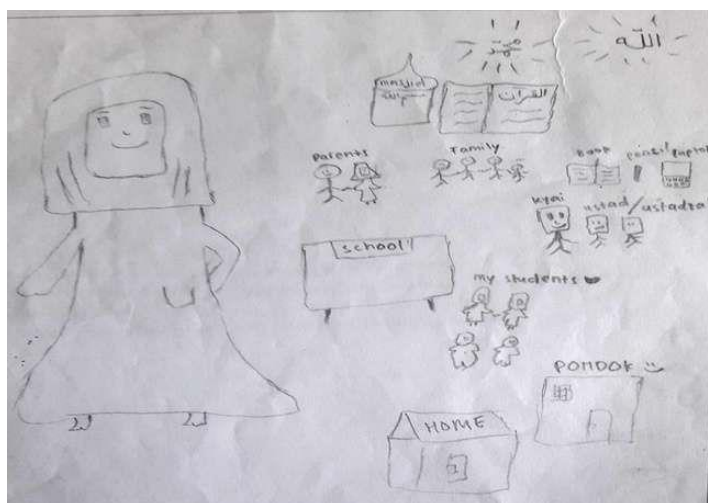
3. Amalia's Case

Amalia has a strong Islamic educational background. She was born into a family that had Islamic education background. Her father was a teacher at a local *pesantren*. She graduated from

Madrasah Aliyah (Islamic Senior High School) of her father's *pesantren*. Right after that, she started her teaching career in a local *Madrasah Tsanawiyah* as an honorary teacher. She taught several subjects including Arabic and English. After teaching for about two years, she decided to go to college. At the time the data collection was taken, she was 20 years old.

Funds of identity that can be drawn from her self-portrait (Figure 3) pertained to valuative FoI that were reflected by Islamic symbols in the form of Arabic writings representing Allah, Prophet Muhammad, and Holy Quran. The self-portrait also showed significant persons including parents, relatives, Pesantren teachers, her students, and institution that were depicted by the image of Pondok.

Figure 3.
Amalia's Case



The follow-up interview revealed that she had been long involved in a multilingual environment as she had been exposed to three languages, namely Indonesian, Arabic, and Javanese (Excerpt 7). Arabic was learned as a foreign language as it is not used as a language of daily communication. Like most Islamic boarding schools, Arabic is learned to understand religious texts such as The Quran and Hadiths. This multilingual environment

seemed to influence the development of her language learning identity.

*“My environment encouraged me to master Arabic, apart from Indonesian and Javanese. Therefore, it made me interested in learning languages since childhood. The first (foreign) language that I learned was Arabic. However, Arabic is rarely used in everyday life, only limited to read and understand the Koran and Kitab.”
(Excerpt 7)*

As it progressed, Amalia strongly connected her language learning identity to her experience of and knowledge about language competency and language awareness (*disciplinary FoI*). She first encountered English subject once she was in the first year of Madrasah Tsanawiyah (Excerpt 8). Her experience in learning Arabic more or less influenced the process of learning English. In this context, studying Arabic to read and understand the Qur'an would normally entail some level of language competence in terms of grammar, syntax, and vocabulary. It was highly possible for Amalia to relocate her strategies of Arabic learning experience into English learning. At this point, her previous identity as an Arabic student aided his newly renowned identity as an English learner.

“When I was in the first grade at MTS, I began studying English intensively. Because I am used to learning Arabic, I feel fairly at ease learning English. Tenses are recognized in both Arabic and English; there are past, present, and future. They differ slightly in terms of sentence form and language, but I find it easy to grasp. The more I study English, the more I comprehend. I became interested in English after that.” (Excerpt 8)

The data from the interview further shows that Amalia had a firm judgment on the importance of learning English, although she once received criticism from *significant person*, which was her students. Excerpt 9 shows that Amalia can transform negative emotional experiences into positive appraisals as she could find ways to have positive judgements of this seemingly negative comment. Instead of becoming demotivated in learning English,

she tried to convince her students that she had made a right decision. Amalia's positive appraisal to the negative experience resounds that an evaluation or appraisal of an experience is more significant than the experience itself.

"I often get criticism from my students. They said, "Ma'am why are you taking English? English is difficult, ma'am, it's not good, it's better to take Arabic." I responded that I knew enough Arabic but not English. I also said to them that we need to look for something that we're lacking in ourselves. In addition, with English, we can understand international languages because everyone in this world uses English to communicate with each other." (Excerpt 9)

It is obviously clear that *valuative FoI*, *disciplinary FoI*, and *significant persons* played an instrumental role in shaping Amalia's identity. Her disciplinary FoI echoed by her interest in studying English, which was developed from her previous foreign language learning, particularly Arabic. Amalia was adamant about the need of study English, despite disagreement from important individuals, especially her pupils.

4. Discussions

Informed by the approach of funds of Identity (Banegas et al. 2021a; Moises Esteban-Guitart and Moll 2014), this research investigated three EFL student-teacher whose previous educational background is *Pesantren*. The analysis demonstrated the complex FoI that the participants possessed before they entered the English education program. The empirical investigation carried out by the present study contributes additional evidence from *Pesantren* Graduates' that their FoI mostly consisted of *social*, *valuative*, *practical*, *institutional*, and *disciplinary FoI*. This research also confirms the findings from previous studies that suggested funds of identity gave the participants a tremendous push to continue on the path of studying to teach as future English language instructors (Banegas, Pinner, and Larrondo 2021b; Castro 2019;

Kim 2021; Wirza 2018). Social FoI or significant persons such as parents, relatives, and colleagues predominantly form the development of the participants' FoI.

Such a finding corroborates the idea of social capital theory proposed by sociologist James Coleman (1988), who suggested that social relationship plays a crucial role as resources that can promote the growth and accumulation of the students' preference in their learning process. In other words, a students' development is formed mostly by households and relatives. The social capital reflected by trust, networks, and reciprocity norms within the social milieu has a significant impact on his opportunities and choices, educational performance, and behavioral development (Acar 2011). By way of illustration, Zahra's mother, who motivates and encourages her on a daily basis, established an effective barrier against the unfavorable effects of low socio-economic status. In this case, the constructive relationship between Zahra and her mother created an environment that helped Zahra achieve academic success.

As has been mentioned earlier, learners' funds of identity are shaped through lived experiences. In generating FoI, learners are not passive agents who directly internalize those resources. The identity resources that learners have may be interpreted and translated into their future imagination and action. This approach to identity refers to the term of *imagined identity* (Norton 2013; Ruohotie-Lyhty et al. 2021). It is worth discussing because learners may form imagined identities that are shaped by their own imaginary practices, and these identities may guide their decision-making process, learning investment, and self-understanding (Kocabaş-Gedik and Ortaçtepe Hart 2021). However, the current study was unable to analyze these variables. This research has thrown up many questions in need of further investigation into

imagined identity. Further investigation into the FoI of Pesantren Graduates in ELT programs is strongly recommended.

The study only looked at a limited number of female student-teachers and was conducted at one college. The findings potentially restrict the research's transferability. In other words, the findings may not be applicable in different settings. As a result, it suggests that future relevant research should develop a broader range of investigation in order to obtain more thorough data related to the study of FoI in English language education.

Related to methodological implication, similar to Esteban-Guitart & Moll's proposal (2014), we see that the self-portrait and follow-up interviews fruitfully unearth students' funds of identity. Nonetheless, another detection tool named *significant circle* (Banegas et al., 2021; Moises Esteban-Guitart & Moll, 2014) was argued to be an effective way to consider. The use of significant circle may add more information on the components of funds of identity that would help us to establish a greater degree of accuracy in this matter. Also, this study shows that social capital theory (Coleman 1988) is fruitful in an attempt to complement the theoretical concept of funds of identity. Social capital theory may contribute to enrich and develop analytical lens of FoI, especially in the social aspect of the identity formation.

Another important practical implication is that language educators and curriculum makers are encouraged to provide the educational process with humanistic and holistic points of view that perceive student-teachers as complex individuals with unique sources of identity. It is also suggested that language educators and curriculum makers be provided opportunities to allow student-teachers to explore their identity. Apart from rigid methodology, as this study has shown, they can be supported with a more flexible approach such as 'supplementary instruction, discussion, feedback, and insights' (Safari 2020, p.13). Nurturing student

teachers' awareness of their identities can be meaningful as it cultivates their understanding of their role in language education and equips them with the aptitude to be responsive to future challenges and survive in today's disruptive global era (Safari 2020).

D. CONCLUDING REMARKS

Pre-service education is a decisive phase for first-year language student-teachers as it allows them to change and grow as individuals. What they bring from previous life experience needs to be appropriately considered. The present study attempts to investigate funds of identity of first-year student-teachers majoring in English language education. The findings reported that students' *FoI* predominantly falls under the terms of *Social FoI*, in which their identities are strongly shaped by their relationship with significant persons. It has also been found that participating students often linked their identity development with *valuative, practical, institutional, and disciplinary FoI*.

Future research should concentrate on the investigation of funds of identity involving a broader range of participants. More information on this matter would help us to establish a greater degree of accuracy. There is also a need for both theoretical and empirical work that explores the notion of the relatedness between funds of identity and imagined identity.

We argued that understanding students' *FoI* is crucial for teacher educators. They can gain insights and understanding in relation to the process that leads students to identify themselves as language teachers. Subsequently, the information from students' *FoI* may help them design teacher education programs or pedagogical practices that support the identity development of the students.

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