Ignatian Pedagogic Paradigm of Catholic Schools in Indonesia

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Abstract. This research is about transformation in education of catholic schools in Indonesia. Ignatian Pedagogic Paradigm (IPP) was introduced publicly in Yogyakarta for non-Jesuit educational institutions in 2000s though it has been implemented at Jesuit schools for years in Indonesia. The research problem was how IPP is able to transform students in this modern and secular world. The objective of this research was to find out and to analyze the implementation of this educational approach. It is, therefore, described how Ignatian Spiritual exercises, which is the real spirit of Christianity, implemented in education world and how schools interpreted and adopted this new paradigm in learning processes. In depth-interview and observation were employed for data collections. The research was done in a university and a senior high school in Yogyakarta. The collected data were analyzed by using descriptive qualitative analysis. The conclusion was constructed inductively from data observation and in depth interviews then they were categorized, abstracted, and constructed research findings.

Keywords: Pedagogy, transformation, spiritual exercise, paradigm

1 Introduction

Ignatian Pedagogic Paradigm (IPP) can not be separated from St. Ignatius Loyola. He constructed the spiritual exercise which then was shared to Ignatian followers. It was a model of spiritual exercises which was implemented in education. It is, therefore, better if we looked back to the things how this could be used and be familiar in education.

Ignatius Loyola was born in 1491 in Azpeitia of Guipuzcoa province in Basque region north of Spain. It was told that when he was still young, he was eager to gamble, he liked to fight, and was interested in sword fighting. Even in a dispute between Loyola family and other families, Ignatius and his brother together with his family members attacked other family of religious members. Because of this tragedy, I should escape out of town. One of them was visiting Barcelona but his step was stopped at Cardoner river in a city called Manresa. He stayed in cave countryside for more than ten years. He spent most his time to pray and worked in a clinic. It was there where he was inspired by any ideas of spiritual exercises. It was there where he experienced to see God in all things. His awareness of God became one of spiritual characteristics of Ignatian, finding God in all things and being ‘a contemplative in action’. From this awareness, a motto was inspired and has been rekindled by Ignatians: Ad Maiorem Dei Gloriam (AMDG). The meaning is for the glory of God. The tale of Jesus had inspired him to leave his past and started to give himself to the glory of God in every work he did and he lived by following the holy man such as St. Francis Assisi.

2 Education System in Indonesian

Indonesian Education System refers to the national educational system. The government of Indonesia respect the freedom the every educational institution manage and to build the educational curricula since it is not contradictory with the national system of education. Indonesian education is divided into two; state school or higher education and private school and higher education. State schools and universities are funded by the the government and private schools and universities are funded by themselves. Private schools and universities are basically in line with the spirit of the congregation, for Christian schools and universities. One of Catholic school is called an Ignatian school because the spirit of the school is in line with the spirit of
St Ignatius Loyola, the founder of Jesuit Congregation. One of its mission is education. The local content of its curriculum is the spirit of Ignatian Spiritual Exercises. There are three concepts; experience, reflection, and action. These three concepts are implemented in the life of schools and universities.

The implementation of Ignatian Spiritual exercise is only implemented for students but also for all people in the organization. Everyone should work based on this spiritual exercise. So that’s why Christian Schools are very famous if their discipline, faith, hard-working, and high spirituality.

3 Research Method

It is a qualitative research. It is to see how university and schools implement Ignatian Pedagogic Paradigm in the teaching and learning processes. The informants are selected by using a snow-ball sampling technique. There are 10 persons invited to take part in this research; faculty members, the Principle of Catholic High School, teachers, students, and staff. Data were collected through interviews with the selected informants.

4 Discussion

4.1 Education in Christianity life

It is unavoidable that spiritual exercise model inspired by Ignatius Loyola and it was developed by Ignatian followers became a model of education which is familiarly called Ignatian Pedagogic gave certain trend in the development of catholic education either locally where Jesuit apostolates work or universally. It is not because Ignatian or catholic education got the same source of power and spirit that is to share salvation of Jesus Christ but the objective and the real target are also the same.

The following are four pillars as results of Ignatian Pedagogic. Firstly, self-conscious, that is the development of understanding upon strengths, weaknesses, values, and the vision of life. Secondly, smartness and flexibility, it is about the growth of innovation and adaptation to trick a change. Thirdly, love, it is to develop relationship in a positive way, and affective. Fourthly, heroism, that is to spark him/herself and other people. Shortly, the objective is to humanize human being and to care and to be brave to fight for justice.

Compare to the Note of Pastoral issued by Indonesian Prelate (KWI) in 2008 about catholic education. First, to be the agent of spreading out the words of God via schools which were supported by the spirit of freedom and love such as to serve, to forgive, to be tender as taught by the teacher. Second, good as commitment and development by building competence and accurate judgment, to introduce the spirit of brotherhood, to develop interchangeability which was done by comprehensive development i.e. developing physical talent, emotion, intelligence, spirit, morality, and culture in harmony. Thirdly, option for the poor as instructed by Jesus Christ from Galilee who gave priority to the poor, so as to highlight justice and the poor have more attention.

It is not really different from universal Church document which emphasized on the same thing. Document of church council II, Gravissimum Educationis, about Christianity education (1965) mentioned that catholic schools became the place and they were special for the presence of church in schools. Catholic schools teach objective culture and education for the young. The characteristic of catholic schools are (1) to create life environment for all in schools which was supported by freedom and compassion and to help young people so that they are able to develop their character as well as to be able to develop as young creature. The second, catholic schools are leading all human cultures for the sake of safety so that students gradually get the knowledge about the world, about human beings are brightened by faith.

4.2 Education and Ignatian Pedagogy

Pedagogy is the way or the art and science of teaching in which teachers accompany learners in their growth and development Avoy et al, 2012: 99), Hartana (2012: 21). Ignatian’s paradigm is focused to the teaching-learning process that addresses the teacher-learner relationship and that has practical meaning and implementation for classroom activities. Ignatian Pedagogy (IP), however, is a practical approach which was tailored in an effort to provide tools to make the principles of The Characteristics and Ignatian values applicable for teachers in the classrooms so that students are able to truly grow as persons of competence, conscience, and compassion.

Ignatius said that education is an effective way to develop human being to be superior in faith and to have strong character. A change in the society may take place depend on how young people are educated. The success of Jesuit schools to educate you people spread out easily in Europe. The key success is on series of lesson plan called Ratio Studiorum designed by team in 1581. It was synthesized from best practices of education in Jesuit schools. Until 20th century, Ratio Studiorum has been accepted and implemented in schools. In order to be up dated, in 1986 it was a discussion to renew it. The product of this discussion was ‘the characteristics of Jesuit Education’ and it was spread out all over the world since 1993. The spirit of Jesuit education is spiritual exercise taught by St. Ignatius. So that’s why the document developed is called Ignatian Pedagogy (IP).

In its Characteristics of Jesuit Education, the International Commission (1986) compromised sets of distinguishing features of Jesuit education; (1) insists on individual care and concern for each person, (2) assists in the total formation of each individual within the human community, (3) is value-oriented, (4) pursues excellence in its work of formation, (5) relies on a spirit of community, and (6) encourages life-long openness to growth. The goal of a Jesuit Education is to develop students who are “well rounded, intellectually competent, open to growth, religious, loving and committed to doing justice in generous service to the people of God”. By helping students understand the full measure of their talents, they are likely to take action in a positive manner for themselves and others within the
Hartana (2012: 53) stated that the keyword of this approach is ‘reflection’ which means look back with full attention to the thing being learned, experience, ideas, suggestions, or spontaneous reaction to catch meaning more deeply. In other words, it is dig meaning in human beings. Reflection is Ignatius ways to find inner driven which lead him in any situation either negative or positive driven. For him, he was successful to see the difference. For him, exposure means inner motivation, reasons beyond his decisions, presume motives, and their implications of what he experienced, review his choice and evaluate it to see the consequences, find things which support his objective he is looking for. He was doing so to be the person who has freedom to seek, to find and to do God’s will in every situation. His reflection, memory, imagination, understanding, and feeling were used to catch meaning and values he learned and try to find the relationship with other sides of human knowledge and activity.

Hise & Massey (2010) said that the Ignatian Pedagogy (IP) develops a universal road map that can be adopted to be a supplement to the existing curriculum and adapted at the local level. The IP is addressed to teachers and encouraged for other faculty to understand. By aligning the education with the teachings of God, IP will provide a path for true expression of the Jesuit compassion through education. A person, educated through the eyes of God, can act as an effective advocate in renewing society for the benefit of man. It is important to help the young students understand that “people are their richest treasure”.

Teacher’s primary role in applying the Ignatian Pedagogy in the classroom is to help the students strive for the truth by having them constantly apply Experience, Reflection and Action to their educational journey. Experience, reflection and action are the heart of the Ignatian Pedagogy. Lynch (2012: 9) said that teacher’s role is more like a spiritual director and less like a debate moderator.

What is actually the meaning of these concepts? Experience is the process where the students apply their own experience to the subject at hand, while gathering new information to help grow their knowledge to a deeper truth. Reflection is to see and to reflect what students have learned and understood its meaning of a certain thing students have searched for truth. Then, Action is the real move. What students can do with the new knowledge and how they apply it to their lives. This approach would ideally carry over into the university’s community where each student is respected, praised and appreciated for their individual talents and contributions; where students are encouraged to work together to uphold the ideals of the university.

4.3 Education and transformation

Ideally, education should give impact to students. Teachers and students should involve in good relationship. Sudarminto (2000:26) stated that the emphasis of teacher-students relationship is transformative attitude to see the world as static to critical involvement. The transformative relationship between students and teachers will always strive to be more qualified and more meaningful. It is qualified since it will impact or help students to grow not to hamper them. A meeting between teachers and students create honesty and openness among others and will make them more sensitive, and give more freedom to grow and they will have mutualism relationship.

UNESCO stated that to prepare education for human being, students should be trained to think (learning to think), to be able to do something (learning to do), to learn how to learn (learning how to learn), and to be able to be a person he should be (learning to be), and learn how to live together with other people. This formulation emphasizes that education should be designed to change thinking framework, attitude, and behavior for himself and will be more meaningful it is meaningful for other people (man for others).

It is important for a Jesuit education to help transform students’ view of themselves and the world and understand how they can make a positive impact through service to others (Avoy et al, 2012: 99). Education has historically been used as a tool for cultural transmission; passing along information to the youth. Education in the modern world has taken on a new direction as we have become a more utilitarian focused society without emphasis on what is appropriate for the human community, “People need to be educated for responsible citizenship”. Therefore, it is imperative that in addition to job specific skills, students are taught to lovingly understand and criticize all aspects of life in order to make decisions that will impact to their lives.

There have been many learning approaches in Indonesia. Every learning model has its own characteristic. Each model has been created to change this nation into better condition or at least to change mid set, behavior, and morality of students. Jesuit schools, therefore, also has a unique learning model which is from the founding father of Jesuit Community. He said that education should be able to transform students’ lives. Even Suparno (2004) in his book entitled ‘Multiple Intelligence Theory’ said that education process will be maximum if the teacher knows every student. This learning model was introduced by Howard Gardner, an education professor from Harvard University in 1983. He classified students’ intelligence into nine categories namely linguistic intelligence, logical mathematical intelligence, spatial intelligence, bodily kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, naturalist intelligence, and existential intelligence (Suparno, 2004:19). This model was introduced and implemented in Indonesia in 2013 and there were some protests coming from teachers, students, and parents because they were not ready yet to implement this model. The government forced schools to implement it though the infrastructure was not ready and the teachers were not trained well.
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Personalized education for every single person will help develop every student to grow in accordance with his capacity and he can grow optimally. This model, therefore, seems to be different from that of which give stress on Intelligent Quotient (IQ). According to this approach, those students who have low IQ cannot be developed. The new model, however, it is believed that everyone can be successful since every person has his own unique intelligence.

Research findings show that learning model with multiple intelligence approach is different from classic one. The multiple intelligence learning model puts students in central position. It gives priority on students’ needs, and students intellectual not the teacher. Education is private, more personal since everyone is unique. Every student has his own talent, his strength and weakness. Because of these, the teacher should find any strategies, techniques, media, not only preaching. When evaluating students, therefore, the teacher should employ a variety of instrument in line with the student’s capacity but not written test. Creativity, innovation, broader thinking are needed for teachers. The core business of this approach is to help every student to face the real complex world. Classic model, however, tends to focus on teacher as the central point of learning, a main source of knowledge.

In 2000s, Indonesia especially in schools and universities in Yogyakarta introduced new model of learning. That’s Ignatian Pedagogy. It was introduced and used at Jesuit schools and Universities in Indonesia since years ago but it is introduced to public since this approach is universal. It can be implemented in any schools and universities, regardless the religion.

The principal elements of Ignatian Pedagogy are experience, reflection, and action but these are not enough. There are context where the experience takes place and evaluation where an action is evaluated if it is in line with the objective (Hartana, 2012:6). Picture 3 describes that there is a mingling between experience, reflection and action. Students are instructed to reflect their experience at all in certain context over and over again to reach the certainty that the experience is authentic. Reflection helps someone consider wisely so they are able to value experience as something very valuable one. Deeper reflection of their experience will make them sure to do accurate action in line with their personal development. In short, reflection is an action taken to execute experience into action. Evaluation is employed to see is the whole process. It will be important to find the better methods. For students, evaluation is needed to maintain goodness and to improve weakness. It is obvious that teacher is not only giving or transferring information about something, or presenting thing for students but he is supposed to be
creative in leading students to find the truth via reflection of experience.

4.4 Implementation of Ignatian Pedagogy

The research was done at Sanata Dharma University, a Jesuit University in Yogyakarta Central Java, Indonesia and De Brito Senior High School, Colossian Jesuit high school. Based on their experience of implementing Ignatian Pedagogy, they said that they have to do Ignatian exercise comprehensively and in all levels continuously and sustainably. They have to introduce the spirit of Ignatian from the time of joining the organization. They said that everyone, teachers, staff, students, should have the spirit of St Ignatius in every respect. Then, they have to renew their faith to Ignatian way of life though regular retreat and other activities. Teachers, all in all, are continuously and regularly given opportunities to enrich themselves with the real truth via activities in and out of the country. Students are trained to know and to do in such a way in line with St Ignatius whenever they are joining the organization. They are part of Ignatian’s life since the beginning of the year.

Based on the research findings, it is known that implementing Ignatian Pedagogy in education really gives new nuance in learning. Respondents feel the difference between old model and Ignatian model. It seems that the way to introduce the topic of the day and to deliver the material is more interesting. The teacher’s role is not really central but he/she gives guidance so that students learn by themselves. The most impressive experience is that their teacher really lead them to the truth itself. Students are trained to manage their mind, feeling, and intelligence to extract and to reflect their experience become an action which based on rigid thinking of disadvantages and advantages.

The implementation of Ignatian Pedagogy at Sanata Dharma University is already good and complete. The document is in a form curriculum and its complimentary. This implementation is not only for students but for all employees. They use Ignatian pedagogy as way of life for institution and for all who work for the institution. This can be seen from the way all people serve other employees and students. The people are fast, accurate, friendly, and easy. Students are ‘the kings’. They are served as kings. The objective behind this is that students experience to be served in such a way that they feel comfortable. In the future, they are supposed to behave the same thing as they experience at school. This is for the sake of the glory of God.

One of the proofs of experiencing Ignatian pedagogy by the student of Sanata Dharma University is the change experience by the students. He was lack of confidence, introvert, indifferent. Then, he becomes someone who cares, is diligent, has high self-confidence, has commitment.

Students who did not care to himself, they become the ones who care for themselves and for others. They are eager to go to campus to study, are neat and clean, care to their colleagues who got an accident. Industries and companies feel that the alumni of Sanata Dharma University are all out in working and enjoy in every task given.

Since Ignatian pedagogy gives emphasis on personal relationship between teacher and students, they feel they have more personal attention from their teacher. From this situation, students are getting closer to their teacher. As a result, they have personal touch that bring them to be more diligent and be more aware of their tasks as students. This close relationship gives impact on better and intensive communication between teacher and students. Openness between teacher and students make them open to other people and make them easier to adapt with new environment.

The same experience was taken from De Brito Senior High School. All elements in the school focus on Ignatian Pedagogy. The stakeholders (teacher, academic staff, general staff, and students) are to comprehend and face the Ignatian Pedagogy. To go to this objective, they get a kind of regular retreat along the year. The objective is to ‘plant’ the value of Ignatian exercise to all elements of the school so as to find God in all things and for the glory of God.

On the other hand, Ignatian Pedagogy is just an artefact. It is a dream of someone’s personality traits after they mingle in the society. It is an ideal characteristics such as friendliness, patience, firm, fairness, care, responsibility, justice, and mention some. To be these characteristics, all elements should be responsible to process students with Ignatian Pedagogy. Everyone should be the model or behave in such a way that is the same as what we expect them to be. This approach is not a teaching technique but it is a spirit that works beyond every activity and it is the objective that everyone should reach. Reflection as the spirit support them to do something for others. By reflection, they are able to be competence, conscience, and compassion.

Students of De Brito Senior High School said that they get new fascinating experience of learning from their teachers. They feel they are wanted and cared. They experience new strategies of finding values from any activities led by their teachers even when they make mistakes or do wrong things. They say that there is no seniority at school but the senior ones are voluntarily helping the junior students in any situation.

5 Findings

There are findings that can be formulated:

1. Ignatian pedagogy is not leaning method but it is a learning approach which is based on spiritual exercises of St Ignatius Loyola in education sectors. Teachers, students, administration staff, academic staff, general staff and the others should live in accordance with the spirit of St Ignatius. They have to experience the way of life of him before they ask the students to do so. They have to be close to the truth itself before they lead students to the truth.

2. Ignatian pedagogy learning approach emphasizes on student’s experience and his reflection to it so that student is able to act with
regard to his/her own comprehension. Experience is the main element of learning and the best teacher, and it is better that just memorizing things. Teacher, therefore, should work harder to prepare his teaching so that the students are provoked to experience what is learned in certain context. The ability to reflect his experience and to see inside of what is learned to consider meaning of life in order to be mature in thinking and behaving. The objective is to visualize the motto of the glory of God and find God in all things.

3. Commitment of top management followed by all members of the organization and continuously the Ignatian spiritual life is renewed.

4. The main figure as source of inspiration (life, writing, teaching and experience) is St. Ignatius.

5. In order to do something based on truth, service, fairness, care, and so on, the teacher should help students feel the experience of being treated fairly, comfortably, friendly, etc so that later they are able to imitate it naturally.

6. Ignatian pedagogy is one of the paradigms in catholic education that is able to transform students’ lives or teachers’ lives.

### 6 Conclusion

This learning model is an approach to learning based on spiritual exercise which is implemented in education world though this does not work in education field. This learning approach is exactly emphasizing the model of life of Jesus Christ himself who becomes the ideal figure of educating person. Jesus gave example through his saying and he was perfect because of his unity with his father in heaven. His perfection is reached only with his unity to God which can take place though relationship which is full compassion, fairness, and true love. This pedagogy teaches us to love our God though loving others, caring and mercy to others and give attention to others. This learning model instruct us to act as it was done by Jesus Christ in his daily life. Only through him we can go to God. To do so, it is needed young man who has competence, conscience and compassion.

### References


