Intertextuality Practices in a Multilingual Setting: An Indonesian College Student Experiences

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Article Info	Abstract
	The existing studies on intertextuality In Indonesia mainly focus on the contexts of mass media and literature, so little is known about intertextuality within the context of higher education, not to mention the one in a multilingual setting. The present study explores the intertextuality practices of an Indonesian college student who were exposed to various kinds of texts in different languages, especially English and Indonesian. The data were collected through semi-structured interviews and then analyzed thematically. The findings pointed out that the participant's ability to practice intertextuality is highly influenced by his well-developed reading habit. Furthermore, it is found that intertextuality practices helped the participant better understand texts both in English and Indonesian and their underlying aspects, find the connection of texts with other discourses, and establish the relevance of texts within real-life settings. By discussing how an Indonesian college student practiced intertextuality for academic and non-academic purposes in a multilingual setting, this study may provide an empirical contribution to the growing body of research on intertextuality practices in Indonesia. **Keywords:** discourse, English as a Foreign Language, intertextuality, multilingual, reading

INTRODUCTION

A text carries its own meanings and values, but to fully understand it an individual needs to refer to other texts instead of decoding it in isolation. Such interconnectedness among texts is referred to as intertextuality (Bazerman, 2004). Intertextuality involves multifaceted explanations, definitions, references, signs, and others within and between texts (Bazerman, 2004; Kristeva, 1986; Wyatt-Smith & Kimber, 2005). As an example, to be fully able to read texts about cultural differences among Asians, an individual needs to understand what makes a culture and which continent is Asia, something that should be learned through texts both spoken and written.

Intertextuality is based on Bakhtin's theory of dialogism, in which people exchange dialogues with humans and all aspects of this world (Alfaro, 1996), resulting in meanings. Meaning-making happens when people try to understand something by making sense of it using what they have known, done, and thought about. In other words, meanings are made of multiple texts instead of only one (Lemke, 1992), and it happens when an individual exchanges with a text; the text itself may not be understandable if there is no exchange (Rosenblatt, 2004). People can have an exchange with texts by relaying their prior knowledge and experiences. Therefore, different individuals may have different understandings of a text. Culture, education, and other aspects of life shape people differently from each other and affect their ways of making meaning from texts.

Education is a space where people constantly practice intertextuality. When reading material, an individual can arrive at a particular meaning only after processing the text itself and examining its relationship with other texts that he/she has accessed. Bloome and Egan-Robertson's (1993) study on students' reading and writing activities indicated that intertextuality was a social construction, and teachers along with students practice intertextuality as a social group to examine the value of information from past events and the cultural ideology that occurs within the classroom. However, students with limited reading habits might find it challenging to practice intertextuality because they do not have many experiences of dealing with various texts (Mansourizadeh & Ahmad, 2011). Hence, students need to get used to reading to be able to better identify and understand the interconnectedness of texts.

Intertextuality also plays an important role in writing because it is a necessary process to understand how knowledge is constructed and connected with other contexts (Bartholomae, 1986). In higher education, it is a common practice for students including to do intertextuality practices. To write an academic essay, they must read many texts before starting to compose a piece of writing. Intertextuality practices can be a challenging activity for students, even for advanced students, because the intertextuality practices are beyond documentary skills (Abasi & Graves, 2008). In a study of intertextuality in an Australian higher education institution, Thornton (2019) found that prior experiences, limitations, goals, and future selves affected how students practiced intertextuality and made decisions for their writing and engagement   with the texts. Meanwhile ,in a Chinese context, Wang (2016) pointed out that intertextuality practices in a foreign language are far more challenging.

In the context of Indonesian higher education, intertextuality practice refers to how a college student interacts not only with a text but with other related texts such as the student's prior knowledge, materials and textbooks from other courses, explanation from a lecturer, and other sources of information that is accessible to the student. Oftentimes, those texts come not only in Indonesian but also English, making it more challenging as found by Wang (2016). However, existing research on intertextuality in the Indonesian context

mostly focuses on mass media and literature (Abdullah, 1991; Mitasari, 2020; Oktaviany et al., 2014; Pulungan et al., 2015), so little is known about intertextuality practices in the context of education. While Djafar (2018) has investigated students' various interpretations of a text from an English newspaper, there is still a big gap in understanding how intertextuality practices play out in the whole process of learning and being a student. To fill this gap, this study explored an Indonesian college student's intertextuality practices to expand the current literature on intertextuality practices. In particular, the research question that guided this study was: How does an Indonesian college student practice intertextuality in a multilingual academic context? Higher education was selected as the setting because it was rich in opportunities for intertextuality. University students are not only required to be able to read texts from different languages but also to combine ideas from reading through essays and discussions both in English and Indonesian.

RESEARCH METHOD

This narrative study aimed to explore how an undergraduate student from a private Islamic university in Yogyakarta practiced intertextuality. According to Creswell (2005) narrative research is used when the participant has the willingness to tell his/her stories and researchers intend to share his/her stories. Connelly & Clandinin (2006) asserted three-dimensional spaces of narrative inquiry to identify aspects that need to be taken into account as follows.

Table 1. Three-Dimensions of Narrative Inquiry

Interaction		Continuity			Place
Personal	Social	Past	Present	Future	
Look inward to inner conditions, feelings, hopes, desires, aesthetic reactions, and moral dispositions.	Look outward to outer conditions in the environment with its factors and forces, people and otherwise.	Look backward to recall experiences and stories.	Look at current experiences, feelings, and stories relating to actions of an event.	Look forward to implied and possible experiences that will occur.	Look at settings situated in a physical landscape or topological and spatial boundaries.

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

In this study, there was one participant whose pseudonym name was Raka. He is a final year student of management major a private university in Yogyakarta. Raka was chosen because of his being fluent in English besides Indonesian and Banjar language as his mother tongue. He was also keen on reading. His biggest motivation for cultivating his reading habit is to improve himself until he could become more open-minded. In addition, he had several preferred topics to read, for example, psychology, pop culture, and ideology. In addition, his fluent English and vast range of knowledge were reflected on his achievements in debating tournaments. He was awarded as a semi-finalist, finalist, and best speaker in national debating competitions.

Data collection was done through semi-structured interviews offline that lasted for 25 minutes and there were two interview sessions through phone calls because the researcher needed to ask several questions and the participant agreed to conduct them. The second interview lasted for 91 minutes and the last interview lasted for 40 minutes. In this study, narrative study was chosen because it was appropriate to the study's objectives, specifically exploring Raka's intertextuality practices. In addition, a semi-structured interview was conducted to obtain richer and deeper data.

The interview data were transcribed, coded, and thematized.Thematic analysis was employed to identify, analyze, organize, describe, and report themes within the data set (Braun & Clarke, 2006).The researcher had read the interview transcript numerous times until she found several themes that are in accordance with the study. The themes are Raka's beliefs throughout intertextuality practices, Raka's ways in practicing intertextuality, and Raka's better version of himself through intertextuality practices. Member-checking was conducted to confirm the research findings with the participant.

FINDINGS AND DISCUSSION

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

The Beginning of Raka's Intertextuality Practices

In the past, Raka merely read texts from several sources out of curiosity and for fun. He read Japanese comic books out of curiosity when he was an elementary school student. Later, novels piqued his interest because there was nothing to kill his boredom when he was in junior high school, and he continued to read until high school. However, he did not spend much time reading in grades 11 and 12 because he preferred to socialize with his friends. Raka then admitted there were no people around him interested in reading books, let alone doing intertextuality practices. Thus, Raka merely read the texts without seeking meaning, and he finally found a valuable reason for doing intertextuality practices in higher education.

In 2018, Raka had to stay in Yogyakarta until his college was started, but he had nothing to do until the time came. Thus, he searched for activities that he could do in his spare time. He then found an Islamic student organization in his faculty and he went to the organization's place. Once he arrived at the Islamic student organization's place, he met many people from his faculty and he talked to them. One of his seniors then asked whether he loved reading books or not, Raka answered that he often read novels, comic books, and articles on websites when he was a junior high school and a high school student. His senior then challenged him to read a book named Bumi Manusia written by Pramoedya Ananta Toer, and he must review the book together with his senior as soon as he has made some progress. Raka honestly felt pressure when he read the book. It was not because he felt the story was hard to understand but because his senior challenged him. One week later, he conveyed everything from reading Bumi Manusia to his senior. At that time, he could only retell the story instead of seeking meaningful findings from the book. Later, his senior told him that there were many valuable things that Raka could gain if he found, understood, and

correlated the connections from the texts to broader aspects. The story took place in the colonial era, in which the native Indonesians belonged to the lowest part of society's hierarchy. They were under Dutch people, Indo people half Dutch and half native Indonesian, Chinese people, and Arab merchants. It also talked about the inequality that native Indonesians faced, such as access to education, health, public facilities, and many more. These were meaningful things that completely changed Raka's perception of reading activity. By realizing and understanding the connection of Bumi Manusia and its meaningful aspects, he was able to understand Indonesia's social stratification in the colonial era because he correlated it to his prior knowledge of Indonesia's history and principles. He started to realize that he should not only understand texts at the surface level. Instead, he ought to notice the aspects that could lead him to practice his intertextuality to evolve his understanding further, which directly impacted his life. The discussion that he had with his senior about Bumi Manusia became his starting point to do intertextuality practices as mentioned below.

> There were things that I did not notice from this book. From that discussion, I realized that there are many things that are beyond the surface; more important, more meaningful, and more valuable. Which can be gained if we can understand the text beyond. As a result, a new understanding was constructed within me that it is not enough to just read the texts at the surface level. But we must understand what this text tells us about, what are the settings and time, what are the values in this text, and what is the author's goal in writing this text. In the end, I utilize this understanding whenever I read texts, including now. I try to understand the text beyond by identifying the text's goal, the author's bias, and others. From the discussion that I had with my senior, he explained what Bumi Manusia is about and he asked me what I got from this book. From those questions, it sparked me to want to know more and to find out beyond the texts, what aspects   exactly lie in the texts, and all the valuable things within the texts.

After discovering the valuable reason why he should do intertextuality practices, Raka then began to practice by asking for book references to people from his university who loved reading books. He gradually began to feel unsatisfied if he just read from one source only. He then started to depend on himself more to practice his intertextuality. While practicing his intertextuality, he read texts with different values or perspectives from his beliefs. Even so, Raka kept reading them until the end. The reason why he did that was because of his past experiences in childhood that made him a responsible person. In the family context, he was scolded by his parents if he did not finish his food. Meanwhile, in the school context, he got punished if he did not do his homework. From those experiences, he then had a solid determination to finish everything he had started, including intertextuality practices. This showed that Raka's values were shaped by his experiences in family and school.

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

The Way Raka Practiced his Intertextuality

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

In the past, Raka only read articles on the internet and textbooks from his university. He gradually realized the patterns among these sources, both sources' patterns would only explain concepts, types, and examples of implementations without providing further explanations of the relevancy to other contexts. Raka admitted that he felt bored and not satisfied with the repetitive patterns from both sources. From his discovery, then he was inspired to find other references such as books because books usually discuss the author's perception of a topic. Raka is a management student with human resources management as his concentration, so it was not rare for him to get assignments that were related to human resources. There was a time where he wanted to understand human resources, especially about compensation. If he read about compensation from articles on the internet and textbooks from his university, he only got simple explanations such as compensation means rewards that are given to employees based on their performances, the types, and implementations of compensation with a brief explanation. Raka felt not satisfied if he just studied compensation in the context of corporations so he studied non-financial compensation that he never heard of before. Non-financial compensation could give more workload to the employees which made Raka think this type of compensation burdened the employees because they did not get rewards such as an extension of paid leave, bonus, or other financial rewards. It turned out that non-financial compensation could be valuable especially in non-profit organizations because the employees valued recognition and self-actualization, thus, if they got more workload, it showed that they were being entrusted to handle the workload and they were reliable based on their competencies. In other words, he learned strategies that he had been using, such as identifying the definition, text-type, the aim of text, later he realized the patterns and he was inspired to look at other contexts with the same topic to discover new things that he had not found in the previous texts. Up until now, Raka had been using these strategies whenever he got assignments from his lecturers so that he could have a better understanding of the topic and he could accomplish his assignments as he desired.

Recently, some narratives about mental health were being glorified by mainstream media, such as "People need to rest." and "You are doing enough." Raka then became skeptical of such narratives that he had witnessed from videos he had watched, especially from social media. He noticed that influencers, his friends, and even organizations that focused on mental health were also glorifying such narratives on social media. He did not understand why the narratives became popular, why most narratives that were being glorified had the same patterns, and why no media were glorifying the opposite narratives. From those thoughts, he then discussed with his friends to know the narratives' whereabouts. From the discussion, he learned that the narratives belonged to the psychology field from the left

wing. There was a dominance of the liberal academicians behind the popular narratives, Raka together with his friends then tried to discuss figures that believed the opposite narratives. There was one psychologist and academic named Jordan B Peterson who piqued Raka's interest because the psychologist talked about the current literature being dominated by liberal people and the popular narratives brought regressive to society. Later, Raka read a book named 12 Rules for Life written by Jordan B Peterson to know the author's perception of the narratives. While reading this book, he sometimes practiced his intertextuality with other texts when he did not understand. He examined the texts thoroughly in terms of topic, text type, and relevant examples. He then also tried to identify the connection from that step by comparing the similarities and differences of texts. Finally, he learned that people should look at themselves first before they could criticize others so that people would not value a circumstance when they were in an unideal state. If there were unfinished business among people, then people's perception of seeing things or problems would be affected as well. This showed that the connection of the text to the author's background could contribute to Raka's understanding of a particular subject because it affected what he/she wrote. It helped him figure out why the texts were made in such a way by recognizing the author's beliefs, values, or perceptions of the topic. However, his understanding could still evolve further by understanding the relation to real-life settings.

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

From the above passage, it was revealed that Raka's intertextuality practices were linked to real-life settings. Raka believed that meaning and implementation could be constructed by correlating the connection to real-life settings. There were many experiences that Raka encountered throughout his life, but he did not know what term or definition explained all of his experiences. In the past, he did not know the term to describe his feelings when he felt like he had done this before, but after he discovered the term déjà vu and correlated the connection to his past experiences, then he realized it was called déjà vu. On another occasion, his organization faced conflicts that made him practice his intertextuality through texts and correlate it to his organization. The reason why he did that was that he tried to solve the problems in his organization. For instance, some inactive members impacted to the organization's projects for the members' training and development. Raka then tried to solve the problems by practicing his intertextuality to internet articles and books about people's motivation and purposes in the organization, then he correlated it to his organization's situation. He learned from his experience that the intertextuality practices he had done for academic purposes tended to align with his life's non-academic things.

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

Besides practicing intertextuality by finding the connection between texts and real-life

settings, Raka also correlated the connection to discourses. He admitted that the discussions he had with people could make him correlate the meaning he got from texts and refer to previous discussions while having a dialogue with texts. In the eyes of Raka, he felt that discussion could be an effective way to validate the information he got or his understanding of a particular subject. There was a moment where Raka missed a point from what he read from a book that was about human resources management, specifically the psychology of employees. In this book, there were two types of employees. First, overachiever employees who loved to get achievements. Second, non-achiever employees who had an ordinary performance. In the beginning, he believed overachiever employees would be better compared to non-achiever employees because overachiever employees had invested tremendous efforts to get achievements compared to the other one. However, when he discussed this book with his friend from management, he realized that there was a point that he missed from this book. His friend then conceded overachiever employees were good, but they   tended to be selective in choosing workloads that could be done by them so that they could focus on getting achievements. In addition, his friend then argued non-achiever employees focused on development compared to achievement because they had the willingness to take on challenges or jobs that were beyond their capabilities. Even if they had failed to accomplish their jobs, at least they still gained development instead of achievements. Thanks to the discussion he had with his friend, he could evaluate and correct his understanding.

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

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

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

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

Envisioning Intertextuality as Part of Lifelong Learning

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

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

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

Discussion

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

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

According to Raka's narratives, many findings revealed how Raka practiced his intertextuality. It could be seen that he used several ways to understand texts such as figuring out what are the texts about, what values within the texts, what is the author's goal in writing the text, what is the text type, what is the connection to other texts, what are the similarities and differences of texts, how these texts were made in such way, what is the connection to his life or parallel examples, and what is the connection to previous discussions. While using these strategies, he also had a dialogue with the texts because he acted skeptical with the information he got from texts, and he had to validate them first before he could accept the information. This finding aligns with Ivanič (2004), where

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

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

Everything that Raka did in the past to develop his reading habit and his efforts in practicing his intertextuality at present will affect his future self and vice versa. Thornton (2019) argued that from a variety of intertextuality practices occupied by first-year undergraduate health science students in an Australian university, their prior experiences, limitations that they are facing, goals, and their future selves were the factors that affected them. This study reveals that Raka's lifetime, such as his past, present, and future are integrated. There is a high probability that he will still do intertextuality practices because he had been holding his

principle to finish everything he had started. This principle was established because of his prior experiences and that was why he became a responsible person. Nevertheless, his principle would not work out if he did not feel curious about practicing his intertextuality in the very first place.

Furthermore, Raka showed some solid determination to keep doing intertextuality practices in the near future, or even for the rest of his life. Additionally, he believed in his goals for the long run that intertextuality practices became his first option to fulfill his needs as a human being. He thought that life would not go easy on him as rapid changes always happen in this era and he would not willingly give in to the rapid changes. If there were popular narratives in society, he would be skeptical and critical of narratives instead of believing the narratives with willingness. This is aligned with Chandrasoma and Ananda (2017), who proposed that intertextuality has several benefits such as the students' critical thinking can be improved, they can make critical stances, and develop critical expressions. From Raka's stories, it is proven that he could make a critical stance and develop critical expression because his critical thinking had been enhanced whenever he practiced his intertextuality. He intended to keep doing intertextuality practices in the future and admitted intertextuality practices had impacted him significantly, such as his way of thinking, the way he valued a circumstance, and the actions that Raka took. Therefore, he would eagerly do intertextuality practices to survive throughout his life.

CONCLUSIONS

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

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

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