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Jesuit Higher Education: A Journal

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Article 1

12-2019

Editorial

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Editorial

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It is an exciting time to be working in Jesuit higher education. Earlier this year, the Society of Jesus announced its four “[Universal Apostolic Preferences](#)” (UAPs), intended to guide all Jesuit works in the next ten years. The preferences emerged from a two-year, worldwide discernment process, rooted in listening sessions with Jesuits and lay collaborators alike. In forming the new preferences, the Society considered how participants spoke of the treasured gifts in the Jesuit tradition as well as the pressing, current needs in our shared global work.

Like all of the works of the Society, Jesuit colleges and universities are asked to consider how they might advance these four UAP’s in ways proper to their activity:

1. Showing the way to God through the Spiritual Exercises and discernment
2. Walking with the excluded in a mission of reconciliation and justice
3. Journeying with youth in the creation of a hope-filled future
4. Collaborating in the care of our common home, creation

This issue of *Jesuit Higher Education* provides scholarly and practical resources for engaging these preferences more deeply. In “Another Ignatian History: Including Women in the Story of Jesuit Mission,” Julia Dowd examines the consequences of telling the story of Jesuit mission in ways that exclude the historical contributions of women, noting that “when women’s stories are excluded from official institutional history, women themselves are rendered invisible and irrelevant.” However, including women in this history transforms it into “a tale of flourishing in community, rather than flourishing apart.” As she notes, how we invite colleagues into this story matters, particularly for engaging spirituality and justice.


Christopher Pramuk further explores how lay colleagues are invited and empowered in mission, exploring how “the key to an authentic sense of kinship within the Ignatian tradition...is the heart.” Flourishing as a community into an uncertain future for Jesuit higher education will require building a “*lay esprit de corps*” that is rooted in freedom, imagination, and desire, one that is willing to engage tensions creatively. Tom Kelly’s article on the immersion experiences of the Ignatian Colleagues Program as formation in the “school of the poor” further develops the connections between Ignatian spirituality, the commitment to justice for the poor and excluded, and developing Ignatian leadership at our universities.

As Dowd, Pramuk, and Kelly highlight connections between the first and second Universal Apostolic preferences, other authors help us to imagine connections between the four UAP’s more concretely. Articles by Darby Ratliff and by Michael Di Bianca, Perrin Robinson, and Mary Jo Coiro examine education for justice at two American Jesuit universities, pointing us toward more transformative practices. Monica Harendita et al. consider how a distinctively Jesuit education in Indonesia is perceived by students, noting strengths as well as areas for growth.

Audrey Hudgins et al. take us into the evolving dynamics of a commitment to reconciliation and justice through a Seattle University immersion program in Tijuana, Mexico, noting the program’s development over 25 years to ensure mutuality between the community partners, Esperanza International and Fundación Esperanza de México, and the university, and to add community-based participatory action research to the student learning experience. With sections authored by community partners, students, and faculty, the article itself models mutuality and solidarity.

In the previous issue of *JHE* ([volume 8, no. 1](#)), three articles launched a new series on the Ignatian Pedagogy for Sustainability. We are delighted to develop this series with two new praxis articles by Erin Robinson and Andrew Baruth. Jesuit universities, with their multi- and interdisciplinary expertise and transformative pedagogy, are particularly poised to address the fourth UAP: caring for creation.

Finally, two articles examine how pedagogy and research might deepen a commitment to justice and solidarity. Victor Carmona-Galindo and Tizziana Valdivieso Carmona suggest ways to promote research and educational partnerships that connect STEM researchers in developed and developing countries and promote social and environmental justice. Eric Kowalik, Leatha Miles-Edmonson, and Vicki Rosen share reflections on their online asynchronous course for librarians in Jesuit history, education, and Ignatian pedagogy, with special attention connecting research instruction to social justice.

As 2019 draws to a close, those observing Advent are drawn into practices of waiting and hoping for transformation. In the northern hemisphere, the long nights will soon give way to the increasing light. For all of us, the world presents enormous challenges, including uncertainties in the landscape of higher education. The Society's UAPs ask us to face these challenges with hope, being rooted in a spirituality of freedom and discernment, through accompaniment with youth and with each other, for reconciliation and justice for our beautiful and suffering world. *JHE* will continue to offer scholarly and practical resources for our common work. 

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Volume 8, Number 2 (2019)

Editorial

Editorial (<https://epublications.regis.edu/jhe/vol8/iss2/1>)
Kari Kloos

Scholarship

Another Ignatian History: Including Women in the Story of Jesuit Mission (<https://epublications.regis.edu/jhe/vol8/iss2/2>)
Julia A. Dowd

The Emergence of a Lay Esprit de Corps: Inspirations, Tensions, Horizons (<https://epublications.regis.edu/jhe/vol8/iss2/3>)
Christopher Pramuk

Educating for Justice: Curricular Social Justice Education at Institutions of Higher Education (<https://epublications.regis.edu/jhe/vol8/iss2/12>)
Darby Ratliff

Personal and Educational Differences in College Students' Attitudes Toward Social Justice (<https://epublications.regis.edu/jhe/vol8/iss2/4>)
Michael Di Bianca B.A., Perrin Robinson M.S., and Mary Jo Coiro Ph.D

The Implementation of Ignatian Pedagogy in a Jesuit University in Indonesia: Students' Perspectives (<https://epublications.regis.edu/jhe/vol8/iss2/5>)
Monica Ella Harendita, Titik Kristiyani, Margaretha Madha Melissa, and Hongki Julie

Praxis

Using Head, Heart and Hands to (De)construct Community Development in Tijuana, Mexico (<https://epublications.regis.edu/jhe/vol8/iss2/6>)
Audrey Hudgins, Hillary Sturgeon, Felicia Islas, Tammy Liddell, Paul Milan, Alexa Montenegro, and Ernesto Aguilar S.

Introduction to the Ignatian Pedagogical Paradigm: an Online Course for Librarians (<https://epublications.regis.edu/jhe/vol8/iss2/7>)
Eric Kowalik, Leatha Miles-Edmonson, and Vicki Rosen

Ignatian Colleagues Program Immersions: Formation in the 'School of the Poor' (<https://epublications.regis.edu/jhe/vol8/iss2/8>)
Thomas Kelly

Ignatian Pedagogy for Sustainability

Ignatian Intent: Using Ignatian Pedagogy for Sustainability in the Sociology Classroom (<https://epublications.regis.edu/jhe/vol8/iss2/9>)
Erin E. Robinson

Ignatian Pedagogy for Sustainability

Ignatian Pedagogy for Sustainability to Support Community-based Projects: Client-focused Sustainable Energy Solutions (<https://epublications.regis.edu/jhe/vol8/iss2/10>)
Andrew Baruth

Perspectives

A Model for Cultivating Global Engagement Beyond Academic Tourism (<https://epublications.regis.edu/jhe/vol8/iss2/11>)
Victor D. Carmona and Tizziana Carmona

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The Implementation of Ignatian Pedagogy in a Jesuit University in Indonesia: Students' Perspectives

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The Implementation of Ignatian Pedagogy in a Jesuit University in Indonesia: Students' Perspectives

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Abstract

The goal of Jesuit education is to grow a whole person through its signature Ignatian Pedagogy. When entering Indonesia, it surely has its own uniqueness. Thus, this study aims at exploring how Ignatian Pedagogy is implemented in the teaching and learning process in a Jesuit university in Indonesia. This qualitative study used questionnaires to collect the data from 613 students. The results revealed significant findings related to each element. In Context, the lecturers have made efforts to understand the students' backgrounds through direct interaction in and outside the classroom as well as through social media. In Experience, the lecturers mostly used discussions to trigger students' engagement. Moreover, the way the lecturers asked the students to do the Reflection was quite varied, ranging from giving written guiding questions to spontaneously inviting the students to do it. In Action, the lecturers asked the students to make some plans, do positive activities, and express individual intent. The Evaluation done includes cognitive, affective, and psychomotor ones. Suggesting holistic collaborative and contextual education, the findings also reflect the characteristics of education as outlined in the Regulation from the Minister of Education and Culture of Indonesia. Yet, *cura personalis* seems to be challenging to be implemented in Indonesia.

Introduction

Learning in university should be specifically designed for adults. The theory of adult learning is built upon the concept which states that adults learn differently from children. A specific term to refer to pedagogy for adult is andragogy. It views that adult learning depends on their needs and experiences.¹ Thus, motivation is central to adult learning. Therefore, higher education should approach teaching and learning through appropriate andragogy.

In Indonesia, higher education has to play a strategic role in educating the nation, advancing science and technology by applying the values of humanity and sustainability of civilization and empowerment by taking into account the situation and condition of education in Indonesia.² To realize the goal, each higher education institution in Indonesia may apply various kinds of pedagogy which are in line with the characteristics of adult learning.

In 2002, the Society of Jesus in the United States published a document *Communal Reflection on the Jesuit Mission in Higher Education: A Way of Proceeding*, which emphasized five characteristics of Jesuit higher education: (1) dedication to human dignity from the perspective of Catholic faith; (2) continuous appreciation and reflection on human experience; (3) creative cooperation with coworkers; (4) concern for students; and (5) understanding justice and solidarity.³

In sum, the main purpose of Jesuit education is a complete personal growth that leads to an action in accordance with the spirit and presence of Jesus Christ, namely to be human to each other (man for others). This goal requires a complete and deep formation of human beings. This formation is also referred to as “excellence,” which means to achieve human potential, which includes not only intellectual and academic aspects but also other aspects.

In line with characteristics of Jesuit higher education, Ignatian Pedagogy as one paradigm in adult learning is implemented in a Jesuit university in Indonesia.⁴ It was first introduced in 1993 in response to a prominent question addressed to teachers in Jesuit schools: Are there differences between a Jesuit approach and the teaching itself? Ignatian Pedagogy is inspired by Saint Ignatius, who emphasized the spirit of being humanistic. While St. Ignatius was influenced by the movement of Renaissance Humanism, the term “humanistic” is distinct from the anthropological definition. In John O’Malley’s publication “How Humanistic Is the Jesuit Tradition?”, the first level comprises the practical and the more broadly humanizing potential of the humanities, while the second one is on the level of concern for the yearnings of the human heart arising from Ignatian spirituality.⁵

Another distinctive value that Ignatian Pedagogy (IP) holds is individual attention to students, which is known as *cura personalis*. It implies that teachers really care about how they can help students in their learning and development. How educators relate to students, how educators understand learning, how educators engage students in finding the truth, what educators expect from their students, and the integrity and idealism of educators have a significant impact on

the growth of learners. Through these elements, the goals of Jesuit education can be realized.

The principles of IP are: (1) lecturers play a role in serving students, are sensitive to the talents and difficulties of students, are personally engaged, and help develop the internal capabilities of each student; (2) students need to be actively engaged in learning, discovery, and personal creativity; (3) relations between lecturers and students are personal and sustainable; (4) syllabus and teaching are adjusted to the level of students’ ability; (5) content and materials are arranged in a logical order; (6) preview and review are truly pursued for better mastery, better assimilation, and a deeper understanding; and (7) the depth of material is more pivotal than the breadth of coverage (*non multa, sed multum*).⁶

In helping students develop their personal integrity, Ignatian Pedagogy is based on the way of life of Jesus Christ. This means accompanying young people in giving and sharing the joy of their lives with others. That means helping them find what they most want to offer beyond what they have. It means helping young people understand and appreciate that other people have the greatest wealth. It means walking with them on their own journey towards greater knowledge, freedom, and love. Education in the jurisdiction of the institute seeks to transform how young people see themselves and others, in social systems and structures, in the global community, and in all-natural creation. If done well, Jesuit education results in a radical transformation, not only the way in which people have the habit of thinking and acting, but the true way in which they live in the world, as people who are competent, listen to conscience, and compassionate, to seek greater goodness (*magis*). In Jesuit education, moral responsibility and the foundation of primary education lie not in curricular or extra-curricular procedures or activities, but in educators. Jesuit education is a face-to-face community where authentic personal relationships between educators and students develop. The relationship of trust and friendship between educators and students is a condition for increasing growth with a commitment to values.

Jesuit pedagogy is concerned in the overall growth of the human side, which includes: intellectual,

feeling, mind, and heart. This pedagogy has an effort to explore secrets, insights, conclusions, problems, solutions, and implications in understanding human meaning. In general, pedagogy which involves active learning, reflection, and critical evaluation is better teaching in increasing the involvement of students in the learning process. Jesuit pedagogy lays the foundation and belief about traditional learning involvement techniques. Although the Jesuits have religious roots, pedagogical techniques and teachings are not exclusively about Christian teaching. Jesuit pedagogies have more spiritual ethos than religious motivations and can be applied to all matters and all beliefs. Jesuit pedagogy allows students to use modern pedagogical techniques that accommodate issues of equality, justice, and life values. Pedagogy is a method used by educators to accompany learners in their growth and development. Pedagogy cannot be simplified as a methodology, but rather an art of educating. Implementation of Jesuit pedagogy is classified as flexible, while the main goal is personal growth that leads to behavior. The aim of this behavior is to make learners have self-discipline and initiative.⁷ The ultimate goal of Jesuit education is to achieve full growth as a human being that leads to action. The purpose of this action, based on sound understanding and reflection, encourages learners to carry out self-discipline and initiative, fight for integrity and truth.

In addition, students should be considered as the main actor in learning. Therefore, it is important to understand students' perceptions of lecturers and learning. As seen from students' perspectives, good teachers are those who master the learning material, explain the materials well, make the learning enjoyable, give regular feedback, and offer extra assistance when needed.⁸ Teaching effectiveness is a result of the combination of methods, students' efforts, and teachers' commitment.⁹

This study is carried out based on the goals as mentioned above of education in Indonesia, the principles practiced in a Jesuit university and the importance of understanding students' perceptions, and the limited number of studies that report how those aspects are practiced in a Jesuit university. In particular, this study seeks to

understand how the principles of IP (Context, Experience, Reflection, Evaluation, and Action) are implemented as seen from the students' perspectives.

The Elements of Ignatian Pedagogy

1. Context

The task of educators is to build a supportive learning environment by considering the needs and characteristics of learners. The learning environment is what affects the learning process. Individualization and personalization of instruction are the main keys of Ignatian education.¹⁰ Context is about things that need to be known about learners (environment, background, community, and potential), so that educators can educate well and effectively. Personal attention and focus on individuals (*cura personalis*) is an essential feature in Jesuit education and requires educators to truly know the context and life experience of learners. Educators must know as much as possible about the real context where the learning process takes place. Educators need to understand the world of students, including family life, friends, culture, politics, economics, religion, media, art, music, and other world realities that influence the lives of students.

2. Experience

Experience is the best way to involve learners as human beings as a whole in the teaching and learning process. Educators must create a condition where students collect material from their experience to filter out what students have understood in the form of facts, feelings, values, insights, and intuition and carried in lecture material. Furthermore, educators direct students to bring together new information with further experience so that their knowledge can grow and contain truth.

3. Reflection

Reflection is an attempt to understand more deeply what has been learned. Educators lay the foundations for learning how to learn through involving students in reflection skills and techniques. Memory, understanding, imagination, and feeling are used to find meaning and value

that are the essence of what is learned, to find its relationship with human knowledge and activities, and appreciate its implications in continuing the search for truth. The ongoing process of experience, reflection and action is at the heart of Ignatian Pedagogy.

4. Action

Action is the way educators encourage learners to change knowledge into action. Educators provide opportunities that will challenge imagination and train the willingness of learners to choose the best possibility of an action from what students learn. What students do is a result under the direction of the educator, which should be an educational step aimed at directing new experiences, continued reflection, and consequent actions in the subject area.

5. Evaluation

Evaluation is an activity to measure the development of students in aspects of mind, feeling (heart), and enthusiasm. Daily, weekly, or monthly quizzes, as well as semester examinations are instruments commonly used to measure the level of mastery of knowledge and skills achieved by students. In Ignatian Pedagogy, the purpose of evaluation does not only cover the academic mastery of students as an indication of their development; educators also assess indications of development through a process of discussion in the classroom as well as the kindness of students in responding to their surrounding needs (sensitivity).

Another element that is central to IP and Jesuit education is *cura personalis*, which is defined as personal care to students.¹¹

Methodology

This study is qualitative. The data were gathered through questionnaires that contain both closed-ended and open-ended questions. The participants of this study were 613 students of a Jesuit university in Indonesia. The researchers chose one class in each study program which consisted of at least thirty students. The selection of classes also considered the representation of the participants' batch (semester two, four, or six). The participants

were asked to fill out the online survey using a Google Form. There were twelve questions in total, consisting of nine closed-ended and three open-ended questions. The data was gathered in April and May 2018.

The data analysis technique for the closed-ended questions was carried out through descriptive analysis. The descriptive analysis technique is done by creating a frequency distribution table from the answers chosen by students; then the results are presented in bar or circle diagrams. Then, the findings were interpreted. The data analysis for the open-ended questions was done through content analysis. Content analysis was used to interpret the data in the form of text through a systematic classification process in the form of coding and identifying various themes or patterns.¹²

Findings and Discussion

There were 613 students who filled out the surveys. As many as 67% of the students are male and 33% are female. Based on the study period, 40% of the total respondents were second-semester students, 24% were fourth-semester students, 24% were sixth-semester students, and 12% were students from semester ten or above.

Context

In general, the participants thought that their lecturers had tried to get to know their students. While 14.5% of respondents stated that all lecturers had tried to get to know the students, 67% of respondents said that most lecturers had tried to get to know the students. Additionally, 17.3% stated that most lecturers did not know them yet, and only 1.1% said that all lecturers did not know students yet.

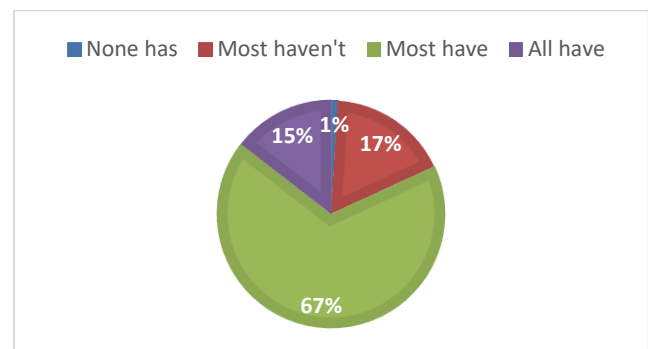


Figure 1. Lecturer effort to know students

The way the lecturers tried to know and be familiar with their students was quite diverse. According to respondents, the most widely used method for lecturers to get to know students was by reading attendance (25.2%). Then, the lecturer also mentioned the names of students when communicating (22.9%) and allowed students to introduce themselves (18%). Furthermore,

another method of introduction was done by asking about students' background (11.4%), having conversation outside the class (9.06%), making friends on social media (8.8%), asking students to use name tags at the beginning of lectures (3.62%), and others (0.7%) (See Figure 2).

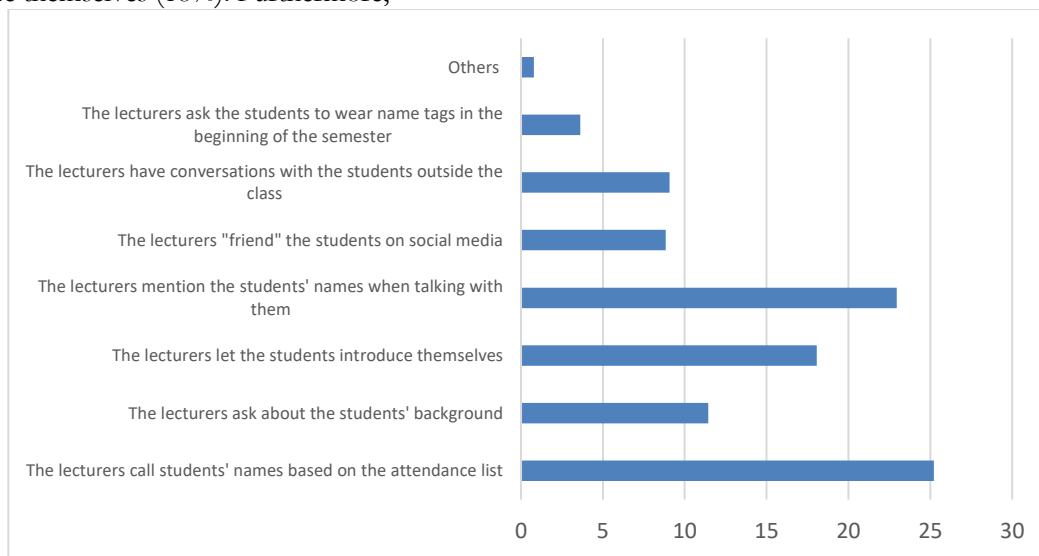


Figure 2. How the Lecturer Tried to Know Their Students

Experience

From the survey results, it was found that the most frequently used method by the lecturers was student presentation (15%), group discussions

(14.2%), assignment (13.9%), lectures (11.6%), and question and answer session (11.5%), followed by watching videos, giving cases, sharing by students, giving projects, and others (See Figure 3).

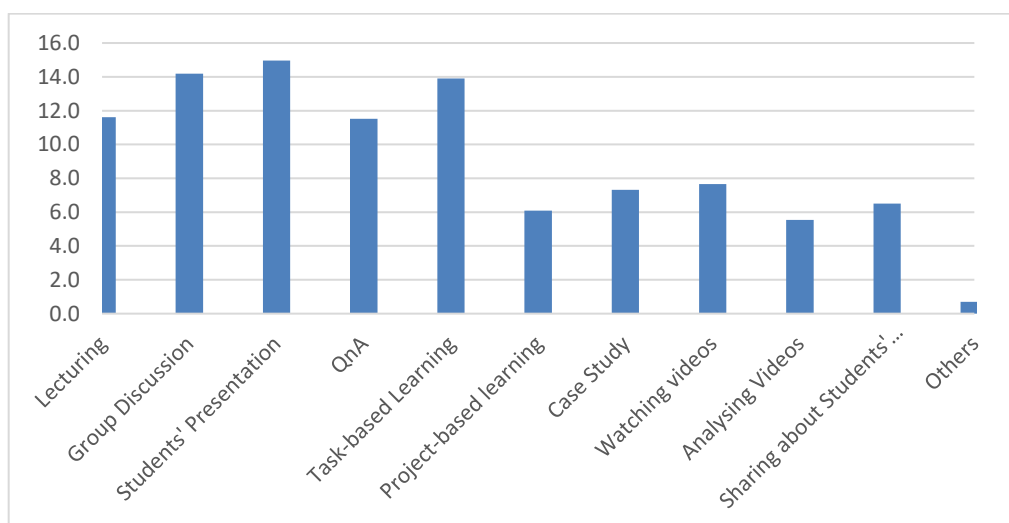


Figure 3. The Most Frequently Used Method of Experience

When asked about the method that was most preferred by the students, the participants stated that they most liked group discussions (30%). Other methods that students liked were watching videos (14%), student presentations (12%),

lectures (12%), question and answer session (10%), giving cases (6%), giving projects (5%), sharing experiences by students (5%), and assignments (4%) (See Figure 4).

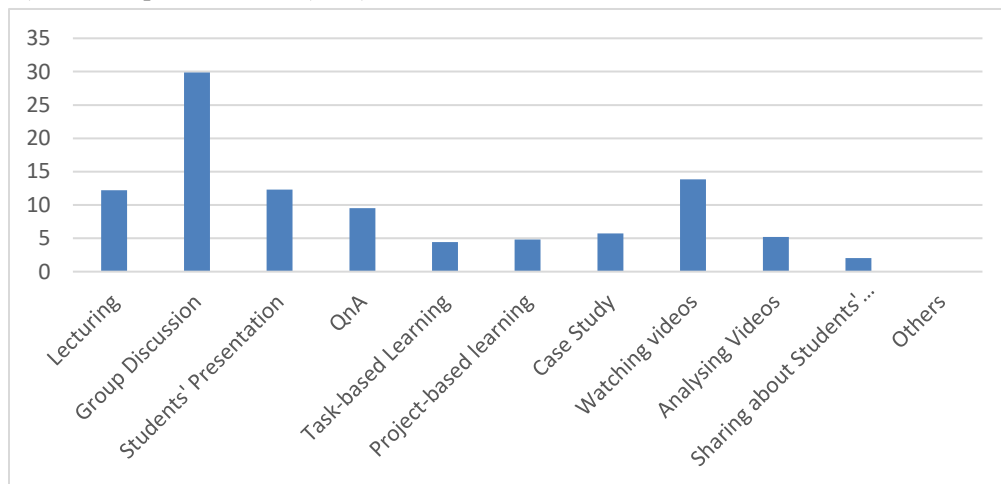


Figure 4. The Most Preferred Method of Experience

On the other hand, when asked to identify the method that was most disliked by students, 36.9% of respondents stated that they least liked the lecture, followed by students' presentation

(17.4%), assigning assignments (15.4%), giving projects (7.6 %), group discussions (5.1%), giving cases (4.6%), watching videos (3.2%), and sharing experiences by students (1%) (See Figure 5).

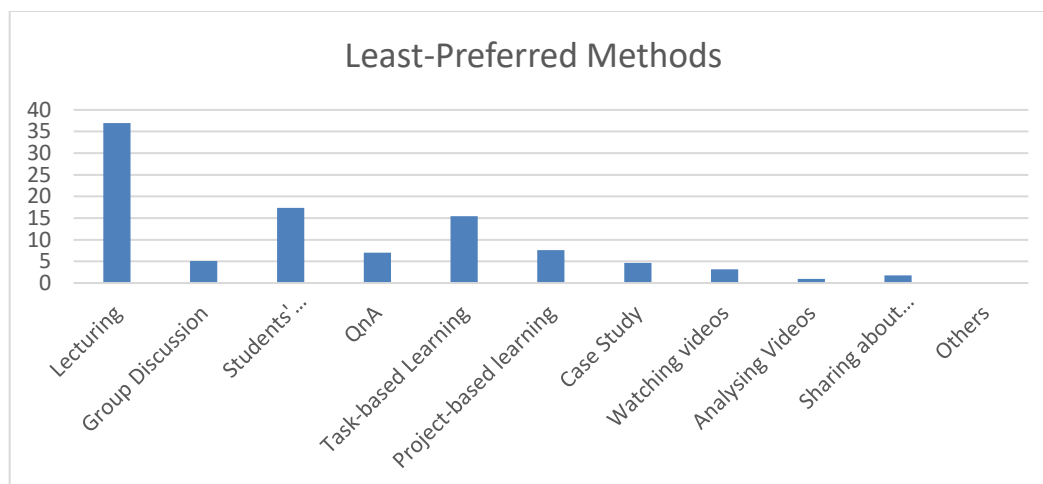


Figure 5. Least-preferred Methods of Experience

Reflection

From the result, it was shown that 11% of students thought that all lecturers had encouraged and invited them to do reflection, and 56% thought that most lecturers have done so. Also, when asked to identify how the lecturer invited

students to reflect, the majority stated that the lecturer invited students to reflect in writing with a question guide from the lecturer (39%). Others stated that reflection was carried out verbally with question guidance (27%), written without question guidance (18%), and oral without question guidance (16%) (See Figure 6).

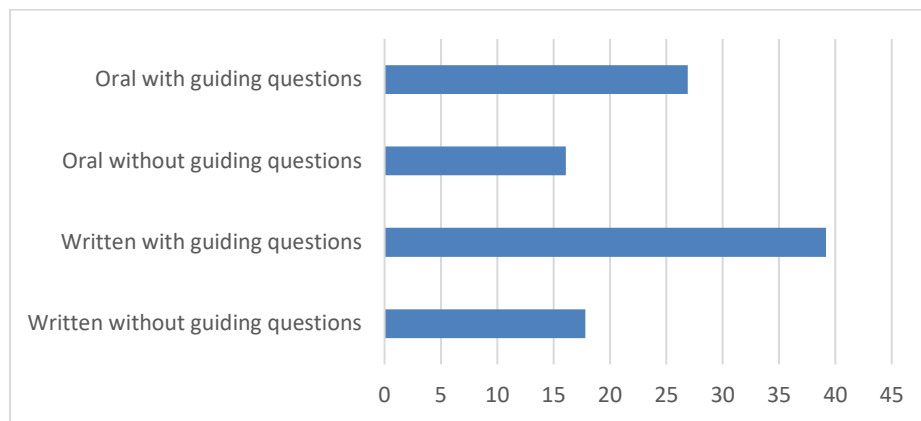


Figure 6. Reflection Methods

Action

As many as 88% of respondents stated that there was a follow-up carried out after the reflection, and 12% stated that no follow-up was formulated or carried out. The following are the results of

student responses related to the form of follow-up carried out in learning. As many as 36% stated that the form of follow-up was to plan activities. They also follow up by doing positive things (35%) and formulating personal intentions (28%) (See Figure 7).

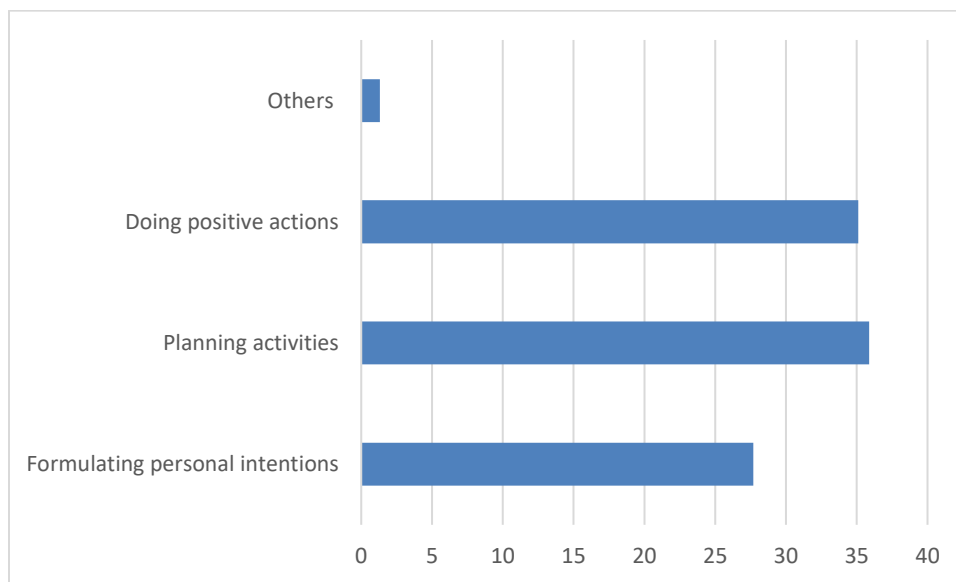


Figure 7. Types of Action

Evaluation

In order to evaluate the teaching and learning process, the lecturers conducted some types of assignments. The types were quite varied, ranging from traditional assessments such as tests and quizzes to more authentic assessments, such as journals and individual or group projects. This fact depicts that the lecturers have tried to conduct

assessments which not only dealt with students' cognitive development but also accommodated evaluation of psychomotor and affective aspects.

Discussion

From the findings, there are some highlights that are interesting to be discussed. First, in terms of the application of IP, it seems that the characteristics of education outlined by the

Indonesian government have been appropriately addressed. The Minister of Education and Culture Regulation No. 49, 2014 states that higher education should be interactive, holistic, scientific, contextual, thematic, effective, collaborative and student-centered.¹³ The main three characteristics reflected through the IP practice are holistic, collaborative and contextual. Those were the outcomes of the provision of various teaching and learning methods experienced by the students.

Moreover, the results also resonate with the principles and characteristics of Jesuit education in general and IP in particular. First, the findings suggest that personal care and concern for the individual continues as a hallmark of Jesuit education.¹⁴ The lecturers have made some efforts to have a good understanding of the students that they serve through interactions, both in and outside the class. Secondly, the results also indicate that the teaching and learning process put heavy emphasis on 3Cs, which stand for Competence, Conscience, and Compassion. As a result, the assessment done by the lecturers has also covered those three aspects. This result corroborates with what Pennington et al. state, that IP seeks to develop men and women of compassion, competence, and conscience. The assessment has covered not only cognitive, but also affective and psychomotor one.¹⁵

Some other notable findings which denote the particularity of IP in the Indonesian context include the shift of student-teacher interaction and challenges in realizing *cura personalis*. It can be seen from the findings that the advancement of technology has made some changes in student-teacher interaction. Students today can reach their lecturers via social media, such as Instagram, Facebook, Twitter, and WhatsApp. This fact is a contrast to the situation in the past where students could only meet their lecturers personally or made

an appointment via email or short messages. It has also influenced the nature of their relationship to be closer and more informal. Another implication of this phenomenon is the social distance between the students and the lecturers which has become warmer and friendlier.

Although the findings suggest that each element of IP has been well implemented, implementing *cura personalis* can be somewhat challenging in Indonesian context, mainly because of the number of students. Some classes which include practicum component may consist of less than twenty students. However, in most classes, the number of students is much bigger; up to fifty or more students. In addition to the number of students, lecturers' teaching load may also hinder them in giving personal attention to students. In one semester, the lecturers should teach a minimum of twelve credits and the courses can be varied. Those complexities have posed some challenges in practicing *cura personalis*.

Conclusion

This study has attempted to see how Ignatian Pedagogy is implemented in a Jesuit university in Indonesia. The findings suggested that the lecturers have made some efforts to realize the elements of Ignatian Pedagogy. Furthermore, suggesting holistic collaborative and contextual education, the findings also reflect the characteristics of education as outlined in the Regulation from the Minister of Education and Culture of Indonesia. This fact strengthens the view that Ignatian Pedagogy contains universal values that can be adapted to different contexts, including the education context in Indonesia. Nonetheless, *cura personalis* seems to be challenging to implement in Indonesia, mainly because of the nature of the class and the lecturers' workload. HJE

Notes

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[content/uploads/2014/06/permen_tahun2014_nomor049.pdf](http://www.kopertis12.or.id/wp-content/uploads/2014/06/permen_tahun2014_nomor049.pdf)

³ Society of Jesus, *Communal Reflection on the Jesuit Mission in Higher Education* (Washington, DC: The Jesuit Conference, 2002), https://www.fordham.edu/download/downloads/id/3839/communal_reflection_on_the_jesuit_mission_in_higher_education.pdf.

⁴ Craig W. Adamson and John W. Bailie, "Education versus Learning: Restorative Practices in Higher Education," *Journal of Transformative Education* 10, no. 3 (2012): 139-156.

⁵ John W. O'Malley, "How Humanistic Is the Jesuit Tradition? From the 1599 Ratio Studiorum to Now," in *Jesuit Education 21: Conference Proceedings on the Future of Jesuit Higher Education*, ed. Martin R. Tripole, S.J. (Philadelphia: St. Joseph's University Press, 2000).

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⁸ L. Olson and M. Moore, "Voices From the Classroom. Students and Teachers Speaking Out on the Quality of Our Schools," *ERIC Document Reproduction Service No 252497* (1984); H. L. Tuan, W. H. Chang, K. H. Wang and D. F. Treagust, "The Development of an Instrument for Assessing Students' Perceptions of Teachers' Knowledge," *International Journal of Science Education* 22, no. 4 (2000): 385-398.

⁹ Steve Turley, "The Way Teachers Teach Is, Like, Totally Whacked: The Student Voice on Classroom Practice," Paper presented at the Annual Meeting of the American Educational Research Association (1994).

¹⁰ A. J. Mauri, J. Neiva de Figueiredo, and N. S. Rashford, "Ignatian Pedagogy in the Strategy Classroom: Experience, Reflection and Action Towards Better Managerial Decisions," *Journal of Jesuit Business Education* 6, no. 1 (2015): 77-100.

¹¹ Wood, "Enhancing the Learning Experience," 5.

¹² Augustinus Supratiknya, *Metodologi Penelitian Kuantitatif & Kualitatif dalam Psikologi* (Yogyakarta: USD Press, 2015).

¹³ Minister of Education and Culture of the Republic of Indonesia, *Regulation*.

¹⁴ Kimberly R. Connor, "Accompanying the Student: the Ignatian Pedagogical Paradigm and Prior Learning," *Jesuit Higher Education: A Journal* 3, no. 1 (2014): 40-47, <https://epublications.regis.edu/jhe/vol3/iss1/1/>.

¹⁵ Karen Pennington, Judy Crewell, Traci Snedden, Margaret Mulhall, and Nicole Ellison, "Ignatian Pedagogy: Transforming Nursing Education," *Jesuit Higher Education: A Journal* 2, no. 1 (2013): 34-40, <https://epublications.regis.edu/jhe/vol2/iss1/6/>.