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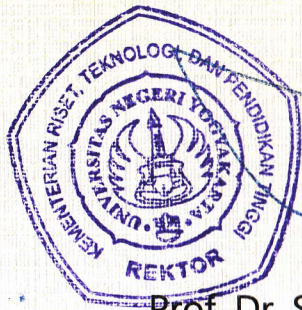
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DEVELOPING NON-VIOLENCE EDUCATION TO ELIMINATE VIOLENCE AT SCHOOL AND CAMPUS

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Abstract

The world of education in Indonesia has mourned when various kinds of violence in school and campus environment have occurred. Recently, a student of a famous high school killed his roommate because of shame experience. In Yogyakarta, there is a new dangerous hobby of young students, called *nglithih*, a group of students going around the city in the night with motorcycles bringing swords to threaten people or other groups.

Facing this situation, we need to develop anti-violence education which is expected to stop many forms of violence that occur at school and campus. Character education which offers good values of the society can become an alternative form of education that can be applied to improve the education system in Indonesia amidst the challenges of fundamentalism, radicalism and conservatism. Character education needs to be developed to foster an attitude of openness, inclusiveness and dialogue which embraces all people from various cultural backgrounds, religions, beliefs, tribes and ethnic groups in Indonesia as well as to help to nurture young people to be fully human.

One of the methods to enhance character of the students is what we call Reflective Pedagogical Paradigm approach. It can be used for more effective anti-violence education to achieve the goal of complete and comprehensive education. Reflective Pedagogical Paradigm approach is a method developed by the Jesuits since sixteenth century. The Jesuits are famous with good education since the order manages many schools and universities all over the world. The Jesuits have a strong educational tradition since the beginning of the order in the sixteenth century.

This paper develops non-violence education, an application of character education based on Pedagogical Paradigm of Reflection approach. By this approach, the students can develop sense of humanity, sister-brotherhood, openness and inclusiveness among the students from different backgrounds, religions, beliefs and ethnics to foster a basic unity of the nation.

Keywords: non-violence education, character education, Reflective Pedagogical Paradigm.

1. Introduction

On March 12, 2017, the people of Yogyakarta were shocked by the tragic event, namely the death of a student of Piri 1 Junior High School named Ilham Bayu Fajar (17 years old), due to a group of students clashing at around 00.30 at Jalan Kenari, near Yogyakarta City Government Center (tribunjogja.com). Ilham was killed after being hit by a sharp weapon that hit his chest through the lungs. No less than two days the Police Criminal Investigation and Crime Unit Yogyakarta arrested seven of the nine children allegedly involved in the attack. The perpetrators were still in junior and senior high school. This incident started when the group of the victim and the group of perpetrators met, then came out the word of curses from the mouth of the victim. According to Police Chief, Brigadier General Ahmad Dofiri, the perpetrators have

indeed planned *klithih* action. They ride the motor around at night while carrying sharp weapons.

Another tragic incident occurred when three students of Islamic University of Indonesia, Yogyakarta, namely Muhammad Fadli, Syaits Asyam and Ilham Nufadmi Listya Adi died after attending the activities of *Mapala* (Nature Lovers Students) in Tawangmangu January 13-20, 2017 (*Kompas*, January 25, 2017). The management of University of Islam Indonesia (UII) recognized the violence against the participants. As a form of moral responsibility for the disaster, UII Rector, Ir. Harsoyo M.Sc. resigned from his post as Rector (*Kedaulatan Rakyat*, January 27, 2017).

Previously, several times Indonesian educational world has mourned a number of violence that occurred on campus (*Kompas*, January 25, 2017): at the College of Marine

Sciences, Marunda, North Jakarta (Dimas Dikita Handoko died, persecuted by his senior on 25 April 2014, six other cadets injured; Amirulloh Adityas Putra died, persecuted by his senior on January 10, 2017), at the Djadajat Maritime Academy, Marunda, North Jakarta (David Richard Djumaati died, persecuted by his senior on February 25, 2013), at the Jambi State Police School (two students died on June 1, 2013, 11 other students were hospitalized after cross-country exercises).

The Director of Family Education, Ministry of Education and Culture, Sukiman in educational seminar at the Faculty of Education, State University of Malang, East Java (November 29, 2016) stated that the number of violence at school environment experienced by students is still quite high. There is still a perception that violence is part of education, discipline needs to be done through violence. Based on data from the International Center for Research on Women (ICRW) in 2015, as many as 84 percent of students in Indonesia claimed to have experienced violence at schools. As many as 45 percent of male students and 22 percent of female students mentioned that teachers or school staffs were perpetrators of violence. In addition, 75 percent of students admit to having committed violence at schools. Other facts, based on the data of United Nations International Children's Emergency Fund (UNICEF), 50 percent of children claimed to have experienced bullying at schools; 40 percent of students aged 13-15 years claimed to have experienced violence by peers (kompas.com) [1].

Recognizing the prevalence of violence in education, the author is interested in bringing forward the view of Ivan Tillich, a famous Austrian philosopher, who reflects much on the educational world in the United States and Latin America. This paper will present who Ivan Illich was and his views on non-violence education. For the context in Indonesia, non-violence education needs to be combined with character education so that education that aims to form a complete human being can be realized. The approach of Paradigm of Reflective Pedagogy can be used to further strengthen non-violent education.

Ivan Illich

Ivan Illich (September 4, 1926 - December 2, 2002) was an influential Croatian Catholic and Austrian-Croatian philosopher who wrote much about educational institutions. Illich was born in Vienna from the Croatian Catholic father, Ivan Illich Peter, and the Jewish mother, Ellen née

Regenstreif-Ortlieb. Illich spoke many languages, including Italian, Spanish, French, German, Portuguese, Hindi, English and Croatian. He studied histology (micro-anatomy) and crystallography at the University of Florence (Italy), theology and philosophy at the Pontifical Gregorian University in Rome (1942-1946), and medieval history in Salzburg, Austria (wikipedia.org.)

In 1951, as a priest Illich was assigned to a poor county in New York, on the northern tip of Manhattan, then moved to the area of Puerto Rican immigrants. In 1956, Illich was appointed as vice-chancellor of the Catholic University of Puerto Rico, where he met Everett Reimer. Both became educational figures, offering an education outside school. In 1961 Illich founded the Centro de Documentación Intercultural (CIDOC) in Cuernavaca, Mexico, a Research Center offering language courses for missionaries and volunteers of the Alliance for Progress program established by John F. Kennedy, and documenting the roles of the Vatican in developing the Third World. Through CIDOC, Illich criticized groups working to develop the Third World, including missionaries and foundations, which ultimately led him to conflict with the Vatican. In 1976 Illich closed CIDOC. Some members continued it as a language course center.

In the 1970s, Illich's thought was very influential among French leftist intellectuals. In the 1980s, Illich taught at universities in the United States, Mexico, and Germany. He was a visiting lecturer at the University of Pennsylvania, University of Bremen and Hagen University. At the end of his life, Illich was strongly influenced by Indian economist who became adviser of Mahatma Gandhi, J.C. Kumarappa, who appeared in his book, *Economy of Permanence*.

The Thought of Ivan Illich

In 1971, Illich published the book *Celebration of Awareness: A Call for Institutional Revolution*. In this book Illich discussed the following themes: American violence in Vietnam, the fight against poverty, Latin America, Puerto Rico and immigration to the United States, issues within the Catholic Church, the Church's role in social change and its development, the waste of educational school, and family planning programs in the third world. Each theme raises the theory and practice towards a cultural revolution.

Illich questioned all forms of certainty as truth [2]. He criticized the processes and methods

of industrialization in the United States applied in the third world, especially in the field of education. According to Illich, the institutional approach applied in the United States has resulted in dehumanization and creating backwardness for the poor. Illich reflects that the social structure and systems that existed at that time (1960s) led to the destruction of human beings. Illich criticized the Church and its efforts for the development of the poor in Latin America and called on radical social and institutional change within the Catholic Church, which can be easily applied to larger social contexts. Illich invited everyone to fight together to create a new world. Illich called it a "call to celebration" [3].

Deschooling Society

The second book written by Ivan Illich was the *Deschooling Society* which addressed the issue of education. Illich protested the existing educational system and institutionalization of learning. In the early 1960s Illich believed and convinced in the benefits of people at school as a means of "human liberation" through the awareness and excitement of science and knowledge [4]. Towards the end of the 1970s Illich changed his attitude and believed that schools should be dissolved, because education held in schools had deviated from the real purpose of education. Schools no longer distinguished between teaching and learning, between pursuing test scores and education, between the skills of doing a particular job and creating new thoughts and ideas. The person who entered the school was directed to the worship of the value of services in the community work market, not to mention the provocation and dissemination of new thoughts which are expected to help the effort to uphold human dignity.

The danger of excessive worship of the value of the service market in a society that had developed both technology and economic system had been reminded since the early 1950s about the sense of alienation experienced by human beings in a complex society. The courses in schools in the United States and Latin America tended to lead to the killing of human basic values [4]. Illich saw schools as authoritarian, repressive, one-sided, overpriced, social institutions only benefit the rich over the sacrifice of the poor, and even more the school became a place of gaining useless knowledge. Schools were places to continue and perpetuate existing social myths and contradictions. Schools were places to mold the oppressors of basic human

values that should be developed and disseminated to the community through school.

Ivan Illich offered a way out by developing a unique and personal education that was separated from the existing school system. Good education was education organized by peers. One should be freed from the shackles of pursuing diplomas, from the curriculum rigor, and from the whole process of mass production work organized by private bodies as well as governmental institutions. Learners should be freed from the feudalism of school structures. One should be free to choose and demand knowledge from whomever he likes, so that one likes the knowledge he learns and has a passion in the mutual relationship between the learner and his teacher. Educational goals that uphold human values can only be achieved when people have the respect and awe of the educator. Thus it takes the network of science networks that can be utilized by every citizen in need [4].

Ivan Illich's thought was motivated by the social and political crisis situations in the United States and the failure of educational planning programs that were funded by US agencies in Latin American countries. There was a belief that schools opened up equal opportunities for everyone who wanted to learn. Everyone who wanted to go to school could succeed to be a scientist or a technocrat as long as he got the work practices and lessons he chose. In fact, every opportunity used by A would be detrimental to B. The progress obtained by A in school would limit the equal opportunity for B. The scoring system formed a sort of academic achievement hierarchy. Based on the hierarchy, it was measured by anyone who was scientifically qualified, and who was not.

The Challenges in Indonesia

There are many challenges faced by society. News about violence, fraud, corruption, drugs, free sex and the like are still a lot of coloring newspapers in Indonesia [5].

Recent events in Yogyakarta as well as terror events that have also occurred in several places in Indonesia have shown that violence and conflict have still been widespread in Indonesia. In general, the violence that occur has characteristic terroristic or sectarianistic violence [6]. What often happen are interreligious conflicts (Muslims against non-Muslims). Sectarian-style conflicts, as experienced by Ahmadis and Shiites, are based on interreligious spirit.

Violence can be divided into three stages: first, the stage of radicalism in the form of belief

and thought. This stage is constituted by an exclusive attitude, feeling self-righteous. Other groups are seen with negative labels that do not deserve to be well received and equal. This stage of violence has the most support, though it is not visible visually. This stage of violence can form the basis for the violence at later stages.

The second stage is the violent stage of extremism, which is already in the form of anarchistic actions from conversation to real action. The actors and supporters of this stage are smaller in number than the first stage. The act of physical violence is used to uphold what is right in itself and to combat what is perceived as misguided and wrong in self and other groups. The Islamic Defenders Front (FPI) is included in this stage.

The third stage is the stage of terrorism. At this stage exclusive beliefs are fought through organized and trained weapons struggles, including by using bombs in public places that often cause casualties from innocent people. The perpetrators and supporters of this stage of violence are much less than the previous two stages. But this third stage is often considered the most serious problem and gets the greatest attention from all parties, especially security forces and policy makers.

Nowadays many criminal forms are committed by young people [5]. The development of the times also influence the development of our young people. Globalization and technological advancement not only bring positive benefits, but also have a negative impact on the development of the character of our young children [7]. They are easily influenced by negative things coming from other cultures, which are easily accessible via the internet or through television and movies, such as free sex culture and individualist culture.

The culture of corruption that has been rooted in various layers in the society also gives effect on our youth. At school they cheat on examinations, or just copy-paste someone else's writing, buy an answer sheet of National Examination, falsify laboratory data, etc. The value of honesty implanted in schools simply disappears because of the influence of culture of dishonesty in society.

The violent culture that is widely aired on television, in movies and in print media influences many young people so that they are easily ignited by violence, murder, brawl and other acts of violence. Porn videos which are very easy to get through the internet and the black market make young people easy to do free-sex or gang-rape.

Instant and consumeristic cultures that fill the mass media and become a lifestyle of society also affect our young people. They also follow the instant and consumeristic cultures. They do not want to work hard or struggle, but tend to find an easy way to solve problems through shortcuts.

Looking at those concrete situations of our youth and society as such, we can conclude that it is not easy to expect formal education to educate children to be noble, smart and good. We need character education that serves to form a personal character, to be able to maintain peace and harmony in interfaith communities.

In the following section, we will discuss character education as a means of forming the personality of responsible children.

Character Education

The 1945 Constitution article 31 obliges the government to "establish and conduct a national education system, which increases the faith and piety and moral character in order to educate people, which is set by law." For the realization of the mandate of the 1945 Constitution, the government issued the Law on National Education System in 2003, which is also one of them emphasizes the importance of education to improve moral behavior. In the Law on National Education System no. 20 of Chapter I, Article 1, paragraph 1, education is defined as "conscious and deliberate effort to create an atmosphere of learning and the learning process so that students are actively developing the potential for him to have spiritual power of religion, self-control, personality, intelligence, good character, as well as the skills to build society and nation.

Character is "positive values and attitudes of a person that affect the person's behavior, ways of thinking and acting, and ultimately the character of his/her life" [8]. Character is innate element from birth, some are good and some are not good, which can be developed and changed through education. The task of education is to develop a good character and to help to eliminate bad character. Character education, therefore, is "education aimed at helping students to experience, acquire, and possess strong character" [5].

Educational leader whom we can refer to his views on character education is Prof. Dr. N. Driyarkara, S.J. (1913-1967). Driyarkara was a Jesuit priest who took a doctorate in philosophy at the Pontifical University of Gregoriana, Rome (1950-1952), who later became a professor of philosophy at Saint Ignatius College, Kotabaru, Yogyakarta. In 1955 Driyarkara co-founded PTPG (institute of teacher training) Sanata

Dharma and became its leader until 1967 when Sanata Dharma changed its status into IKIP (Institute of teacher and education) [9].

According to Driyarkara, education is a process of hominization and humanization [10]. "Hominization" comes from the Latin word *homo* (human); it is defined as a general education process that awakens a person as human; while "humanization" derived from the Latin word *humanus* (humanly); it is a further educational process, more specifically, that produces culture and good and measurable behavior that shows civilization. In other words, education is a process of "humanizing young people" or the process of "personization," a process that is constantly perfect to achieve a full personality.

Pedagogical Paradigm of Reflection

To develop a strong character, we need a whole and comprehensive education that touches all student life [11]. The intellectual, social, spiritual, moral, affective, physical, aesthetic, and emotional aspects, all need to be developed. In complete and comprehensive education, critical, innovative, cooperative, honesty, high morality, including computer networking skills, need attention. In whole and comprehensive education many people are involved such as lecturers, scientists, artists, parents, community, businessmen, government, NGOs, and others.

One of the methods to develop a full and holistic education is the method of Pedagogical Paradigm of Reflection, developed by Jesuit education since 1586. This educational method has been practiced throughout the world and is always updated in accordance with current situations and conditions [5].

This learning method invites the students to a deeper understanding of what is experienced, especially looking for what the teaching means in terms of solving problems. Through the learning process, the Pedagogical Paradigm of Reflective can improve the motivation of learning by involving them as critical actors in the learning process. This makes teaching and learning more personal because it brings teachers' experiences closer to the students. This method is a model of the pattern of accompaniment advancement of students both intellectually and emotionally (heart) in order to help to develop them to the fullness of human person [12].

This learning method has an approach that applies reflection in finding the values of life in the educational process as a foothold in determining attitude or behavior. This method helps students nurturing their personality that

upholds the value of humanity. This approach suggests the students to enter into an experience, not only getting some information.

This learning method aims to form a complete human, which consists of 3 C: competence, conscience, and compassion. *Competence* means capability in science or skills according to the field or specialization. *Conscience* means having a conscience that can distinguish between good and bad. *Compassion* means having sensitivity to do for others in need, having concern for others, especially the poor and the needy (option for the poor).

The dynamics of the Pedagogical Paradigm of Reflection consists of three main elements, namely experience, reflection, and action, completed by the element before learning, namely looking at the context and by the element after learning, namely evaluation. Therefore the dynamics of PPR include five elements: (1) context, (2) experience, (3) reflection, (4) action, and (5) evaluation.

In the following section, I will explain the process of each element of the Pedagogical Paradigm of Reflection.

Context

As teachers, we need to understand the context of the students: their environment, their background, their community and their potential, their family, friends, peers, and their cultures [13]. By knowing their context, we can teach them well.

We need to build an authentic personal relationship between teacher and student: mutual trust and respect so that the teacher and students can become genuine companion.

We need to build a conducive environment of the school for integral human growth, in which the moral development and religious formation of adolescents takes place. Thus, a genuine love and personal care for each student (*cura personalis*) is essential for a conducive environment of the school.

We need to talk about values that we want to develop, such as brotherhood, solidarity, respect for others, responsibility, hard work, love, shared interests, respect for the environment, and other values of humanity [14].

Some challenges of Indonesian situation need to be handled to help the students avoiding those challenges, such as enforcement of one culture, corruption, plagiarism, copyright violation, the lack of ethos of study, creativity and critical thinking, looking for certificate instead of competence, instant culture, passivity

in class, copy-paste culture, feudal relationship between teachers and students, and so on.

Experience

In any experience, data is perceived by the student cognitively [13]. Through questioning, imagining, investigating its elements and relationships, the student organizes this data into a hypothesis: What is this? Is it like anything I already know? How does it work? Then there is an affective reaction: I like this. I'm threatened by this. It's interesting. I'm bored.

The Pedagogical Paradigm of Reflection aims to ensure that the student will have a full learning experience of mind, heart and hand [15]. The learning experience is expected to move beyond rote knowledge to the development of the more complex learning skills of understanding, application, analysis, synthesis, and evaluation.

The affective/evaluative stage of the learning process is very important, because the 'sense and taste' can deepen one's experience. Affective feelings are motivational forces that move one's understanding to action and commitment.

The task of teachers is to provide 'experience' for students so that the students can experience by themselves as well as learn and find the meaning of the experience [16].

Human experience may be either direct or indirect [13]. *Direct experience* is experience engaged by students so that they are involved fully. Thus, direct experience usually is fuller, more engaging of the person. Direct experience in education usually occurs in interpersonal experiences, such as conversations or discussions, laboratory investigations, field trips, service projects, participation in sports, and the like.

Indirect experience is achieved in reading or listening to a lecture. In order to involve students in the learning experience more fully, teachers can stimulate students' imagination and use of the senses precisely so that students can enter the reality studied more fully. Simulations, role playing, use of audio visual materials and the like can help students to feel as real "historical settings, assumptions of the times, cultural, social, political and economic factors affecting the lives of people" [13].

Reflection

This is the key to the Pedagogical Paradigm of Reflection. Reflection is "the process whereby the student makes the learning experience his/her own, gets to the meaning of the learning experience for self and for others" [15].

The term 'reflection' means "a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully" [13].

At this level of reflection, "the memory, the understanding, the imagination and the feelings are used to capture the meaning and essential value of what is being studied, to discover its relationship with other aspects of knowledge and human activity, and to appreciate its implications in the ongoing search for truth and freedom."

This reflection is a "formative and liberating process" [13]. It forms the conscience of students (their beliefs, values, attitudes and their entire way of thinking) in such a manner that they are led to move beyond knowing, to undertake action.

In reflection, students are impelled to consider the human meaning and significance of what they study and to integrate that meaning as responsible learners who grow as persons of competence, conscience and compassion [15].

Reflection is the process by which meaning surfaces in human experience, becomes more clearly. Reflection leads individual to look ahead to build a new framework in attitude, thinking, and behaving. That reflection reconsiders every experience for further development of the self. Reflection leads individual into agent of social transformation. The individual is challenged to reorganize attitudes, thoughts, and behaviors towards others and the environment. Reflection gives individual the power to do something for the sake of a better life. It is a path to pioneering the changing world into a just, peaceful, and loving community [12].

A major challenge to a teacher here is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others, especially of the poor [13]. It is important to note that teacher may not impose his/her viewpoints. Thus, teacher respects the student's freedom. It is possible that, even after the reflective process, a student may decide to act selfishly and to reject growth.

At this stage, students and teachers can have reflection together, to share their reflections and thereby have the opportunity to grow together. In this case, teachers and students make reflection orally in class. Meanwhile written reflection can also be done as homework.

Action

Reflection in the Pedagogical Paradigm of Reflection should not end only in understanding or affective reactions. The Pedagogical Paradigm

of Reflection, just as it begins with the reality of experience, necessarily ends with that same reality in order to effect it. Reflection is only useful when it fosters decision and commitment [13].

Action is not mere activity. It refers to "the student's attitudes, priorities, commitments, habits, values, ideals, internal human growth flowing out into actions for others" [15].

Action is the activity of students who want to be done as the practice of knowledge that has just been studied together. Action plans need accompaniment from teachers that can be implemented for real activities outside the class.

The term 'action' refers to "internal human growth based upon experience that has been reflected upon as well as its manifestation externally" [13]. It involves two steps:

i) *Interiorized Choices*: After reflection, the student considers the experience from a personal point of view. Here in light of cognitive understanding of the experience and the affections involved (positive or negative), the will is moved. Then the student will make some choices. Such choices may occur when a person decides that a truth is to be his or her personal point of reference, which will affect any number of decisions. At this point, the student chooses to make the truth his or her own, while remaining open to where the truth might lead.

ii) *Choices Externally Manifested*: In time, these meanings, attitudes, values which have been interiorized, made part of the person, impel the student to act, to do something consistent with this new conviction. If the meaning was positive, then the student will likely seek to enhance those conditions in which the original experience took place. For example, if the goal of physical education has been achieved, the student will be inclined to have some regular sport during his free time. If the student appreciates better the needs of the poor after service experiences and reflection on those experiences, this might influence his or her career choice or move him or her to volunteer to work for the poor. If the meaning was negative, then the student will make some changes, avoid the conditions in which the original experience took place. For example, if the student appreciates the reasons for his or her lack of success in school work, he or she may decide to improve study habits in order to avoid repeated failure.

From the process of deep experience, reflected deeply, the students will arrive to action which will change their lives and their attitude to others and to environment. In this ongoing process, the students will be really competent in their fields, being able to explain the matter and

to find its meaning. Their conscience will grow. They will be aware of the good and the bad values, and can decide for the better life. Finally, they become persons who have compassion for others as well as for environment. They are helped to grow more holistic in study, not only in cognitive aspect and skills, but also in morality, spirituality, emotion, psychic, and their inner life. They will not think for themselves, but they will have good will, good character, and especially to have social awareness to think and to act for both others and the nation [11].

Evaluation

Evaluation is a review to know the progress achieved in both student and teacher learning. The focus of assessment is not only academic but also the growth and development of students as a whole both as personal and social beings. Evaluation aims to assert the already good, and to correct the still lacking for improvement.

It is important to evaluate a student's progress in academic achievement. Daily quizzes, weekly or monthly tests and semester examinations are familiar evaluation instruments to assess the degree of mastery of knowledge and skills achieved. Periodic testing is useful for the teacher and the student both to intellectual growth and to the shortages which are necessary to be improved. Feedback can alert the teacher to improve methods of teaching and the student to be encouraged and advised for academic improvement.

The Pedagogical Paradigm of Reflection, however, "aims at formation which includes but goes beyond academic mastery. Here we are concerned about students' well-rounded growth as persons for others. Thus periodic evaluation of the student's growth in attitudes, priorities and actions consistent with being a person for others is essential" [13]. Comprehensive assessment needs to be planned at intervals, at least once a semester.

There are many ways to assess the fuller human growth. All must take into account the age, talents and developmental levels of each student. Useful pedagogical approaches can be applied, such as mentoring, review of student journals, student self-evaluation in light of personal growth profiles, as well as review of leisure time activities and voluntary service to others.

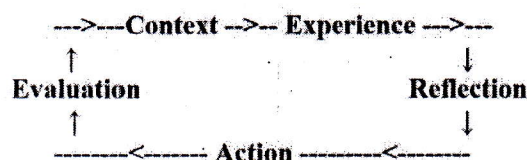
Based on the above exploration on the Pedagogical Paradigm of Reflection, we can summarize that learning is:

- situated in a specific context;

- rooted in previous experience and the result of new learning experiences;
- dependent upon and deepened by reflection about those experiences;
- made meaningful when new knowledge is put into some kind of action;
- reinforced by explicit evaluation (and ultimately, self-evaluation) of those actions and the degree to which learning has occurred [15].

Ultimately, these five elements should be understood as representing a process, not a prescription, for teaching. They function not as discrete segments or stages of a linear process, but as interdependent facets of any deep learning experience.

The Pedagogical Paradigm of Reflection can become an effective ongoing pattern for learning as well as a stimulus to remain open to growth throughout a lifetime [13].



The Benefits of Pedagogical Paradigm of Reflection

The continual interplay of context, experience, reflection, action and evaluation provides a pedagogical model that is relevant to our cultures and times. It is a substantial model of the teaching-learning process [13]. It addresses the importance and integrity of the interrelationship of teacher, learner and subject matter within the real context in which they live. It is comprehensive and complete in its approach, explaining the method of teaching in practical and systematic ways while, offering the means of our educational mission of forming young 'men and women for others.'

It enables teachers to enrich the content and structure of what they are teaching. It gives teachers additional means of encouraging student initiative. It allows teachers to expect more of students, to invite them to take greater responsibility for and be more active in their own learning. It helps teachers to motivate students by providing the occasion and rationale for inviting students to relate what is being studied to their own experiences.

It asks students to reflect upon the meaning and significance of what they are studying. It attempts to motivate students by involving them

as critical active participants in the teaching-learning process. It aims for more personal learning by bringing student and teacher experiences closer together. It invites integration of learning experiences in the classroom with those of home, work, peer culture, and so on.

It encourages close cooperation and mutual sharing of experiences and reflective dialogue among students. It relates student learning and growth to personal interaction and human relationships. It proposes movement and progress toward action that will affect the lives of others for good. Students will gradually learn that their deepest experiences come from their relationship with and experiences of persons. Reflection should always move toward greater appreciation of the lives of others, and of the actions, policies or structures that help or hinder mutual growth and development as members of the human family. This assumes, of course, that teachers are aware of and committed to such values.

2. Conclusion

In our contemporary world, the Pedagogical Paradigm of Reflection can be an immense help in winning the minds and hearts of new generations; for the Pedagogical Paradigm of Reflection focuses upon education of the whole person, heart, mind and will, not just the intellect [13]. It challenges students to find meaning in what they study through reflection rather than rote memory. It encourages adaptation which demands openness to growth in all of us. It demands that we respect the students at varied levels of their growth; and the entire process is nurtured in a school environment of care, respect and trust, where the student can honestly face the challenges to being human with and for others.

Thus, the Pedagogical Paradigm of Reflection is a pedagogy which can help students growing more holistic in study, not only in cognitive aspect and skills, but also in morality, spirituality, emotion, psychic, and their inner life, because this paradigm can help students being competence in their fields, help them to build their conscience, to have good will, good character, and especially to have social awareness to act for others.

Hopefully with the cooperation and the seriousness of the lectures and students in implementing the Pedagogical Paradigm of Reflection, the students are helped to become a whole person and devoted to others [16]. In the midst of the Indonesian situation that needs people who are sensitive to the needs of others, especially those who are poor and displaced,

hopefully with this approach, many students are increasingly sensitive to others and are involved in developing our nation. Hopefully there are more students who have good characters to enhance the unity of the nation.

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