

# Application of the Ignatian Pedagogical Paradigm in Realizing Civic Disposition

Hanif Lugman Asrof <sup>1\*</sup>

<sup>1</sup> Universitas Sebelas Maret, Indonesia

\*) Corresponding author: [haniflugmanasrof@student.uns.ac.id](mailto:haniflugmanasrof@student.uns.ac.id)

## Abstract

*The development of the times brings changes and can fade civic disposition or civic character. In this regard, Pancasila and Citizenship Education is a subject in schools that really teaches and embodies the character of citizenship. This study aims to describe the application of the Ignatian Pedagogical Paradigm whether it can realize students' civic disposition. The research method used is descriptive qualitative research method with interview data collection techniques and literature studies. And in the end it can be concluded that the application of the Ignatian Pedagogical Paradigm can realize the civic disposition of students so they can become smart and good citizenship.*

Keywords: Civic Education; Ignatian Pedagogical Paradigm; Civic Disposition.

## Introduction

Education is an effort to carry out learning that shapes students into good citizens. This understanding is in accordance with and is based on Article 1 paragraph 1 of Law of the Republic of Indonesia Number 20 of 2003, concerning the National Education System, namely: "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have strengths. religious spirituality, self-control, personality, intelligence, noble morals, and the skills needed in life." The purpose of education is stated in Article 3 of Law Number 20 of 2003 concerning the National Education System which states that "national education functions to develop abilities and shape the character of a dignified national civilization in order to make the life of the nation intelligent." From this explanation, we can see that one of the important things in education is to form good citizens .

In the implementation of education, the subjects of Pancasila and Citizenship Education (PPKn) have an important role in achieving these educational goals. In Civics subjects, students obtain three main components of Civics, namely *civic*

*knowledge, civic skills and civic disposition.* One component of *civic education* is civic disposition. *Civic disposition* has the aim of cultivating the character or disposition of citizens, both private and public character. Private characters include: moral responsibility, self-discipline, and respect for the human dignity of each individual, while public characters include concern as a citizen, politeness, heeding the rules of the law, critical thinking, and the willingness to listen, negotiate, and compromise. (Margaret and Branson 1999)

In this case the author is interested in researching one of the policies related to character education, namely the Ignatian Pedagogical Paradigm policy. This Ignatian Pedagogical Paradigm is rooted in Ignatian Spirituality which is the teaching of St. Ignatius Loyola, founder of the Jesuit Order, who taught the importance of living a spiritual life integrated with everyday life. The Ignatian Pedagogical Paradigm has the main elements: context - experience - reflection - action - evaluation. (Dharma nd)

In the elements of the Ignatian Pedagogical Paradigm, there is one element, namely Reflection. According to Ignatius, reflection is used in the sense of reviewing certain study materials, experiences, ideas,

suggestions or spontaneous reactions. This is done with the aim that each student can grasp the deeper meaning of the teaching material they are studying. So reflection is a process that brings meaning to every human experience. (Subagya 2012) Reflection means making careful considerations using memory, understanding, imagination and feelings regarding areas of knowledge, experience, ideas, desired goals or spontaneous reactions to capture the true meaning and value of what is being studied. Through reflection activities, it is hoped that the experience that each student has gained will become more meaningful so that it can stimulate each student to take real action. Through the 'Reflection' element, it can bring out attitudes that are inherent in students. And of course the element of 'Reflection' in the dynamics of the Ignatian Pedagogical Paradigm helps in realizing *a civic disposition* in Pancasila Education subjects.

## Method

The research was conducted using descriptive qualitative research methods with descriptive methods and literature studies. Descriptive qualitative methods focus more on phenomenological characteristics, with the aim of interpreting or revealing the meaning of human behavior in certain situations (Gunawan 2013). In line with what Mukhtar (2013) conveyed, qualitative descriptive is a method used by researchers to find knowledge or theories regarding research at a certain time (Mukhtar 2013). Meanwhile, to conduct a literature study, the first step is to read relevant literature, then write notes or summaries of the literature, and finally analyze the collected data into information that is relevant to the research topic. (Neuman 2003) The literature study process is carried out to search for, select and critically read relevant sources such as journals, articles, books and other documents related to the research topic. During this research process, the researcher will describe the data obtained through interviewing sources, then identify and examine important arguments and findings in relevant literature, as well as evaluate the reliability and credibility of these sources.

## Result and Discussion

### Application of the Ignatian Pedagogical Paradigm

According to (Hayes 2006), the equivalent of Ignatian pedagogy to learning theory is as follows:

- 1) Ignatian pedagogy is in line with Plato's and Aristotle's learning theories. Plato was of the view that knowledge already exists in the soul of each student. The task of educators is to generate the potential for knowledge using the dialectical method, namely debating, discussing, arguing regularly until students reach a true and deep understanding of something, even touching on their value system so that they grow morally. Furthermore, according to Aristotle, in short, learning is a process of self-discovery from various experiences that take place within the student.
- 2) Ignatian pedagogy contains elements of behaviorist-oriented learning theory, namely: (1) the learning process is manifested in the form of changes in behavior, (2) the environment shapes behavior, (3) students will remember and make part of the habits forms of behavior which is followed, (4) repetition of meaningful relationships between behavior and certain conditions will improve the learning process, (5) readiness in the sense of maturity determines the learning process and outcomes, (6) the importance of giving rewards for student behavior that is expected to be repeated.
- 3) Ignatian pedagogy contains elements of cognitive-oriented learning theory, namely: (1) the internal cognitive structure of humans which experiences development due to maturity factors or due to interactions with the environment, (2) learning must be differentiated into meaningful learning and learning. memorization (rote learning), (3) learning can be done through a discovery process (discovery learning).
- 4) Ignatian pedagogy contains elements of humanistically oriented learning theory, which emphasizes the importance of a combination of cognitive and affective dimensions in learning.

- 5) Ignatian pedagogy contains elements of socially oriented learning theory, namely: (1) humans learn not only by observing but also by imitating and strengthening the results of their observations, (2) the learning process can take place by observing (including through imagination) other people's behavior and its consequences, so that students are able to organize their behavior based on consideration of various consequences that they can imagine themselves.
- 6) Ignatian pedagogy contains elements of constructivist-oriented learning theory, namely: (1) students construct their own knowledge based on their interactions with their environment, (2) education and learning must be able to foster courage in students to change their way of thinking or paradigm. Because the Ignatian Pedagogy-based learning model has strong learning theory support, there is no doubt that Ignatian Pedagogy can be used as a character development model for students. The application of a learning model with an Ignatian pedagogy approach or paradigm is usually formulated through a system that has the main elements: context - experience - reflection - action - evaluation. (Sanata and Dharma. 2012) Processing experiences based on context and a strong emphasis on reflection to make sense of learning which then fosters action that is oriented towards other people, is a unified stage that is processed in a typical PPI cycle. This cycle will also allow students to develop better (continuous improvement) with the evaluation stage.

### **Definition of Civic Disposition**

*Civic disposition* or citizenship character is a person's qualities including his character and moral qualities. Civic character serves as a basis for assessing whether someone has good morals or vice versa. According to Diana Owen in (Pasandaran, 2018). *Civic disposition* is a sense of caring about the rights and welfare of other people, acting fairly to everyone without exception, being sensitive to the surrounding environment, respecting and appreciating each other, and having a sense of social responsibility. If a country has citizens with good character, the future of that country is good and advanced. Likewise, if a citizen

has a bad character, it will be difficult for a country to progress in the future.

The characteristics of *civic disposition* or citizenship character are: Being an independent member of society; Fulfilling personal civic responsibilities in the economic and political fields; Respect the human dignity and dignity of each individual; Participate in civic affairs effectively and wisely; Developing the healthy functioning of constitutional democracy. (Zubaidi 2012) .

Citizens who have civic knowledge and attitudes will become confident citizens ( *civic confidence* ), citizens who have civic knowledge and skills will become capable citizens ( *civic competence* ), citizens who have civic attitudes and skills will become citizens a committed country ( *civic commitment* ), and ultimately citizens who have the knowledge, attitudes and skills of 11 citizenships will become smart and good citizens ( *smart and good citizenship* ). (Winarno 2014)

*Civic disposition* , or civic character, refers to attitudes and behavior that demonstrate active and responsible involvement in civic life. Thus, civic disposition is an important foundation in building a more inclusive, democratic and civilized society. Through attitudes and behavior that are independent, responsible, respectful of humanity, participatory, and supportive of democracy, individuals can become citizens who play an active role in advancing shared prosperity and building a better society.

### **Application of the Ignatian Pedagogical Paradigm in Realizing Civic Disposition**

*In the Ignatian pedagogy, everyone shares and joins the learners in a process that includes context, experience, reflection, action, and evaluation* (Duminuco 2000) . Civic character or *Civic Disposition* , is defined as a competency in citizenship education that involves civic character, attitudes and characteristics related to civic values. The civic disposition (civic disposition) referred to by (Quigley 1991) is "...those attitudes and habits of mind of the citizen that are conducive to the healthy functioning and common good of the democratic system " namely the attitudes and habits of thought of citizens that support the development of functioning healthy social

and guarantee of public interests from a democratic system. The aim of this civic character is to form good personal and private character. Meanwhile, citizenship attitudes aim to form good citizens, which involve politeness, discipline, responsibility, honesty, self-confidence, obedience to the rule of law, and developing civic values.

The learning process designed using the Ignatian Pedagogical Paradigm can make students the center of the learning process and able to find themselves in their awareness to explore knowledge and values with full responsibility. (Wahana 2016)

The application of the Ignatian Pedagogical Paradigm is contextual teaching and learning, a conception that helps teachers to relate subject content to real world situations and motivates students to make connections between knowledge and its application in their lives as family members, citizens and workers. (Trianto 2009)

In implementing the Ignatian Pedagogical Paradigm, a teacher is a facilitator in carrying out the process of scientific construction and meaning into students' human values can take place effectively (P3MP, 2012). Based on this quote, it can be seen that the application of the Ignatian Pedagogical Paradigm can create a *civic disposition*.

The following are steps to adapt the application of the Ignatian Pedagogical Paradigm in realizing a *civic disposition*:

#### a. Context

Context is the first component of the Ignatian Pedagogical Paradigm, which is a process by which teachers understand the personalities and needs of students. *Context, what needs to be known about learners, their environment, background, community, and potential to teach them well?* (IC on the A. of JE (ICAJE). 1993). This opinion is in line with Subagyo's opinion, namely that educators need to understand the students' world as a whole. The real life context of students concerns their ways of life in the family, customs, habits, peers, culture, social society, politics, economics, religion, media, art, school environment and other things that will influence the world of students, whether good or bad. (Subagya 2012)

When we relate civic character to the "context" element in the Ignatian Pedagogical Paradigm (PPI), which emphasizes the educational philosophy of St. Ignatius Loyola, teacher knowledge about student character and the environmental conditions that surround them is relevant. Here is how the two are related:

- 1) Knowledge of Student Character: In the Ignatian Pedagogical Paradigm, teachers are encouraged to understand the unique characteristics, strengths, weaknesses, and needs of their students. This understanding is critical to developing civic character effectively. By recognizing the uniqueness of each student, teachers can adapt their teaching strategies to support the development of specific civic values that are meaningful to each student's character.
- 2) Awareness of Environmental Conditions: The Ignatian Pedagogical Paradigm emphasizes the importance of considering the social, cultural, and environmental factors that shape students' experiences. Teachers need to be aware of the conditions and challenges that exist in students' environments, such as family background, community dynamics, and social influences. This awareness allows teachers to create connections between civic character and the real-world contexts students face. By connecting civic values to students' environments, teachers can help students understand how their actions and attitudes contribute to society as a whole.

By integrating the "context" element in the Ignatian Pedagogical Paradigm, teachers can effectively form civic character in students. Understanding students' characters and their surrounding environments allows teachers to design educational experiences that are relevant to students' lives and promote the development of responsible and engaged citizens.

#### b. Experience

The second stage is experience. *Without the inclusion of the imagination and emotions, within the cognitive dimension, the student would not be moved to action.* (Duminuco 1993). The quote explains that without imagination or

emotion, and without cognitive knowledge, students will not have action. This states that students must have experience in learning so they can take action.

In this stage, a Civics teacher in realizing *a civic disposition* must be able to provide direct and concrete experience to students. Experience-Based Learning: By providing direct and concrete experience to students, teachers can present situations that allow students to interact with civic values in a practical way. For example, involving students in social activities, community projects, or role simulations that teach responsibility, honesty, and discipline. By experiencing these values firsthand, students can strengthen their civic character and attitudes.

By providing direct and concrete experiences to students, teachers can bring civic values to life in real contexts. This experience allows students to practice and strengthen their civic dispositions, while providing opportunities for in-depth reflection and evaluation. In the context of PPI, the element of "experience" is important in facilitating the formation of good citizenship character in students.

#### c. Reflection

In the third stage, there are reflection activities. *Purposeful, critical reflection intentionally engages students to consider their experiences, considering specific learning objectives* (Eyler 2001) (King 2000). The quote explains that reflection can provide certainty to students regarding experiences and consider things objectively.

At this stage the teacher directs students to relate experiences so that they can be reflected into civic character. At this stage students are involved in activities to understand and capture the meaning of learning in more depth, there are several connections:

- 1) Self-Awareness: Through reflection activities, students can review their actions, attitudes and character in the context of citizenship. They can consider whether they have demonstrated civic values such as politeness, discipline, responsibility, honesty, and so on. By becoming aware of

their strengths and weaknesses in these areas, students can develop a deeper understanding of their civic dispositions and identify areas for improvement.

- 2) Understanding the Meaning of Civic Values: Through reflection, students can grasp the meaning and significance of the civic values they practice. They can consider how these values contribute to the formation of good personal character and help shape good citizens. In this reflection, students can internalize these values more deeply and relate them to their personal experiences.

The "reflection" stage is important in facilitating a deep understanding of the nature of citizenship and civic values. Through reflection activities, students can develop better self-awareness and understand the meaning contained in civic practice. This can help them hone and strengthen positive citizenship attitudes and deepen their understanding of the character of good citizenship.

#### d. Action

The fourth stage is the "action" stage. In this stage we carry out a continuation of the reflection stage. *From the reflection of their contextual experiences, students can own their own knowledge base and serve others, thus bettering the welfare of society and themselves* (Duminuco 1993). At this action stage, students gain knowledge of the experiences and social attitudes they have. So that students can make decisions to act or "take action" with the consequences and their responsibilities. Examples of things that students can do are solving problems they face with their friends; submit petitions or proposals for improvements to public services; carry out protection and tolerance in minority communities. (Mohr, K.; Mohr 2017)

In realizing citizenship character, which includes understanding, belief and the decision to commit to an action, there are relevant links, including:

- 1) Understanding Civic Values: Through a good understanding of civic values, students can recognize the importance of these values in everyday life and in forming good personal character. They understand that politeness, discipline, responsibility, honesty, and others are important values that must be applied in interactions with society and in carrying out their obligations as citizens.
- 2) Confidence in Action: After understanding civic values, students need to have strong beliefs to apply these values in real action. They realize that a positive civic attitude must be reflected in concrete actions, such as helping others, keeping the environment clean, and actively participating in social activities.
- 3) Commitment and Implementation: The "action" element in PPI emphasizes the importance of commitment to take action in accordance with civic values. Students need to make the decision to actively apply citizenship attitudes in their daily lives. They are committed to acting with decency, discipline, responsibility, honesty and obedience to the rule of law, as well as to developing civic values in themselves and society.

In the context of PPI, the element of "action" plays an important role in encouraging students to go beyond mere understanding and belief. This element invites students to take concrete actions that are consistent with the civic values they understand and believe in. Thus, civic character is manifested through understanding, belief and the decision to commit to real actions that build good personal character and form responsible citizens who contribute positively to society.

#### e. Evaluation

The final stage is "evaluation". The evaluation stage is carried out periodically to encourage teachers and students to pay

attention to intellectual development, attitudes and actions that are in line with the principles of *men and women for and with others*. (TIC on the A. on JE (ICAJE) 1993)

Evaluation stages need to be carried out in realizing students' civic character. Evaluation in the Ignatian Pedagogical Paradigm is a stage that aims to encourage teachers and students to pay attention to intellectual growth and identify deficiencies that need to be addressed, there are relevant links. The following are things you can pay attention to, among others:

- 1) Self-Evaluation: The "evaluation" element in the Ignatian Pedagogical Paradigm invites students to periodically evaluate themselves, including in terms of developing civic character. Students are asked to introspect their civic attitudes and character, including politeness, discipline, responsibility, honesty, self-confidence, obedience to the rule of law, and development of civic values. Through this evaluation, they can identify strengths and weaknesses in their civic attitudes, as well as identify areas that need improvement.
- 2) Teacher Evaluation: Teachers also have an important role in evaluating students' civic character. Using an Ignatian pedagogical approach, teachers periodically evaluate students' civic attitudes and character, provide feedback, and provide relevant direction. These evaluations help teachers to understand students' growth in civic dispositions and provide the necessary support to improve students' civic attitudes.
- 3) Corrective Action Planning: Through evaluation, both by students and teachers, deficiencies and weaknesses in civic character can be identified. This evaluation becomes the basis for planning concrete corrective actions. Students can take the necessary

steps to improve their lacking civic attitudes, while teachers can design learning strategies that are more effective in developing students' civic character.

By adopting the "evaluation" element in the Ignatian Pedagogical Paradigm, citizenship education can provide a solid framework for attending to students' intellectual growth and identifying deficiencies in their civic dispositions. This allows teachers and students to collaborate in planning and implementing corrective actions aimed at forming good personal character and forming responsible citizens who have positive civic attitudes.

## Conclusion

*Civic disposition* or citizenship character is a person's qualities including his character and moral qualities. Civic character serves as a basis for assessing whether someone has good morals or vice versa. If a country has citizens with good character, the future of that country is good and advanced. Likewise, if a citizen has a bad character, it will be difficult for a country to progress in the future. Ignatian pedagogy is a way for teachers to accompany students in their growth and development, which is based on the spirituality of Saint Ignatius. Pedagogy also provides criteria for selecting tools to be used in the educational process. Therefore, this pedagogy should not be reduced to mere methodology. This paradigm is a way of acting that helps students develop into service leaders who are competent, have a true conscience, are compassionate, committed and consistent.

This research concludes that the application of the Ignatian Pedagogical Paradigm in realizing students' civic character involves several approaches that can be used in an educational context. The following are some steps you can take:

1) Formation of Consciousness: The Ignatian Pedagogical Paradigm emphasizes the importance of forming deep self-awareness in students. Teachers can use reflection approaches, dialogue and introspective questions to invite

students to understand and internalize civic values. Through guided reflection, students can consider how these values relate to their own lives and how they can be applied in everyday interactions.

- 2) Concrete Experience: The Ignatian Pedagogical Paradigm encourages providing direct and concrete experiences to students. Teachers can present real situations where students can actively participate in civic activities, such as community service, social projects, or group discussions about civic issues. Such experiences can help students understand the implications of civic values in real contexts, as well as develop empathy and understanding of social issues.
- 3) Collaboration and Discussion: The Ignatian Pedagogical Paradigm encourages meaningful social interaction and open dialogue. Teachers can create a classroom atmosphere that supports discussion and collaboration between students. Through discussions, students can share their thoughts, experiences, and perspectives on civic issues. This helps them expand their understanding, practice critical thinking skills, and develop an attitude of mutual respect and listening to other people's views.
- 4) Action and Implementation of Values: The Ignatian Pedagogical Paradigm emphasizes the importance of concrete action in realizing civic values. Teachers can encourage students to take concrete actions that are consistent with these values, such as participating in social activities, carrying out civic responsibilities, or becoming leaders in projects involving the community. Through this action, students can see the positive impact produced and feel satisfaction in contributing to society.
- 5) Continuous Evaluation and Learning: The Ignatian Pedagogical Paradigm encourages a continuous cycle of evaluation and learning. Teachers can involve students in the self-evaluation process, both individually and

collectively. This evaluation may involve reflection on personal growth in civic character, as well as evaluating the impact of civic actions that have been taken. By conducting evaluations, teachers and students can collaborate in planning and implementing corrective actions aimed at forming good personal character and forming responsible citizens who have positive civic attitudes.

## References

- (ICAJE), International Commission on the Apostolate of Jesuit Education. 1993. "Ignatian Pedagogy: A Practical Approach. In V. J. Duminico (Ed.)." *The Jesuit Ratio Studiorum, 400th Anniversary Perspectives*. (New York:): Fordham University Press.
- (ICAJE), The International Commission on the Apostolate on Jesuit Education. 1993. "Jesuit Schools: A Living Tradition in the 21st Century." *An Ongoing Exercise of Discernment*. 2nd Editio.
- Dharma, Center for Learning Development and Quality Assurance (P3MP) Sanata University. ). *Guidelines for Ignatian Pedagogy-Based Learning Models* . Yogyakarta.
- Duminuco, V. 1993. "Appendix B Ignatian Pedagogy: A Practical Approach." *In The Jesuit Ratio Studiorum: 400th Anniversary Perspectives; Duminiuco, V., Ed* Fordham Un: 251–62.
- . 2000. "A New Ratio for a New Millennium? In *The Jesuit Ratio Studiorum: 400th Anniversary Perspectives; Duminiuco, V., Ed.*" *Fordham University Press* : 145–51.
- Eyler, J. 2001. "Creating Your Reflection Map." *In Service-Learning: Practical Advice and Models In Service*.
- Gunawan, I. 2013. *Qualitative Research Methods: Theory and Practice* . Jakarta: Bumi Literacy.
- Hayes, C.X. 2006. "Paradoxes, Parallels and Pedagogy. A Case Study of Ignatian Pedagogy and of Teachers' Perceptions of Its Implementation in Australian Jesuits Schools." *Doctoral Dissertation, Australian Catholic University, Victoria*.
- King, P. 2000. "Learning to Make Reflective Judgments." *New Dir. Teaching Learning* 82: 15–26.
- Margaret, and Stimman Branson. 1999. *Learning Civic Education from America* . Yogyakarta: LKiS.
- Mohr, K.; Mohr, E. 2017. "Understanding Generation Z Students to Promote a Contemporary Learning Environment." *J. Empowering Teach. Excell.* : 84–94.
- Mukhtar. 2013. *Practical Methods of Qualitative Descriptive Research* . Jakarta: Reference (GP Press Group).
- Neuman, Lawrence W. 2003. *Social Research Methods: Qualitative and Quantitative Approaches*. Boston. Ally and Bacon.
- Quigley, C.N. 1991. "Civitas: A Frame Work for Civic Education." (Calabasas): :Center for Civic Education.
- Sanata, University Center for Learning Development and Quality Assurance (P3MP), and Dharma. 2012. "Guidelines for Learning Models Based on Ignatian Pedagogy." Yogyakarta.
- Subagya, J SJ (ed). 2012. *Reflective Pedagogy Paradigm* . Yogyakarta: Kanisius.
- Trianto. 2009. *Designing Innovative-Progressive Learning Models* . Jakarta: Kencana.
- Wahana, Paul. 2016. ""Recognizing the Reflective Pedagogical Paradigm Approach in Education to Develop Intelligent and Humane Humans." *Didactics, Journal of Elementary Learning Science* 5(1).
- Winarno. 2014. *Citizenship Education Learning: Content, Strategy, and Assessment*. Jakarta: Bumi Literacy.
- Zubaidi, Kaelan and Achmad. 2012. *Citizenship Education for Higher Education* . Yogyakarta: Paradigm.