Applying Metacognitive Strategies in English for Missionary Course

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Abstract

This study aimed at examining metacognitive strategies applied by eight missionaries during their learning in a specialized English course. As English has a significant influence to contribute to the spread of missionaries worldwide, a need of assisting the missionaries with sufficient use of English becomes a concern since they are required to use special expressions and skills to meet situational needs when they do their missions. This carries the notion of ESP on a contextual language learning specified for the missionaries as it provides opportunities for them to manage their learning. It encourages them to use metacognitive strategies during the course, focusing on planning for the learning strategy, monitoring the strategy use, and evaluating the whole learning. The current study was conducted in the Language Institute of Sanata Dharma University within the Center of English for Specific Purposes (CESP) division in 2018. Written reflections over the lessons were collected from the missionaries as the main data source. A document analysis, then, was employed to examine the data qualitatively. The findings showed how the missionaries applied the metacognitive strategies to assist their learning.

Keywords: ESP, metacognitive strategies, missionary

INTRODUCTION

Globalization reflects the development of human activity. It becomes an influential force that promotes interactions using a common language to communicate with people around the world. Consequently, close links between English, as the language of dominance, and economic and socio-cultural power are ascertained (Crystal, 2003). This gives a significant influence on the spread of missionaries, who are assigned to conduct social and religious missions places (Pennycook & Coutand-Marin, 2003).

For most missionaries, possessing the ability to communicate using English is essential to support their missions. The missionaries, especially those who are non-native English speakers, are required to be able to use specific registers and expressions to meet situational needs where English is possibly used to promote interactions (Chen, 2014). Thus, most studies relating missionaries to the English language mainly focus on teaching the language as the missionary's tool (Edge, 1996). Varghese & Johnston (2007) reported that courses on how to teach English had helped to prepare missionaries

for their tasks. Therefore, rising the context of teaching English for Specific Purposes (ESP) would give distal impacts to the missionaries since the lessons are designed based on goal-oriented learning, which is related to learners' interests and needs (Robinson, 1989).

Drawing on the notion of ESP, courses must be founded with a learning-centered approach that rises attention to the question of 'how' learners learn, focusing instead on 'what' they learn (Hutchinson & Waters, 1992). The approach emphasizes how learners manage their learning since they are the constructors of their knowledge and they are expected to regulate their disposition toward learning (Oxford. 1990). One of the promotional factors affecting the success of the approach is empowering the learners to use their metacognitive capacity (Lap, 2005). This includes how learners could plan for their learning, monitor the strategy used during the learning, and evaluate the whole learning process (Tobias & Everson, 2009; O'Malley & Chamot, 1990). These strategies have been recognized to be important in promoting effective learning and constitute the essence of skills performance among adults in doing tasks (Weinstein & Meyer 1986; Sternberg, 1998).

Given attention on the importance of using metacognitive strategies in ESP courses, the current study aims to examine the metacognitive strategies used by eight missionaries during their learning in the English for Missionary course. The strategies are implied in their written reflections as the projections of their learning.

LITERATURE REVIEW
English for missionary

The development of English for missionaries is the result of globalization. It requires the missionaries to master English to support their tasks worldwide since English is perceived as the international language used in many aspects of societies (Brown, 2007). This situation raises the need of learning English for the missionaries. Therefore, offering English courses for missionaries is a strategic way to open doors for sharing the love of God to people who might not respond to the traditional ways of evangelism (Pennycook & Coutand-Marin, 2003).

Regarding the missionaries' needs for learning English, some studies have revealed an essential relationship between English teaching and missionary work (Snow, 2001). English teaching is considered widespread in mission-sponsored educational institutions across various aspects of the world (Snow, 2001). It has been incorporated into a form of religious service, providing opportunities for the promotion of English language learning driven by missionary fervor (Pennycook & Coutand-Martin, 2003). Thus, the relationship between language teaching and religion service becomes favorable if the teaching-learning process is done properly (Dormer, 2011; Purgason, 2004; Snow, 2001; Wong, 2004).

Therefore, the need for English teaching for most missionaries impacts on the development of ESP. Learners who are learning ESP demonstrate their subjective needs, including knowledge of self, target situation, life goals, and instructional expectations (Belcher, 2006). Understanding learners' needs might promote a significant relationship between learner's motivation and their needs and expectations, such as interest in the topic, relevance to the students' lives, and expectation of success (Liuoliene & Metiuniene, 2006). In other words, the ESP course designed for missionaries is expected to assist the missionaries with special registers and expressions to meet situational needs when they do their tasks worldwide (Chen, 2014).

Metacognitive strategies in language learning

Metacognition is perceived as the key to learning, involving one's thinking process and capabilities recognition (Anderson, 2002). It is commonly labeled as 'thinking about thinking' associated with the awareness of knowing 'what I know' and 'what I do not know'. In this case, learners' thinking skills become a concern in terms of creating a connection between prior and new knowledge. This gives the learners an opportunity to manage what and how they learn since they are the owners of their knowledge to regulate their learning (Oxford, 1990).

In the context of language learning, the implementation of metacognitive strategies is considered essential. Referring to Adkins (1997), there are several reasons to promote metacognitive strategies for successful language learning, for example: (1) learners become conscious about the selection of an effective strategy used by promoting their self-control and self-evaluation towards their performance in a conscious learning; (2) learners are involved in the process of arranging and planning their learning to accomplish specific tasks; (3) learners regulate and monitor their performance during an ongoing process of evaluation. These three reasons become a never-ending process to achieve effective learning strategies and foster students' self-regulation. Thus, teachers have important roles to lead the learners concerning their thinking process towards their learning and performance. The teachers need to ensure that the learners are aware of their learning goals, disposition toward learning, and monitoring and evaluating process dealing with tasks (Marzano, 1998).

In this study, the researcher referred to metacognitive strategies proposed by O'Malley and Chamot (1990). The strategies include planning for learning, monitoring strategy use, and evaluating strategy use and learning (O'Malley & Chamot, 1990). Planning involves a procedure for competing for action in directing one's language learning and production, and monitoring serves as a response to language comprehension, including awareness of what one is doing (Chamot, 2001). Then, evaluation is understood as a conscious inspection of one's learning outcomes in the progress of acquiring a new language (Chamot, 2001). These strategies were the basis for analyzing the missionaries' written reflections implying the metacognitive strategies used during the English for Missionary course. They were examined and explored ba on the findings.

METHOD

The study was conducted by employing a descriptive qualitative approach. This approach allows the researchers to analyze words and to explore them into descriptions by recording the data and disseminating the findings (Bogdan & Biklen, 2007). The data source recorded in this study was taken from the missionaries' written reflections. They highlighted the use of metacognitive strategies during their learning in the English for Missionary course. These strategies, then, were analyzed and explored into descriptions presented on the findings.

Setting and participants

The study was conducted in the Language Institute of Sanata Dharma University, Yogyakarta, in 2018. It involved eight Christian missionaries as the participants, taking English for Missionary course within the Center of English for Specific Purposes (CESP) division. The course took four months, starting from January to April 2018, since the participants took four levels of the course. After finishing the course, the

participants were assigned by their General to do tasks in some countries such as England, Costa Rica, Hong Kong, and Zambia. These tasks voluntarily put the participants aside parish, church, or work for a few years to serve God at their own expense (Pennycook & Coutand-Marin, 2003).

Data Collection
The data were collected from the participants' written reflections towards their learning from four lessons in the third level. The third level was considered as the most challenging level since the participants, as missionaries, were expected to use special registers and expressions for specific occasions related to their tasks such as telling the life of priests, giving a sermon, leading a matrimony and funeral mass. Moreover, a reflective frame designed by the researcher was printed and given to the participants to facilitate their reflection. The reflective frame consists of five questions focusing on what the participants know about the lesson before learning, what they plan for learning the lesson, how their background knowledge and their plan help them to engage with the learning activities, what their strengths and weaknesses during the learning, and how they improve their learning. Furthermore, the participants were informed that these questions were guidelines for writing their reflections. They were encouraged to share any critical thoughts and experiences about their learning. After receiving the reflective frame, the participants were asked to write and return their reflections (in English) in the next meeting since they had five-day-meeting in a week. In the end, 32 (thirty-two) pieces of reflection were gathered.

Data analysis
A document analysis was employed to explore the findings. Documents refer to materials such as photographs, memos, letters, diaries, clinical case records, and memorabilia (Bogdan & Biklen, 2007). This technique allowed the researcher to analyze the information which was in the form of written texts. Moreover, the analysis was done through a qualitative approach (Bogdan & Biklen, 2007; Strauss & Corbin, 1998). In the qualitative approach, data analysis means "a systematic process in searching and arranging the data to come up with findings" (Bogdan & Biklen, 2007 p. 147). It involves working with the data, organizing them, breaking them into manageable units, coding them, synthesizing them, and searching for patterns (Bogdan & Biklen, 2007). After reading and re-reading the collected reflections, the researcher coded common categories concerning the metacognitive strategies (O'Malley & Chamot, 1990). The relevant script was transcribed and organized into the selected categories. Each category was explored into descriptions.

FINDINGS
Planning strategy
Planning was the initial strategy implied in the missionaries' written reflections towards the English course for the missionaries. This step reflected what the missionaries knew about the topic before they learned in the class, and how they incorporated their background knowledge with the lessons that they were going to learn, including looking for strategies used to accomplish tasks provided in the book. Since the missionaries were expected to be able to describe the life of priests in accordance with their vocation. This lesson was related to how the missionaries reflected their past experiences that motivated them to take their vocation, and how they engaged with the life of priests.

Thus, a need to review the language features used to tell experiences and present situations became the concern.

I must review the use of the past tense ... I should look back to my experiences that shape me now. (M#2)

The strategy of reviewing the use of past tense was helpful since the missionaries would apply it to tell about their past experiences which motivated them to become a priest. Moreover, reviewing the present tense would help them to describe their daily routines they did as a priest nowadays. On the other hand, discussing the life of priests was not only reflecting about the past experiences and describing the daily routines but also expecting the missionaries to tell the missions that they would do in the future (Cheng, 2014). There was one missionary added the importance of reviewing future tense to help him to tell his missions after finishing the course.

We need to look at ourselves from three different pictures of our life: the past, the present, and the future ... We use the future tense to tell what we will do next after becoming a priest. (M#5)

Besides reviewing the tenses, the planning strategy found in the lesson of priests' life included trying to be familiar with English vocabularies in terms of Christianity. Christian missionaries would use special registers which were understood and accepted by people wherever they did their tasks (Cheng, 2014). Since the eight missionaries were non-native speakers, they thought that knowing English vocabularies related to Christianity would help them in describing their life as a priest.

This is the first time for me to learn English in the context of Christianity and next year I will be assigned to go abroad, so I need to be familiar with English terms, starting from the daily vocabularies related to the Christian life. (M#4)

Apart from the priests' life, the lesson in English for Missionary course also facilitated the missionaries to practice giving a sermon. Woodhead (2004) stated that Christians are closely related to sermon production. As the missionaries did not accustom to give English sermons, the lesson became more essential to be learned. The missionaries were required to practice giving a five to seven-minute-sermon for any kind of occasion. Fortunately, it was Lent season when the missionaries learned this topic so that the sermons made, including the Bible citation, were focused on how Christians prepared themselves to welcome Easter. Here a challenge appeared when the missionaries had to give a sermon in English by referring to a Bible citation.

I never give an English sermon before. Once I read the English version of the Bible, I read it for myself ... Before I go to the class, it is better for me to read and understand some English Bible citations that I will use in the practice. (M#8)

Moreover, another missionary also wrote his planning strategy dealing with the English Bible citation used in the practice of giving a sermon. He emphasized the use of his first language, which was Indonesian, to assist him to understand the English version of the Bible citation. As Arnett (2001) argues that one's first language helps in learning

a second or foreign language, the translation method of learning would help the missionary to understand what was implied in the English Bible citation by referring to the Indonesian version of the citation.

I prepare the English and Indonesian version of the Bible to understand the content easily and to be familiar with the vocabulary. (M#1)

In addition to the practice of giving a sermon, some missionaries thought that they had accustomed to speaking in public even though they did not speak in English. They had been familiar with the basic language used to deliver a sermon so that people would follow God's words. However, for those who had different backgrounds of learning English, they might find difficult to use expressions of persuading.

English is very difficult for me even though I have learned it since I was in junior high school ... Because I need to practice to give a sermon, I need to read the book and try to remember some vocabularies. (M#3)

Furthermore, the other planning strategies were also found in the last two lessons, which were leading a matrimony and funeral mass. These lessons seemed to be the most challenging since the missionaries were required to practice their language skills in a specific context by situating themselves as in real life. From the missionaries' reflections, it was found that all missionaries considered that those two lessons required them to be familiar and to accustom to use specific expressions.

Basically, the procedures of leading a matrimony mass are almost the same everywhere, but there are many expressions in leading a matrimony mass in English ... I guess reading and practicing to pronounce the expressions from the book will be helpful. (M#6)

The other missionary emphasized the same thing when he learned about leading a funeral mass.

There are some expressions that I need to memorize to express condolences. They are useful for me if someday I lead a funeral mass in English ... I think we can also watch videos about funeral mass, and we pay attention to the expressions. (M#8)

Interestingly, there was one missionary who shared his planning strategy in terms of building an appropriate atmosphere when leading a funeral mass. This was essential since the missionaries were not only expected to master the language, but they were also able to apply the language to meet situational needs (Cheng, 2014).

I think leading a funeral mass is not easy. We must feel the true atmosphere that the deceased's family feels so I must use an appropriate tone to influence the people's feelings. (M#7)

Monitoring strategy

The second step of the metacognition for learning is monitoring strategy use. This step allowed the Christian missionaries to have control over how their knowledge and planning strategies contributed to help them to engage with the activities or tasks given. Based on the written reflections, there were several monitoring strategies identified.

To respond to some strategies written as the initial step of learning (planning), the missionaries focused on how well the planning strategies worked. They planned to review the language features, such as the present, past, and future tense when learning about the life of priests. This strategy worked well since the missionaries practiced using those three tenses to describe their life as a priest, starting from their past experiences, their daily routines, and their future missions.

> *By reviewing the main three tenses, I can share a lot with my friends about my life with almost correct grammar ... I must be careful to separate the context, which is the past, the present, and the future. (M#5)*

However, a concern about telling past experiences found as soon as the missionaries were expected to differentiate the use of past simple and progressive. The present progressive is used to tell "actions occurred at the same time, but one action began earlier and was in progress when the other action occurred" (Azar & Hagen, 2009, p. 29). It appeared as the language feature provided within the lesson; while, the other form of tenses had been introduced in the previous levels. Referring to the lesson of telling the priests' life, the past progressive helped the missionaries to tell their life story sequentially.

> *My understanding of past tense is incomplete because the past tense is so complex. I need to learn from the simple one until the progressive form ... It is good to know something new because now I understand another concept that I can use when I narrate a story. (M#2)*

Besides confirming the tenses review and learning the new concept used to tell the missionaries' life story, the step also included monitoring vocabulary used to describe the priest's life. Specifically, the missionaries were not aware of some vocabularies to refer to some Christianity terms.

> *I think my vocabulary list is limited. Sometimes I use Indonesian words if I do not know the English terms or I open my dictionary or ask my friends or my teacher ... I get some now vocabularies like Gospel, parables, apostles, clergy, etc. (M#4)*

Getting further to the other lesson, giving a sermon challenged the missionaries to interpret Bible citations and to deliver God's words using English. As M#1 used two versions of the Bible translation, he was able to adapt to the English words and easily underlined the keywords to be delivered during the practice.

> *My Bibles save me ... I can start to choose the Bible citation that is suitable for this Lent season and write some important points. I combine the points with the message that I will say in the sermon. (M#1)*

Despite the concerns about the Bible citation, some missionaries were not aware of the intention of public speaking in the lesson of giving a sermon. Although most of the missionaries had accustomed to giving sermons in front of the public, they found a difference when they practiced giving a sermon in English. They realized that mapping ideas, including the Bible citation and the key points of the sermon, was not helpful, so they still relied on texts prepared before the practice most of the time. This was because they were not familiar with some English Christianity terms.

> *Sometimes I forget some words like crucifixion, diocese, godparents, salvation ... If I lose my words, I also lose my concentration ... I just focus on my script because I must be aware of some points and difficult words. (M#3)*

In addition to the monitoring strategy used to learn how to give a sermon, M#7 pointed out his learning on the strategy of sermon delivery. He thought that citing the Bible and noting some points were not enough if the missionaries just relied on the script. As a public speaker, a missionary should also be able to attract people's attention specifically at the beginning of his sermon (Wallwork, 2016).

> *My script really helps me to recall and convey my ideas. But I feel the practice is so monotonous because I just move forward based on the script ... I think we need to do something to get people's attention ... My teacher recommends me to use a story or begin with questions. (M#7)*

Moreover, in learning how to lead a matrimony mass, some missionaries found that there were various options of guidelines for giving a matrimony sacrament. This was beyond what they had planned before; considering the missionaries were only familiar with one general guideline of expressions for leading a matrimony mass in English. Although the missionaries had tried to read some expressions used in the matrimony mass, they needed to be familiar with these different guidelines. The choice of the guideline used in during practice depended on the missionaries' preference.

> *I find some options of expression in leading a matrimony mass in English ... Honestly, I never lead a matrimony mass before because I have just taken my ordination last year ... During the practice, I choose the third option that follows the bride's and bridegroom's responses when blessing and exchange of rings. (M#6)*

When learning about leading a funeral mass, the missionaries were expected to use the expressions for showing sympathy and comforting someone who experiences loss. These expressions functionally incorporated into a sermon that they would give for a funeral occasion. Thus, some missionaries found the usefulness of those expressions during the practice. They added the expressions to their sermon to enhance the atmosphere of silence when attending a funeral mass.

> *Many new vocabularies that I get when I learn this topic, especially the expressions for comforting someone who experiences loss. I often use the expressions during the homily because I want people to remember the good things from the deceased. This is a touchy moment. (M#8)*

Evaluating strategy

The last dimension of metacognitive strategies is evaluating the strategy use and learning. The evaluation highlights the conscious inspection of learner's learning outcomes in the progress of acquiring a language (Chamot, 2001). In the reflection, the missionaries were guided to evaluate their strengths and weaknesses during their performance which led to the learning improvement.

Concerning the lesson about telling the priests' life, the missionaries reflected that they needed to deepen their understanding of using accurate tenses based on the contexts they described.

> *I must learn more about the basic tenses to tell the past, the present, and the future situations because I realize that I still make mistakes during the lesson ... I also need to be more confident to speak in English. (M#5)*

The missionaries' performance was influenced also by how many vocabularies they had related to Christianity. Since they had specific purposes in learning English, the missionaries were expected to use special registers to deal with situations they might encounter following their profession and responsibilities. Having many vocabularies in terms of Christianity would make the discussion richer and more contextual. This would be useful for the missionaries assigned to do missions abroad where they would use English as the language of dominance for promoting interactions (Crystal, 2003).

> *I come to the class with nothing, but I leave the class with something ... For me, today's lesson is very important. I don't count how many vocabularies that I learn today, but I get encouragement to enrich my vocabulary and improve my English so I must be ready for my mission next year. (M#4)*

Next, in evaluating their performance during the practice of giving a sermon, some missionaries pointed on how the sermon would be delivered. This evaluation was beyond what they had planned before the learning, which was focusing on understanding and conveying Bible citations. They noticed that giving a sermon was not only required them to understand the Bible, but also to build personal contact with people in the church. The missionaries were challenged to deal with the English language while building such kind of communication.

> *After learning this topic, I realize that God has chosen me to be His servant to deliver His words for all people ... I need more practice to use English in giving a sermon because I am responsible to communicate God's words wherever I will be assigned in and whenever English will be used. (M#7)*

The other essential finding on how the missionaries' evaluated their learning was derived from how they engage with the lesson of leading a matrimony mass. All missionaries shared that they had no experience in leading a matrimony mass, even in the Indonesian context. Therefore, some reflected that more language exposure would enrich their learning.

I must be grateful because I have the opportunity to learn this lesson. Many things I learn such as practicing to bless the wedding rings and to give the matrimony sacrament, and give a sermon for a wedding occasion. (M#1)

Additionally, there was another fruitful evaluation made by one of the missionaries regarding his performance during the practice of leading a matrimony mass. He pointed on the spreading of a pleasant atmosphere when leading the mass. He believed that a priest should also be able to deal with his feeling to become a leader and influence others for a certain occasion.

I can't control my feeling during the lesson because I had just experienced a loss a few days ago ... I should not be sad when I led a matrimony mass. I should be a leader for the people and create a pleasant moment for the people and spouse in the holy matrimony. (M#8)

Contrasting to the practice of leading a funeral mass, M#7 associated his language learning with the situational need that he would encounter in leading funeral mass. He believed that the expressions he learned would be helpful to enhance the positive atmosphere during the funeral mass.

We should create a positive atmosphere and spirit for people during a funeral mass ... Death is not fearful but it's just uncertain. Through death, there is one certain thing that God has prepared a beautiful place for those who believe Him. (M#7)

DISCUSSION

Based on the findings, there were some metacognitive strategies found in the missionaries' written reflections. They included planning for learning, monitoring strategy use, and evaluating strategy use and learning (Tobias & Everson, 2009; O'Malley & Chamot, 1990). In the step of planning, the missionaries recognized what they knew and what they did not know about the lessons they were going to learn. The ability to recognize and accurately assess one's knowledge state is a foundational component of metacognition which leads to planning and selecting appropriate strategies for learning (Tobias & Everson, 2009). As showed on the findings, the missionaries shared their planning strategy of reviewing tenses to help them learning priests' life lessons. There were three main tenses pointed by the missionaries: past, present, and future tense. These three tenses were used to describe their life as a priest, starting from the experiences which motivated to become a priest, the daily routines as a priest, and the future missions they would do. Although the tenses had been taught in the previous level, the missionaries thought that they still needed to review the tenses. Another concern found in the reflections was the missionaries' recognition of their limited English vocabularies and expressions related to Christianity life. This issue was mentioned in the reflections for some lessons, such as describing the priests' life, giving a sermon, leading a matrimony or funeral mass. By recognizing what they did not master, the missionaries shared some strategies used to cope with their weaknesses. Most of the missionaries told that reading the book containing specific vocabularies and expressions would help them during the learning process. Besides, using other sources taken from the learner's first language and another learning media was also found as

planning strategies. Since the missionaries did not accustom to use the English version of Bible citation, referring to the missionaries' first language of the Bible and comparing it to the English version were perceived as helpful strategies to understand and deepen the content of the citation.

Responding to the planning strategies made by the missionaries, some monitoring processes were found. The strategies include responses to language comprehension, including awareness of what one is doing, by controlling the planning strategies (Chamot, 2001). Specifically, Anderson (2002) added that the learners' awareness includes recognizing whether a certain strategy is working or not. This idea was found in the missionaries' written reflection describing the monitoring process of their learning in English for Missionary course. Some missionaries found that reviewing tenses (the past, the present, and the future) helped them in describing their life as a priest, including sharing their motivation to become a priest, their daily life recently, and the missions they would do in the future. However, an additional language feature was provided in the way of telling the missionaries' past life. Following the monitoring process, learners possibly coordinate, organize and make associations between the strategy and the language exposure they gain during the learning process (Anderson, 2002). This notion was reflected by the missionaries when they applied the present progressive form and some new vocabularies to support them telling their life story. Besides, the missionaries were also able to incorporate their new language exposure with their performance and their learning strategies when they practiced to give a sermon and to lead a matrimony or funeral mass. They emphasized the new expressions applied for a certain situation, for instance, expressions for comforting someone who experiences loss and the expressions provided as the guideline for blessing the bride and bridegroom in holy matrimony. Furthermore, a notion of help-seeking was found during their monitoring process of learning written the missionaries' reflections. Help-seeking or using other forms of instructional support are useful behavioral indices of metacognition when a learning impasse occurs since it promotes learners' recognition that their learning needs improvement (Tobias & Everson, 2009). This strategy was employed by the missionaries when they learned about the priests' life and giving a sermon. In telling their life as a priest, some missionaries found difficulty in using appropriate diction to describe Christianity terms; therefore, they sook for help by consulting the dictionary or asking the other partners or the teacher. Additionally, some missionaries also recognized that they needed help when they practiced giving a sermon. They asked the teacher about the strategy to begin a sermon since they need language assistance to promote communication when they give a sermon. In this way, the teacher is perceived as a person whose responsibility is to facilitate learners with specific language exposure related to learners' background. This creates collaboration between the learners and the teacher. The teacher performs as a collaborator who assists the learners with language exposure and monitors their language production since the learners generally understand their areas better (Johns & Dudley-Evans, 1991).

The last metacognitive strategies found in the missionaries' written reflections highlighted the essence of evaluating the learning process. The evaluation is understood as a conscious inspection of the learner's learning towards the expected outcomes by integrating the other aspects of metacognition (Anderson, 2002; Chamot, 2001). Through the reflections, it was found that the missionaries reflected their learning process thoughtfully. They associated the planning strategy and what happened during the learning to come up with the identification of strengths and weaknesses towards

their learning. As found in the reflections, some missionaries stated that they still found challenges when they learned particular lessons whether they were related to the language forms of functions. Furthermore, the evaluation depicted missionaries' step-by-step learning. The process showed the strategy of how the missionaries acquired the language and how they monitored it in real practice to meet situational needs. Thus, the evaluating step covered all aspects of metacognition.

CONCLUSIONS AND SUGGESTIONS
There are metacognitive strategies found in the Christian missionaries' written reflection during their learning in the English for Missionary course. The planning strategy demonstrates what the missionaries know about the lesson that they are going to learn and what the learning strategies they planned in line with the background knowledge they have. As presented on the findings, the planning strategies include reviewing language features which help them to tell their life as a priest, being familiar English terms of Christianity and expressions used for leading a matrimony or funeral mass, and reading the English version of Bible which will help them learn how to give a sermon. Next, the response towards the planning strategies is found as the monitoring process of learning. In this way, the missionaries coordinated and associated the new language exposure with the strategies they had planned to engage with the tasks given. A new language feature, vocabularies, expressions used in a specific occasion were incorporated with the missionaries' background knowledge during the monitoring process. Furthermore, the last step of metacognition in language learning is evaluating the strategy and learning. The evaluation encourages the missionaries to reflect their learning thoroughly. It includes the recognition of what strengths and weaknesses they feel during their learning and what improvement they are going to make. This step integrates all aspects of metacognition in which the missionaries are expected to regulate their metacognitive skills to start planning to overcome the challenges occur in the previous learning or to plan for the next learning.

Moreover, since this study focuses on how metacognitive strategies found in the Christian missionaries' reflection, the researcher recommends other future researchers to investigate more on self-regulated learning applied for the Christian missionaries. As noticed that this study gives useful implications for assisting the missionaries' learning, an action research study on self-regulated learning will be fruitful to enhance ESP teaching and learning, specifically for the Christian missionaries.

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