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PEDAGOGICAL PARADIGM OF REFLECTION AS A METHOD OF LEARNING TO BUILD CHARACTER

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Abstract

Indonesia today faces many difficult problems, such as corruption, horizontal and vertical conflicts, sectarian and tribal conflicts, conflicts among students, violence, criminals, vandalism, terrorism, intolerance, injustice, instant cultures, violation of laws, consumerism, weak perseverance, egoism, and so on. To solve these problems, we need to develop some attitudes, like appreciating other human rights, willing to live with other groups, ethnics, or religions, willing to live in the spirit of *Bhineka Tunggal Ika* (unity in differences), willing to sacrifice and to struggle for the nation. Amidst these situations, we need to develop character education for young generation. Education is the best means to build good character of young generation. Character education, therefore, becomes one of the important issues to deal with in university curriculum. Character education can become one aspect of each class to build an active integration of moral and learning across the entire curriculum. The aim of this writing is to strengthen character education in general education and in every major offered. Pedagogical Paradigm of Reflection is presented as a pedagogy which can help students growing more holistic, 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 think and to act for both others and the nation. The Pedagogical Paradigm of Reflection will 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.

Keywords: action, character, compassion, competence, conscience, context, evaluation, experience, Pedagogical Paradigm of Reflection, and reflection.

1. Introduction

Indonesia today faces many difficult problems, such as corruption, sectarian and tribal conflicts, conflicts among students, violence, criminals, vandalism, terrorism, intolerance, injustice, instant cultures, violation of laws, consumerism, weak perseverance, egoism, and so on. To solve these problems, we need to develop some attitudes, like appreciating other human rights, willing to live with other groups, ethnics, or religions, willing to live in the spirit of *Bhinneka Tunggal Ika* (unity in differences), willing to sacrifice and to struggle for the nation. In other words, we need to develop character education for young generation. Education is the best means to build good character of young generation.

In this writing, I would like to present Pedagogical Paradigm of Reflection as a pedagogy which can help students growing more holistic, 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 think and to act for both others and the nation. The Pedagogical Paradigm of Reflection will 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.

First of all, I will explain the goal of education, followed by exploring the Pedagogical Paradigm of Reflection. Then I will explain the process of the Pedagogical Paradigm of Reflection. Finally, I will present the application of the Pedagogical Paradigm of Reflection in Social Analysis subject, followed by conclusion.

2. The Goal of Education

The goal of our education is to form men and women for others. In other words, our education should form a person who is "well-

rounded, intellectually competent, open to growth, religious, loving, and committed to doing justice in generous service to the people of God" [1]. We aim to form leaders in service, men and women of competence, conscience and compassionate commitment.

This goal requires a formation of the human person, an educational process of formation that calls for excellence – a striving to excel, to achieve one's potential – not only in intellectual dimension, but also in moral dimension. Thus, the goal of education is not only to educate the mind, but also to change the person into a better, more caring human with a developed conscience.

Our education must be *integral*. Living in a busy world, in intimate contact with people and the events of the world, students must be able to embrace all things, but made them fit into a pattern of life that was consistent. Students are to receive a comprehensive education, but also an integrated education. The students are to strive to attain excellence in all studies, but each branch of the curriculum is to be integrated into the others, so that each one of them makes its proper contribution toward the goal of the curriculum as a whole. We need to rediscover the value of interdisciplinary study and to analyze the "core curriculum" to discover how to make it more integral [2].

A good education means more than acquiring knowledge. The students are encouraged to grow personally and spiritually, testing their values, developing a sense of responsibility for themselves and their community, and learning about making ethical choices in their lives. They learn to balance self-reliance with interdependence, knowledge with spirituality, and mind with heart [3].

Pancasila is the official philosophical foundation of the Indonesian state. In line with the first principle, Believe in the one and only God, the goal of our education includes to develop faith. Our education is committed to the religious development of all students [4].

Being aware of the situation in Indonesia, which is marked by poverty and injustice, we need "educated persons of competence, conscience and compassion," men and women who are ready to embrace and promote all that is fully human, who are "committed to working for the freedom and dignity of all peoples, and who are willing to do so in cooperation with others equally dedicated to the reform of society and its structures" [5].

3. Pedagogical Paradigm of Reflection

The Pedagogical Paradigm of Reflection (PPR) is a way of learning and a method of teaching, which has been applied in Jesuit education since 1586. In Indonesia, there are many Jesuit schools and university, like Sanata Dharma University and John de Britto High School in Yogyakarta, PIKA Vocational School and Loyola High School in Semarang, St. Michael Vocational School and Academy of Technical Mechanical (ATMI) in Solo, and Canisius College High School in Jakarta.

The concept of Pedagogical Paradigm of Reflection is taken from the principles, values, and actions practiced in the Spiritual Exercises (retreat) of St. Ignatius of Loyola (1491-1556), the founder of the Society of Jesus, known as the Jesuits, priests of the Catholic Church. Therefore, the Pedagogical Paradigm of Reflection can also be called Ignatian Pedagogical Paradigm. Ignatius Loyola adapted the *modus Parisiensis* (the method of Paris University), the ordered pedagogical approach employed at the University of Paris in the sixteenth century. Ignatius integrated the *modus Parisiensis* with some methodological principles in the Spiritual Exercises [5].

During the Spiritual Exercises, a retreatant (who is, in essence, a learner) is guided through a process of reading, reflection, and prayer by a spiritual director (who is, in essence, a teacher). The director guides the retreatant through a series of prayer activities, such as contemplation, repetition, and reflection as a process for deepening one's experience and understanding of God. The method of Pedagogical Paradigm of Reflection takes the general principles and approach of the Spiritual Exercises and translates them into a process for educational practices more generally [6].

The Pedagogical Paradigm of Reflection comprises three main elements: experience, reflection and action. To be a successful learning process, it must include a pre-learning element, that is context, and a post-learning element, that is evaluation [7].

Here I will explain the process of each element of the Pedagogical Paradigm of Reflection.

a. Context

This is concerned with all the factors that help or hinder the learning process. From the teachers' points of view this means:

i) Personal knowledge of and care for the student by the teacher.

ii) A conducive environment for learning and growth in commitment to values.

From the students' points of view, it is related to readiness to learn and readiness to grow [6].

As teachers, we need to understand the world of the students: their family, friends, peers, youth culture and mores; social pressures, school life, politics, economics, religion, media, art, music, and other realities impact that world and affect the student for better or worse [5].

We can invite students to reflect on the contextual realities of our worlds: What are forces at work in them? How do they experience those forces influencing their attitudes, values and beliefs, and shaping our perceptions, judgments and choices? How do world experiences affect the very way in which students learn, helping to mold their habitual patterns of thinking and acting? What practical steps can they take to gain greater freedom and control over their destinies?

We need to build a relationship of authenticity and truth between teacher and student: mutual trust and respect that grows out of a continuing experience of the other as a genuine companion. Therefore, we need to be conscious of and sensitive to the institutional environment of the school; being alert to the complex network of norms, expectations, behaviors and relationships that create an atmosphere for learning.

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 and authentic personal relationship between teachers and students may flourish. There is concern for quality learning, trust, respect for others despite differences of opinion, caring, and forgiveness. Thus, a genuine love and personal care for each student (*cura personalis*) is essential for a conducive environment of the school.

Praise, reverence and service should mark the relationship between teachers and students, and among all members of the school community. The school becomes a place where people are believed in, honored and cared for; where the natural talents and creative abilities of persons are recognized; where individual contributions and accomplishments are appreciated; where everyone is treated fairly and justly; where there is sacrifice on behalf of the economically poor, the socially deprived, and the educationally disadvantaged; where each of us finds the challenge, encouragement and support we need to reach our fullest individual potential

for excellence; where we help one another and work together with enthusiasm and generosity.

We also need to know the points of view and the insights that the students may have acquired from earlier study or picked up spontaneously from their cultural environment, as well as their feelings, attitudes, and values regarding the subject matter to be studied.

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 [8].

We also need to be aware of the context of education in Indonesia: 1945 Constitution and *Pancasila* as the foundation of our study. We need to apply some principles of the Constitution and Pancasila to foster the character of the nation, such as the unity of the nation, appreciation of differences, promotion of human rights, and responsible freedom. We need to know the laws of national education (*Undang-undang Sistem Pendidikan Nasional*): the goal of our education, the model of curricula, the quality and character which need to develop [7].

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.

b. Experience

Here the term 'experience' describes "any activity in which in addition to a cognitive grasp of the matter being considered, some sensation of an affective nature is registered by the student" [5].

In any experience, data is perceived by the student cognitively. 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 [6]. 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 [7].

Human experience may be either direct or indirect [5]. *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" [5].

c. 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" [6].

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" [5].

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" [5]. 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 [6].

Reflection is the process by which meaning surfaces in human experience:

- by understanding the truth being studied more clearly;
- by understanding the sources of the sensations or reactions I experience in this consideration;
- by deepening my understanding of the implications of what I have grasped for myself and for others;
- by achieving personal insights into events, ideas, truth or the distortion of truth and the like;
- by coming to some understanding of who I am (What moves me, and why?) and who I might be in relation to others.

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 [5]. 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.

d. Action

Reflection in the Pedagogical Paradigm of Reflection would be a truncated process if it ended with understanding and 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 [5].

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" [6].

The term 'action' refers to "internal human growth based upon experience that has been reflected upon as well as its manifestation externally" [5]. 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. Based on the meanings perceived, 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 [7].

e. Evaluation

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 adviced 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" [5]. Comprehensive assessment needs to be planned at intervals, at least once a semester.
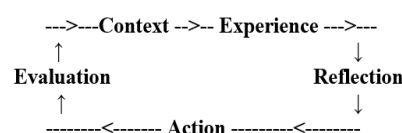
There are many ways to assess the fuller human growth. All must take into account the age, talents and developmental levels of each student. Useful pedagogical approaches can be applied, such as mentoring, review of student journals, student self-evaluation in light of personal growth profiles, as well 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 [6].

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 [5].

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--->---Context -->-- Experience --->---
      ↑                            ↓
Evaluation                     Reflection
      ↑                            ↓
--------<------- Action ---------<--------
```

4. The Characteristics 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 [5]. 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.'

Here are some characteristics of the Pedagogical Paradigm of Reflection:

a. The Pedagogical Paradigm of Reflection Applies to All Curricula

As a consistent approach which permeates all our teaching, the Pedagogical Paradigm of Reflection applies to all curricula. It is easily applicable even to curricula prescribed by the Government. It does not demand the addition of a single course, but it requires the infusion of new approaches in the way we teach existing courses [5].

b. The Pedagogical Paradigm of Reflection Is Fundamental to the Teaching-learning Process

It applies not only to the academic disciplines but also to the non-academic areas of schooling, such as extra-curricular activities, sports, community service programs, exposure, live-in, working service (KKN), and the like. Within a specific subject (history, mathematics, language, literature, physics, art, etc.), the Pedagogical Paradigm of Reflection can serve as a helpful guide for preparing lessons, planning assignments, and designing instructional activities. The Pedagogical Paradigm of Reflection helps students to make connections across as well as within disciplines and to integrate their learning with what has gone before. Regular application of the model in teaching contributes to the formation for students of a natural habit of reflecting on experience before acting [5].

c. The Pedagogical Paradigm of Reflection Helps Teachers be Better Teachers

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 [5].

d. The Pedagogical Paradigm of Reflection Personalizes Learning

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 [5].

e. The Pedagogical Paradigm of Reflection Stresses the Social Dimension of Both Learning and Teaching

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 [5].

5. Implementation of the Pedagogical Paradigm of Reflection in Social Analysis Course

In this section, I will give an example how to implement the Pedagogical Paradigm of Reflection in the course of Social Analysis. Social Analysis is a skill that needs to be mastered by students as candidates of catechists and Catholic religion teachers.

This course presents an understanding of social analysis from the structural perspective. Students are introduced to the ways of working of social analysis through analyzing texts and simple observation of social problems in society. At the end of the course, students are expected to

understand basic theory of social analysis and to able to implement it in the context of catechesis.

This course is given to students of the fifth semester. Implementing the Pedagogical Paradigm of Reflection, we need to explore the context of the students, such as their background, their motivation, their ability, and their expectation to this course.

Through this course the students are expected to grow in their sense of social awareness on social problems that occur in society. Thus, this course serves as a means to foster a sense of social awareness to others, through the implementation of the Pedagogical Paradigm of Reflection.

The Pedagogical Paradigm of Reflection is expected to generate students to have competence, conscience and compassion. Social Analysis course is believed to be able to help students optimally in improving their understanding and skills in social analysis (competence), in fostering a sense of awareness to social problems (conscience) and concern to engage in efforts to enhance the situation in society (compassion).

Implementing the Pedagogical Paradigm of Reflection in Social Analysis course is very relevant and strongly supports the vision and mission of the Religious Education Department, Sanata Dharma University. Its vision is being institution that educates prospective Bachelor of Catholic Religious Education who is professional and has strong faith for the realization of the Church that fights for Indonesia people who is increasingly dignified.

While its mission is to educate students to become Bachelor of Catholic Religious Education who can have profession as teachers of Catholic religion, Catechists and Developers of catechesis in the context of the Indonesian Church. The skill of social analysis will help the graduates to increasingly know the context of the local Church. To be able to do pastoral work well, the basic skill of social analysis serves as a good means to increasingly know the situation of the people who are served.

Thus, the benefit of the implementation of the Pedagogical Paradigm of Reflection in Social Analysis course is to prepare students to become prospective teachers of Catholic religion and catechists who have professional competence, good character, and concern to social problems faced by learners and the community. Lecturers may increasingly provide experience and improve their competence in organizing the course, not only emphasizing the cognitive aspect, but also the aspect of social concern.

Here I give an example of basic competencies to learn and their indicators in Social Analysis course:

Table 1. Basic Competencies and Indicators

Subject	Basic Competencies	Indicators
Social Analysis	Students have knowledge, understanding and skills to analyze social problems in society (competence)	Students can make social analysis in society and to find the problems that are happening in the community.
	Students have a sense of awareness to social problems (conscience)	Students can reflect the problems in society as well as reflect them theologically.
	Students have concern to engage in efforts to enhance the situation in society (compassion).	Students can think of a way to solve the problems in society and can do something to relieve the suffering of others

Table 2. Learning Process

Subject	Learning Process	Time
Social Analysis	**Context:** Students' background, motivation, and their expectations	1 hour
	Experience: Social analysis simulation; Watching video about poverty and environmental issues; Field observation in group; Group presentation Lecturer serves as a facilitator	20 hours
	Reflection: On Social Analysis simulation; On students' experience in the field.	5 hours
	Action: Based on their reflection, students make a plan of action, that is a preparation for social catechesis which	2 hours

will be practiced in a place where they are sent. Lecturer gives advices to students when they go to the field.

Evaluation: 3 hours
Lecturers evaluate the simulation, field observations and group presentations related to their sense of social problems (conscience) and social concern (compassion). Related to competence, there is evaluation on group presentation as well as mid-term test and final test

6. 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 [5]. 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 [7]. 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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