

REFLECTIVE PEDAGOGY: A STRATEGICAL RESPONSE TOWARD CURRENT CURRICULUM IN INDONESIA

Yohanes Heri Pranoto

yohaneshheripranoto@rocketmail.com

Abstract: The new curriculum, 2013, gives more challenges for teachers to help their students not only grow with a good knowledge but also grow with a good characters. Character building or development becomes the focus of this curriculum that any teachers should involve the characters in their teaching process and should give any appropriate assessments for the characters. In those situations, teaching process should be designed in such away so that the students are able to internalize good characters in themselves. Reflective pedagogy, therefore, provides distinctive learning phases for the students, namely context learning, experience, reflection, action, and evaluation. Owing to the new curriculum's goals and the existence of reflective pedagogy, this paper aims to elaborate how and to what extent the implementation of reflective pedagogy can improve the students' intended characters. For the evidential elaboration, a research about the implementation of reflective pedagogy to enhance the students' attitudes toward writing is involved.

Keywords: *curriculum 2013, students' characters, reflective pedagogy*

Introduction

The government's decision on publishing the new curriculum, 2013, has become such a big issue in Indonesia recently. Many people around Indonesia have argued that this curriculum is not in that ready so that it is not proper to publish. There must be many rationales behind these. Some might say that this curriculum is the only answer for better education system of Indonesia. Comprehending those reasons may bring all common Indonesian, non-educators and educational practitioners, to confusion.

Above all the pros and cons, curriculum has already been settled and socialized to many schools in many educational levels in Indonesia. The most important thing is to seek ways on how to implement the curriculum successfully in the real teaching and learning in the right line with its goals and objectives. The Minister of Education and Culture (2012), through Article 35, the Law No. 20/2003, mentioned that the core of the 2013 curriculum is the improvement of attitudes, skills or performances, and knowledge of the learners. Some schools may have regulations as the response toward the curriculum. For educators, they might have their own strategies or methods applied for the implementation of the curriculum. This paper, therefore, tried to explore one possible way teachers or any educational practitioner can apply in their teaching, which is by using reflective pedagogy. Along with the description on the nature of reflective pedagogy, this paper also discussed the 2013 curriculum based on some aspects and explained the benefits of using this pedagogy in the real implementation of the new curriculum.

New 2013 Curriculum In Design And Readiness

Educational curriculum of Indonesia has changed for several times years by years. It might be a bit interesting to know the curricula. Here are the commutations of Indonesian Curriculum (Depdikbud, 2013).

Years	Curriculum
1997	Rencana Pelajaran Terurai (17 years)
1964	Rencana Pendidikan Dasar (4 years)
1968	Kurikulum Sekolah Dasar (6 years)
1974	Kurikulum Proyek Perintis Sekolah Pembangunan (1 years)
1975	Kurikulum Sekolah Dasar (9 years)
1984	Kurikulum Cara Belajar Siswa Aktif (KCBSA/10 years)
1994	Kurikulum 1994 (3 years)
1997	Revisi Kurikulum 1994 (7 tahun)
2004	Kurikulum Berbasis Kompetensi (KBK/2 years)
2006	Kurikulum Tingkat Satuan Pendidikan (KTSP/6 years)
2013	Kurikulum 2013, which will be published this coming July

2013 Curriculum, also known as National Character Curriculum, is designed to substitute the previous curriculum, school based curriculum / KTSP. As Purnomo said in Tempo (2013) The Ministry of Education and Culture is convinced that the 2013 curriculum can be implemented in accordance with the planned schedule, which is July 15, 2013. However, the curriculum will not be directly implemented to all schools. Based on the

Ministry's plan, the curriculum will be first implemented in former Pilot International Standard Schools (RSBI), or A-accredited schools. The budget allocated to implement the 2013 curriculum reached to Rp. 829, 42 billion.

In School based Curriculum (KTSP), we know competence standard and basic competence (SK-KD). While in the 2013 Curriculum, we are introduced with core and basic competence. The core competence is same in every subject. Concerning on English, English subject in the 2013 Curriculum has the same core competence as the other subjects. What makes them different is on the basic competences of each subject. (compare to <http://trys99.blogspot.com>).

Educational Philosophy View Points

Gagne (2005) in the Principal of Instructional Design, said education provides the students' learning. It means that learning is a part of the education and depends on the education itself, in this case the curriculum. While "learning is a process that leads to a change in a learner's disposition and capabilities that can reflect in behavior" (Gagne, 1995, p.3). More than that, Gagne also said that "learning is affected by socio-cultural expectations, values, and declared and public knowledge" (p.5). It means that the learner is not an isolated being and the context in which learning takes place interacts with what is being learned and the processes of learning.

Having similar idea to Gagne, Suhardan and Suharto, in their *Filsafat Administrasi Pendidikan* published in the book of *Manajemen Pendidikan* (2010, p.9) said that "*esensi dari pendidikan itu sendiri sebenarnya ialah pengalihan (transmisi) kebudayaan (ilmu pengetahuan, teknologi, ide-ide dan nilai-nilai spiritual serta estetika) dari generasi yang lebih tua ke generasi yang lebih muda*" – education is the transmission process of culture (science, technology, knowledge and values) from the older generation to the younger generation. The definition reminds us that the important aspect of the education is not only knowledge but also values, technology and other life's aspects.

In specific scope, English language learning, the most significant goal of education is enablement and proficiency. Thalal (2000) said that "there are many cases happen where students' expectations do not match with the reality of learning result showing that their English proficiency is still very low or no significant English ability after many years of study" (p.4). Therefore, the improvement of the students, in some aspects for sure, needs to be considered anyway. Both proficiency and values are significant in learning, which needs the certain regulations and instructions.

Those definitions are sufficient to understand the philosophy under the education. Education is not only about knowledge, or even about score. Education is about the one solution toward problems in society and brings the life in betterment. As mentioned in the 2013 Curriculum, the focus of this curriculum is on the good character formation. It means that education is not only meant for knowledge but also to the character in which can bring learners from unacceptable characters or habits to the acceptable ones.

In each core competence, which is same in each subject, the good characters become the focus. The learner might learn any knowledge and skills, but those are for the formation and internalization of the characters. Besides, the contents or the learning materials are also concerned to the character building. They are holistically interrelated with any materials from other subjects. We can say that materials that the students learn in Biology, for instance, will be learned in English through bothering about the language aspects of the materials.

Hopefully, the educational process, teaching and learning process, implied and aimed in 2013 curriculum will be done well to the goals of learning and the motivation engagement of the learners to make the learning process valuable. The 2013 Curriculum is purposed to be one solution of the social problems especially of the national character building of the Indonesian.

Reflective Pedagogy

Reflective pedagogy or Jesuits or Ignatian Pedagogy, since it is derived from Saint Ignatius of Loyola as the founding father of Society of Jesus (SJ), has been discussed in numerous books and articles over the centuries. Actually reflective pedagogy is not only intended to formal education provided in Jesuits schools, colleges, and universities, but it can also be helpful in every form of educational services. As stated in *Ignatian Pedagogy: Practical Approach*, a document established by Society of Jesus, this pedagogy inspired by St. Ignatius provides students with valuable experiences and, in consequence, is profoundly human and universal.

According to Kolvenbach, S.J., (Drost, 2001), the master mind of reflective pedagogy, pedagogy is the way in which teachers accompany learners in their growth and development. Pedagogy, the art and science of teaching, cannot simply be reduced to the methodology but it can provide the goal, the ends toward which all aspects of an educational tradition are directed, and criteria for choices of means to be used in the process of education. Then, reflective or Ignatian pedagogy assumes the worldview and moves one step beyond suggesting more explicit ways in which Ignatian values can be incarnated in teaching-learning process.

Goals

Father Kolvenbach (Drost, 1993) has described the hope for graduate of a school as 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. Besides, he also states that this pedagogy is to form leader in service in imitation of Jesus Christ (God), men and women of competence, conscience and compassionate commitment. In general, it is stated that the goal of reflective pedagogy is to form men and women for others.

Procedure and Paradigm

A comprehensive Ignatian Pedagogy must consider the context of learning as well as the more explicitly pedagogical process (Drost, 2001). Then, five steps involved are namely Context, Experience, Reflection, Action, and Evaluation.

1) Context of Learning

Personal care and concern for the individuals, which is hallmark of Jesuits education, requires that the teacher becomes the as conversant as possible with the life experience of the learner. Since human experience, as the starting point in Ignatian Pedagogy, never occurs in a vacuum, we must know much about the actual context in which teaching-learning process take place.

Praise, reverence and service should mark the relationship that exists not only between students and teachers but also among all members of the school community (the society). One common context is the real context of students' life, which includes family, peers, social situations, the educational institution itself, the ecclesial situations, medias, music, and other realities. They can effect students to be better or worse in the ways of attitudes, perceptions, judgments, and choices.

2) Experience

For St. Ignatius, experience meant to taste something internally. Experience calls for knowing facts, concepts and principles. St. Ignatius argues that the whole person, mind, heart, and will, should enter to the learning experiences. Kolvenbach (Drost, 2001) states that St. Ignatius does encourage use of the imagination, feeling, and mind in experience which make affective and cognitive dimensions of the person are involved.

The term Experience is to describe any activities in which a cognitive grasps of the matter being considered, some sensation of an affective nature is registered by the students. In any experience, data is perceived by the students cognitively by questioning, investigating its elements and relationship, the students organizes this data into a whole or a hypothesis. "What is this?", "is it like anything I already know?", "How does it work?", and so on.

3) Reflection

At this level of reflection, the memory, the understanding, and the feelings are used to capture the meaning and the 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. It forms the conscience of learners (their belief, values, attitudes, and their entire of thinking) in such a manner that they are led to move beyond knowing, to undertake action.

At this level, the challenge exists to a teacher anyway. The challenge of the teacher is to formulate questions that will broaden students' awareness and impel them to consider viewpoints of others, especially of the poor. Besides, the teacher also considers what the students can learn from the materials. The temptation here for a teacher may be to impose such viewpoints. If that occurs, the risk of manipulation or indoctrination (thoroughly non-Ignatian) is high, and a teacher should avoid anything that will lead to this kind of risk. However, the challenge remains to open students' sensitivity to human implication of what they learn in a way that transcends their prior experiences and thus causes them to grow in human excellence.

4) Action

The level of action here refers to internal human growth based upon experience that has been reflected upon as well as its manifestation externally. Then, the action can be done through two steps, namely interiorized choices (by considering the experience from a personal, human point of view, to decides that a truth is to be his or her personal point of reference, attitude or predisposition which will affect a number of decisions) and choices external manifest (hen the meanings, attitudes, values which have been interiorized become part of the person, impel the students to act, to do something consistent with this new conviction)

5) Evaluation

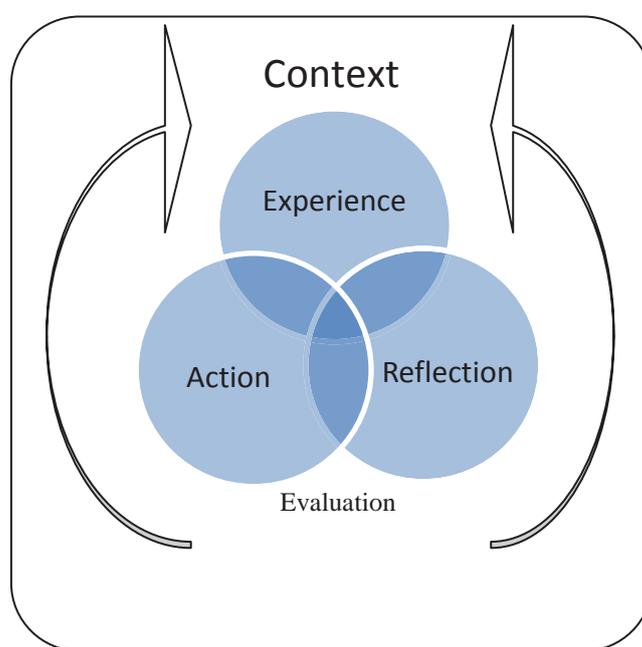
Every teacher knows that from time to time it is important to evaluate each student's progress in academic achievement. The evaluation can be held in the form of quizzes, monthly tests, and semester examination in which the degree of mastery of knowledge and skills achieved are assessed.

Periodic testing alerts the teacher and the students both to intellectual growth and to lacunae where further work is necessary for mastery. This type of feedback can alert the teacher to possible needs for use of alternate methods of teaching. Besides, it also offers special opportunities to individualize encouragement and advice for academic improvement for each student.

Reflective Pedagogy is concerned with a student's experience which is to connect or interrelate what students already understand in terms of facts, feeling, values, and insight with new information and further experience so that the students' knowledge will grow in completeness and truth.

An Ongoing Process

This mode of proceeding can thus become an affective ongoing pattern for learning as well as a stimulus to remain open to growth throughout a life time.



The Ignatian Paradigm

A repetition of the Ignatian paradigm can help the growth of a student:

- 1) who will gradually learn to discriminate and be selective in choosing experiences,
- 2) who is able to draw fullness and richness from the reflection on those experiences, and
- 3) who becomes self-motivated by his or her own integrity and humanity to make conscious, responsible choices.

Reflective Pedagogy For Character Building

The five steps of reflective pedagogy, Context, Experience, Reflection, Action, and Evaluation, seem to give clear answer on the goal of the new 2013 curriculum. Where the students are expected to be able to develop their skill, knowledge, and good characters, reflective pedagogy has the students to relate the learning materials with their own experience. Then they are provided an opportunity to have reflection on the materials, to have an action where they can internalize the materials well based on the real needs of learning, and to evaluate in order to see what is going well and what is not, and to plan what next they are going to and willing to learn. Most importantly, those processes are decided by the students and the role of the teacher is to accompany them in learning.

Reflective pedagogy can also be implemented in the purpose of enhancing certain characters of the students. A research conducted by Pranoto (2011) revealed that the implementation of reflective pedagogy did help the students improve their attitudes toward writing. The sample of the research was 54 five graders of SD

Kanisius Sengkan, Yogyakarta, in academic year 2010-2011. The research done through classroom action research method found out that the students improved well not only in writing organization and vocabulary, but also in some social aspects, confidence, responsibility, and happiness.

As the end of this paper, a short example of the implementation in the real learning of the students is described as follows. In Context of Learning, the students learned the learning context through sharing and understood the topic by observing the object being learned visually and. In Experience, the students, guided by a writing guideline, made a draft of the writing. In Reflection, the students made any decision concerning to what they wanted to write and needed to write. The reflection, which actually was done in the whole writing process, had them decide what English patterns, structure, and new words might include or be needed in their writing. In Action, the students got their outline which had been corrected by the teacher and then they changed the outline into a good writing. In the last phase of reflective pedagogy, Evaluation, the students reviewed what they had learned during the writing activities and submitted the writing finished.

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Biodata

Yohanes Heri Pranoto is an English teaching staff at STIKes (Health Science Higher Education) Perdhaki Charitas Palembang and has an interest on English material developments for nursing and midwifery students.. He earned his undergraduate degree at English Education Study Program, Sanata Dharma University, Yogyakarta, and his graduate degree at English Education Study Program of Sriwijaya University, Palembang.