STUDENTS’ PERCEPTIONS ON THE IMPLEMENTATION OF JESUIT
VALUES IN CRITICAL READING AND WRITING II COURSE

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements
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in English Language Education

by
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For those who love, nothing is too difficult, especially when it is done for the love of our Lord Jesus Christ.

~ Ignatius Loyola ~
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I honestly declare that this thesis, which I have written, does not contain the work or parts of the work of other people, except those cited in the quotations and the references, as a scientific paper should.

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ABSTRACT


Education is an inseparable part of human life. According to Driyarkara (1980), when there is human life, education must be there as well (p. 32). As a matter of fact, education may have three domains of learning, which are cognitive, psychomotor, and affective (Wilson, 2015). Students are required to make those three domains of learning balance. In fact, nowadays, people in general tend to focus on academic aspects only rather than on value education (Sarkim in Rulam, 2013). In other words, people give more emphasis to cognitive aspect than other aspects of learning. Critical Reading and Writing II course of the English Language Education Study Program of Sanata Dharma University implements value education in the teaching-learning process. In general, the lecturers implement Ignatian pedagogy to help the students to grow as fully human persons, who own competence, compassion, and conscience.

Departing from those pieces of information, this study aims to answer two major problems. They are 1) What are the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course? and 2) What are the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course?

This study belonged to survey research. The population of this study was the students who were taking Critical Reading and Writing II course in the academic year of 2014/2015 in the English Language Education Study Program of Sanata Dharma University. In this study, the researcher employed two research instruments. They were questionnaire and interview. In particular, the researcher distributed the questionnaire to the students of classes A and B. In addition, the researcher conducted interview with seven students.

The findings of this study showed that the students in general had positive perceptions on the implementation of Jesuit values in Critical Reading and Writing II course. In fact, most of the students chose to agree or strongly agree with most statements of the closed-ended questionnaire. However, the results of the interview showed that the implementation of Ignatian pedagogy helped the students to develop their consciences to a limited extent. In addition, the researcher also acquired some suggestions from the students to improve the implementation of Jesuit values in Critical Reading and Writing II course. They are: the suggestions on the teaching-learning activities, the teacher-learner relationship, and suggestions on keeping up the good work.

Keywords: students’ perceptions, Ignatian pedagogy, Jesuit values, Critical Reading and Writing II course
ABSTRAK


Dari fakta tersebut, penelitian ini bertujuan untuk menjawab dua rumusan masalah, yaitu 1) Apa persepsi siswa terhadap implementasi nilai-nilai Jesuit di kelas Critical Reading and Writing II? dan 2) Apa saran siswa terhadap implementasi nilai-nilai Jesuit di kelas Critical Reading and Writing II?


Hasil penelitian menunjukkan bahwa secara umum, siswa memiliki persepsi positif terhadap implementasi nilai-nilai Jesuit di kelas Critical Reading and Writing II. Hal ini dibuktikan dengan banyak siswa memilih untuk setuju atau sangat setuju terhadap pernyataan-pernyataan dalam kuisioner. Namun, hasil wawancara menunjukkan bahwa implementasi pedagogi Ignasian hanya dapat membantu siswa mengembangkan hati nurani mereka dalam lingkup yang sempit. Di samping itu, untuk meningkatkan implementasi nilai-nilai Jesuit di Critical Reading and Writing II, siswa memberikan saran dalam hal proses pembelajaran, hubungan antara siswa dan guru, dan saran untuk mempertahankan kinerja yang baik.

Kata Kunci: persepsi mahasiswa, pedagogi Ignasian, nilai-nilai Jesuit, Critical Reading and Writing II course
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This undergraduate thesis would have seemed impossible to finish without the great guidance from my thesis advisor, Ibu Made Frida Yulia, S.Pd., M.Pd.,
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.: Elisabeth Avryanne Suminto .:
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CHAPTER I

INTRODUCTION

This introductory chapter provides the background information of the research. Chapter I is divided into six sections. Briefly, those six sections are: Research Background, Research Problems, Problem Limitation, Research Objectives, Research Benefits, and Definition of Terms. In the first place, Research Background stands for the contextual knowledge of the research. The second section is the Research Problems, which presents two research questions. Problem Limitation as the third section is responsible for the limits and the confines of the study. The next section is Research Objectives, which precisely states the objectives of the research. The fifth section is Research Benefits, pinpoints the advantages of the research. The last section is Definition of Terms, which defines the key terms used in the research to enhance readers’ understanding of this research.

A. Research Background

Education is an essential part in building up a country. Beran (in Sindhunata, 2000) states, “developing nations cannot afford to neglect the human resources that can be awakened through community development” (p. 173). The term “community development” refers to the process through which culture is transmitted to the human being and the personality and self-concept are developed (Beran in Sindhunata, 2000, p. 173). In fact, the elucidation about “community
development” can hardly be separated from the essence of education. Most compelling evidence, the terms “process”, “human being”, “culture is transmitted”, and “the personality and self-concept” are precisely related to education (Taruna in Sindhunata, 2000, p. 173). Obviously, education is one of the basic needs of every single person. It is worth noting that education goes hand in hand with human life. It approvingly means that when there is human life, education must be there as well (Driyarkara, 1980, p. 32).

Generally, education may have three domains of learning. They are: cognitive, psychomotor, and also affective (Wilson, 2015). In the first place, Vermunt (1996) says, “cognitive processing activities are those thinking activities that people use to process learning content” (p. 26). Cognitive aspect is also closely related to intelligence. Equally important, psychomotor is dealing with physical functions, reflex actions, and interpretive movements (Wilson, 2015). Also, the affective or feeling domain is concerned with feelings or emotions (Wilson, 2015). In other words, affective aspect is agreeably associated with the conscience. Tyler (in Gable and Wolf, 1993) states that many educators also feel that affective concerns are “feeling” as well as the natural outgrowths that need to be addressed during the learning process (p. 1). Those aspects really take big part in education. In order to be successful in gaining knowledge, a student is encouraged to always go into rhapsodies about those three aspects of learning.

Value education as a part of education plays significant roles in maintaining the identity of a country (Hutama, 2014). However, nowadays, people tend to focus on academic aspects only rather than on value education (Sarkim in
Value education is defined as one of the fundamental aspects in learning. In this case, the students do not only learn various kinds of value education by themselves but the teachers also need to engage themselves within the process. It is obvious that an ideal implementation of value education requires a good model and representative (Maulipaksi, 2013). In fact, every single teacher has to be a good model for the students to implement the value education.

Indonesia as a developing country is expected to implement value education from the early childhood education up to the university level. Considering this, there must be some adjustments in implementing value education in every single educational level (Harianti, 2013). The way value education is promoted either in high schools or universities are different. It is also adjusted accordingly to the students’ level of understanding.

The different ways to promote value education occurs because university students are considered to be more mature than high school students are (Harianti, 2013). As a result, hopefully, the university students will acquire in-depth experience of the value education further than high school students will do. In this case, the English Language Education Study Program of Sanata Dharma University becomes an unfailing representative in implementing value education. As a matter of fact, Jesuit schools may become reliable references for those whose concern is to integrate the academic excellence and human values (Mursanto in Subagya, 2010, p. 4).

At the same time, English as one of the international languages has widely spread all over the world. In terms of learning a language, especially English, a
person is encouraged to integrate four language skills; they are: listening, speaking, reading, and writing (Bilash, 2009). In this case, listening and reading belong to receptive skills. Meanwhile, speaking and writing belong to productive skills. Productive skill is the ability to communicate actively in the foreign tongue, to speak it and write it (Davies, 2014).

The English Language Education Study Program of Sanata Dharma University implements a standardized curriculum, which basically covers the integration of four language skills, namely listening, speaking, reading, and writing skills. Implementing a standardized curriculum means that the teaching-learning process is done based on the curriculum. Thus, students of the English Language Education Study Program are engaged in comprehensive courses to develop their four language skills. In this case, the four language skills of the students have been developed since they are in the first semester.

In the first semester, the students are required take Basic Listening, Speaking I, Basic Writing, and Basic Reading I. In addition, Intermediate Listening, Speaking II, Paragraph Writing, and Basic Reading II are required to be taken in the second semester. In the third and fourth semesters, listening and speaking courses are merged into Critical Listening and Speaking I and Critical Listening and Speaking II as well as reading and writing courses are merged into Critical Reading and Writing I and Critical Reading and Writing II.

It is worth noting that the researcher has chosen Critical Reading and Writing II course for this research because this course enables the students to integrate their reading and writing skills as well as develop their value education.
In Critical Reading and Writing II course, the common things to do during the teaching-learning process are doing shared-reading and peer-editing.

It is important to realize that both shared-reading and peer-editing are expected to help the students to perform better in Critical Reading and Writing II course for those two activities can enhance students’ reading as well as writing skills. Those activities would also develop students’ awareness of helping other friends. Bell (1991) describes

Writing groups encourage self-direction because they shift the focus from the teacher to the students. The method which I will describe shortly also encourages critical thinking because students evaluate their own and others essays and suggest alternatives to problematic passages (p. 65).

By the same token, doing peer-editing as well as shared-reading in Critical Reading and Writing II course is expected to improve students’ skills and also sharpening students’ compassion. The skills of the learners are extended through the guidance and response of each other (Liu and Hansen in Qian and Li, 2014, p. 102). Also, intervention during the composing process and an increased consideration of audience are principal tenets of the new approach (Hairston in Bell, 1991, p. 65).

As has been noted, the research emphasizes the reading and writing skills of the students of Critical Reading and Writing II course. Also, this research lays emphasis on Jesuit values which are implemented in that course. Jesuit values appear as the spirit of the teaching-learning process in every course in the English Language Education Study Program. However, the students may not be aware that Jesuit values really exist within the teaching-learning process.
Ignatian pedagogy is chosen as the concern of this study because of two major reasons. In the first place, this study is conducted at Sanata Dharma University which implements Jesuit values. Secondly, Ignatian pedagogy is closely related to value education since its three values, namely competence, conscience, and compassion, enable the students to build their personalities.

As a matter of fact, this study is neither the groundbreaker nor the pioneer of this field. There was preceding research conducted on this topic, especially the Ignatian pedagogy and also the English reading as well as writing skills mastery. For this reason, it is significant to acknowledge the preceding research conducted on this topic.

Previously, the study which was conducted by Pranoto (2011) entitled Implementing Reflective Pedagogy to Enhance English Writing Skills of Fifth Grade Students of Kanisius Sengkan Elementary School discussed the reflective pedagogy. In this case, Ignatian pedagogy is synonymous with reflective pedagogy. Ignatian pedagogy is widely known as reflective pedagogy since its focal point is the reflection (Mursanto in Subagya, 2010, p. 7). That previous study focused on how reflective pedagogy was implemented to enhance writing skills of the fifth grade students and the extent to which reflective pedagogy could enhance writing skills of the students.

Besides, there was a dissertation written by Defeo (2009) entitled Old Wine in New Skin: Ignatian Pedagogy, Compatible with and Contributing to Jesuit Higher Education. In detail, that study aimed to examine the extent to which Jesuit centers of teaching and learning were making available Ignatian
pedagogy. That study also focused on the extent to which Jesuit centers of teaching and learning were making connection between Ignatian pedagogy and current pedagogical literature in higher education. In addition, that study focused on the extent to which administrators of Jesuit centers of teaching and learning consider their role to be fostering the Jesuit mission through the pedagogical assistance they provided.

On the other hand, in this study, the researcher would like to focus on the students’ perceptions and suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. The researcher believes this study is significant because this study is going to find out the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course.

B. Research Problems

It is important to realize that the research primarily discusses students’ reading and writing skills as well as the implementation of Jesuit values in Critical Reading and Writing II course, and thus the researcher puts forward the two questions as the research problems. The questions are:

1. What are the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course?
2. What are the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course?
C. Problem Limitation

As it has been written in the title, *Students’ Perceptions on the Implementation of Jesuit Values in Critical Reading and Writing II Course*, the researcher gives some boundaries to the research. Obviously, the term “students” appears in the beginning of the title. Specifically, the term “students” refers to those who are studying English Language Education Study Program at Sanata Dharma University. In order to be successful in conducting the research, the participants of the research will also be limited to the students who are taking Critical Reading and Writing II course in the academic year of 2014/2015.

There are six classes of Critical Reading and Writing II course. However, the researcher chooses two classes only as the sample of this research. Those two classes are: classes A and B. Those two classes are chosen because they are the only classes which implement Ignatian pedagogy in the teaching-learning process. Correspondingly, the part about the research participants of this research will go into detail in Chapter III.

Equally important, the terms “perception” and “suggestion” also appear as the focus of this research. “Perception” and “suggestion” refer to the opinion and idea of the students in Critical Reading and Writing II course in the academic year of 2014/2015. Another key point, the limitation of the research is also placed in Ignatian pedagogy although at some points this research may discuss a bit of reflective pedagogy paradigm. By the same token, those two pedagogies share similar nature and principles. In order to nurture better end result of the research, the issue will also be limited to the students’ writing and reading skills only.
Consequently, students’ listening and speaking skills precisely will not be covered.

**D. Research Objectives**

Realizing the importance of value education and specifically the implementation of Jesuit values, this research intends to focus on some objectives. In detail, the objectives of the research can hardly be separated from the research problems. The objectives of this research are:

1. To find out the students’ perceptions on the implementation of Jesuit values. Specifically, the research is aimed to unveil the opinion of the students towards the implementation of Jesuit values in Critical Reading and Writing II course. In brief, this first objective straightforwardly gives emphasis to students’ opinions on studying Critical Reading and Writing as well as examining the implementation of Jesuit values in that course.

2. To ascertain suggestions from the students which are related to the implementation of Ignatian edagogy in Critical Reading and Writing II course. This objective considerably emphasizes the things that should be improved related to Jesuit values in Critical Reading and Writing II course and students’ recommendations about the implementation of Jesuit values in order to perform better in the future.
E. Research Benefits

Research has proven that value education plays significant role in students’ lives. Value education is fundamental since it becomes the basic for a person or a student to be good. Considering the significance of the implementation of Jesuit values in Critical Reading and Writing II course, the researcher expects this study will bring benefits to:

1. The Teachers and Lecturers of Jesuit Schools

Hopefully, this study will enlighten the teachers and also lecturers of Jesuit schools for this research could foster better understanding of value education in general and the Jesuit values in specific. The researcher expects that by having better understanding, the teachers and also lecturers of Jesuit schools may help and enhance the students to perform better in reading and writing. In addition, this research will also give evaluation on the Jesuit values as well as the implementation, so that the teachers and lecturers of Jesuit schools may be able to deal with the strengths and weaknesses of it.

2. The Students

It is worth noting that value education plays significant role for every single student. For this reason, the researcher hopes that this thesis will bring insight for the students, especially those who attend Critical Reading and Writing II course. In this case, this study will encourage and engage the students to perform better in Critical Reading and Writing II course. Moreover, the students will not only gain the new knowledge about the Ignatian pedagogy, but the
students will also have clear understanding of the extent to which Jesuit values are implemented.

3. Future Researcher

For the future researchers, the researcher does expect to give the rudimentary enlightenment of the implementation of Jesuit values, and so it will bring benefits for the future research with the same topic.

F. Definition of Terms

One of the most notable things about the topic of the study is that the topic is about the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course. The terms “students of Critical Reading and Writing II course”, “perceptions”, and also “Jesuit values” belong to the keywords. For the purpose of forming common understanding of the readers, the researcher provides definition for each key term.

1. Students of Critical Reading and Writing II Course

The term “student” refers to a person who is learning at a college or university, or sometimes at a school (“Student”). In brief, the term “students” in this research refers to those who are taking Critical Reading and Writing II course in the academic year of 2014/2015 in the English Language Education Study Program of Sanata Dharma University. In this case, the students who are taking Critical Reading and Writing II course will be asked to share their opinions and thought of how the implementation of Jesuit values helps them in developing their
reading and writing skills as well as developing their personalities as fully human persons. Critical Reading and Writing II course is a compulsory course of the English Language Education Study Program of Sanata Dharma University that will enable the students to develop a skill to make a mind mapping, a summary, a synthesis and a presentation (English Language Education Study Program, 2011, p. 39). To emphasize, becoming a critical reader is almost the same as being sceptical. A critical reader means that he or she recognizes not only what text says, but also how that text portrays the subject matter (Kurland, 2000). In addition, Carrol, EdD, HLD, and Wilson (2014) define the main task of a critical writer

Their task is to keep a constant and consistent process of thinking underway; this means writers craft ways to say what they wants to say, keeping those that work but abandoning those that do not, thereby setting out on a different tack, using different words, modifying the syntax, adding, subtracting, rearranging, or even scrapping the entire attempt (p. 3).

2. Perceptions

The term “perceptions” also appears as the keyword of the title. According to Gibson (1979), perception depends entirely upon information in the “stimulus array” rather than sensations that are influenced by cognition. In other words, perception is the way a person interprets the information. In the same way, the term “perception” refers to the expressions of opinion, thought, and feeling which come from the students. The word “perceptions” is dealing with the opinions and thought of the students who are taking Critical Reading and Writing II course in
the academic year of 2014/2015 on the implementation of Jesuit values in Critical Reading and Writing II course.

3. Jesuit Values

In the first place, the term “value” is mainly related to everyday life. A value is dealing with something that a person believes and does. Correspondingly, Jesuit values are the values which are internalized in every single student and lecturer through teaching-learning process in Sanata Dharma University. Generally, there are three Jesuit values, namely competence, conscience, and compassion (International Commission on the Apostolate of Jesuit Education [ICAJE], 1993). Those three Jesuit values, namely competence, conscience, and compassion, are helpful to encourage the students who are taking Critical Reading and Writing II course in the academic year of 2014/2015 to develop their reading and writing skills as well as develop their personalities. In short, those three Jesuit values help the students to develop themselves as intellectual as well as fully human persons.
CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter is divided into two sections. Those two sections are Theoretical Description and Theoretical Framework. Theoretical Description stands for reviewing the theories, which are relevant to the research. The second section is Theoretical Framework, which gives the idea of how the theories turn out to be operationally applicable to the problems of the research.

A. Theoretical Description

In the first place, this research mainly focuses on the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course. Identically, this research also emphasizes students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. For these reasons, there are theories, which will be discussed in this research. The theories which are employed in this study are significant for those theories serve to help the researcher to solve the formulated problems and also broaden the background knowledge of the topic.

Those theories are closely related to Critical Reading and Writing II course, perception, pedagogy, and Ignatian pedagogy. Additionally, the theories about Jesuit values, which are competence, which will cover reading as well as writing skills, conscience, and compassion, will be elaborated in this section. In particular, the researcher chooses the theories about Critical Reading and Writing II course,
perception, pedagogy, Ignatian pedagogy as well as Jesuit values because those theories are directly related to this research. All things considered, it is expected that by elaborating those theories, the two formulated problems would be answered.

1. Critical Reading and Writing II Course

In this section, the course description of Critical Reading and Writing II is elaborated. In addition, the definition of being a critical reader as well as critical writer will also be elaborated.

a. Course Description

Critical Reading and Writing II course is one of the compulsory courses of the English Language Education Study Program of Sanata Dharma University. This course is offered in semester 4; to be eligible to take this course, students need to pass Critical Reading and Writing I course (English Language Education Study Program, 2011, p. 39). The English Language Education Study Program of Sanata Dharma University (2011) lays emphasis

Critical Reading and Writing II is designed as a project-based class to facilitate students to access into a large amount of reading through which students acquire information, which thus enhances the progress of their knowledge and the development of their critical reading and writing skills (p. 38).

b. Definitions of ‘Critical’

In the English language, the meaning of critical depends upon the context (Carroll, et al., 2014, p.4). Critical is expressing or involving an analysis of the merits and faults of a work of literature, music or art (“Critical”). In Critical
Reading and Writing II course, the students are expected to be critical readers as well as critical writers.

Being critical reader means that a person is engaged in what he or she reads by developing a clear understanding of the author’s ideas, evaluating the arguments and evidence provided to support these arguments, and forming his or her own opinions (Dick, 2011). Goodwyn and Stables (2005) state that as a critical reader, a person needs to meet several criteria (p. 7). They are:

1) Consider the authors’ purpose in writing the account

2) Seek to identify the main claims the authors make in putting forward their argument

3) Question whether the authors have sufficient backing for the generalizations they make

4) Keep an open mind, retaining a conditional willingness to be convinced

In Critical Reading and Writing II course, students are also taught to be critical writers. Goatly (2000) state that a critical writer should start with what the hearer/reader already knows; the second is that when a sequence is described, its elements should be given in the order which they take place (14). In addition, Goodwyn and Stables (2005) also propose several criteria of a critical writer (p. 7). They are:

1) State his or her purpose in what he or she writes to make it clear to his or her readers

2) State his or her own main claims clearly to help the readers understand his or her argument
3) Assume that the readers adopt a sceptical stance to his or her work, so the writer must convince the readers by supporting the claims as far as possible.

2. Perception

In this section, there are three essential points to be written. The first point is the Definition of Perception, which describes the meaning of perception. The second point is the Perceptual Process, which presents how perception is formed. Factors Influencing Perception as the third point concerns itself with the factors that influence perception.

a. Definitions of Perception

Noe (2006) in Action in Perception stresses that perception is not something that happens to a particular person, or in a particular person, but it is something that is done (p. 1). Correspondingly, it can be inferred that perception is dealing with something that is done consciously instead of what is happening within a person. As an illustration, Noe (2006) explains:

Think of a blind person tap-tapping his or her way around a cluttered space, perceiving that space by touch, not all at once, but through time, by skillful probing and movement. This is, or at least ought to be, our paradigm of what perceiving is (p. 1).

In addition, according to Hurley, in Noe (2006), perception is dealing with the input from the world to the mind, action is the output from the mind to the world, and thought is the mediating process (p. 3). In other words, it can be stated that perception is something that a person receives, captures, hears, or sees,
then it is proceeded to be in mind. Equally, action is dealing with something that a person thinks before and it is something that a person does.

As stated by Gibson (1950), as cited in Bickhard and Richie (1983), the study of perception is merely about how the mind can generate out full experience perceptual knowledge from the inadequate data provided by the senses, with vision and the eyes always the primary focus (p. 8). In short, it can be inferred that perception is closely related to the mind, which has memory and knowledge, which are gathered from the senses, especially the eyes. Sense is a faculty by which the body perceives an external stimulus; one of the faculties of sight, smell, hearing, taste, and touch (“Sense”).

Ponty in Marshall (2008) in the book namely A Guide to Merleau-Ponty’s *Phenomenology of Perception* states, “Perception is ultimately a kind of remembering. Certain stimuli are received that awaken memory and these memories are the cause of the intelligibility of perception” (p. 83). In this case, it is obvious that memory plays a significant role in dealing with perception.

In the same way, Altman, Valenzi, and Hodgetts (1985) states, “Perception is the way stimuli are selected and grouped by a person so that they can be meaningfully interpreted” (p. 85). Similarly, perception is the way in which something is regarded, understood, or interpreted (“Perception”). As can be seen, the experts may define the term “perception” differently; however, from those elaborations on perception, there is one point to consider that perception is dealing with a person’s interpretation, which is acquired through the mind and the senses.
b. Perceptual Process

In the previous section, the researcher elaborates the definition of perception. Additionally, Huffman, Vernoy, and Vernoy (2000) put forward, “Perception refers to the process of selecting, organizing, and interpreting sensory data into useful mental representative of the world” (p. 107). Huffman, *et al.* (2000) also give details that there are three basic of perceptual process; they are: selecting, organizing, and interpreting incoming sensations (p. 107). The elaboration of the perceptual process according to Huffman (2000) will be elaborated in the following sections (pp. 108-125).

1) *Selection.* The selection process allows a person to choose which of the billions of separate sensory messages will eventually be processed. In general, selective attention allows a person to direct his or her attention to the most important aspect of the environment at any one time.

2) *Organization.* After a person selects the incoming information, he or she should organize it into patterns and principles that will help him or her to understand the world.

3) *Interpreting.* After selectively sorting through incoming sensory information and organizing it into pattern, the brain uses this information to explain and make judgments about the external world.

   In addition, Altman, *et al.* (1985) put forward fairly different perceptual process. Altman, *et al.* (1985) add a number of phases in the perceptual process.
From Figure 2.1, it is obvious that stimuli become the starting point of the perception. Warga (1983) describes the perceptual process that firstly begins with the stimuli:

The process of perception begins with a *stimulus*, a form of physical energy that strikes our sensory receptors. This triggers the receptors to send a message to the brain, which interprets the message as a sensation or feeling (p. 207).

After selecting the stimuli, a person will be able to organize and then interpret the stimuli (Altman, *et al.*, 1985, p. 86). Furthermore, people who have different perceptions of a certain thing, they will also have different responses (Altman, *et al.*, 1985, p. 86).

c. Factors Influencing Perception

In the foregoing section, the researcher elaborates the perceptual process; in this section, the researcher adds details to the factors that influence perception. Altman, *et al.* (1985) in *Organizational Behavior: Theory and Practice* propose four factors, which influence perception (p. 86). Those four factors are: selection of stimuli, organization of stimuli, the situation, and the person’s self-concept (Altman, *et al.*, 1985, pp. 86-91). The elaboration of those factors will go into detail in the following sections.
1) Selection of stimuli. It is the process when a person begins to select certain stimuli and filter out others.

2) Organization of stimuli. Organization of stimuli is the arrangement of stimuli which affects a person’s perception.

3) The situation. A person’s familiarity with, or expectation about, a situation, as well as his or her past experience belong to situation. Situation also gives influence to perception.

4) The person’s self-concept. In this case, the ways a person feels about and perceive himself or herself is known as self-concept. Self-concept influences a person’s perception of the world around him or her.

Given these points, it is worth noting that the four factors that influence perception are important for those factors may lead a person to have different perception from others.

3. Pedagogy

In the previous section, the researcher elaborates the theory of perception, while in this section, the researcher explains the theory of pedagogy. Adi, Dwiatmoko, Istono, Nugraha, and Maryarsanto (2010) state that pedagogy is derived from the word *paidei* (Greece) (p. 23). Correspondingly, the word *paidei* means a methodology or a way to help the students grow and develop according to their life perception and vision of an ideal human person (Adi, et al., 2010, p. 23). The methodology is a continual dynamic process of engagement of one’s context, meaningful experiences, and personal reflection to foster decisions,

The definition of pedagogy which is given by Adi, et al. (2010) is nearly in line with Mortimore (1999) in *Understanding Pedagogy and Its Impact on Learning*. In detail, the definition of pedagogy given by Adi, et al. (2010) and Mortimore (1999) are similarly rooted from the official language of Greek. Mortimore (1999) states, “‘pedagogy’ is derived from French and Latin adaptations of Greek (boy+leader), literally means a man having oversight of a child, or an attendant leading a boy to school” (p. 1).

It is worth noting that the document namely *Ignatian Pedagogy: A Practical Approach* has described that it is almost impossible to narrow the word down from pedagogy to methodology (ICAJE, 1993, p. 5). As ICAJE (1993) suggests

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 methodology. It must include world view and a vision of the ideal human person to the educated (p. 5).

Bernstein in Wilkins (2013) further observes, “Pedagogy is a sustained process whereby somebody(s) acquires a new form or develops existing form of conduct, knowledge, practice and criteria from somebody(s) or something deemed to be an appropriate provider and evaluator” (p. 7). For the most part, it is obvious that the term “pedagogy” can hardly be separated from the four essentials elements, which are teacher, students, and growing as well as developing. In other words, “pedagogy” refers to a teacher who shows his or her students the ways to grow and develop as fully human persons.
4. Ignatian Pedagogy

In the previous section, the theory of pedagogy is explained. In this section, the researcher expatiates on the theory about Ignatian pedagogy. The Definition of Language, The Process of Implementing Ignatian pedagogy, The Objectives of Jesuit Education, and also The Teacher-Learner Relationship belong to this section. The elaboration of this theory will go into detail in the following paragraphs.

a. Definitions of Language

As the world changes, the concept of pedagogy also changes time to time. Ignatian pedagogy, which is a reflection of the vision of education, emerged gradually (Babiarz and Molka, 2013, p. 216). As a matter of fact, Ignatian pedagogy has been described as “method” of Jesuit education (Hise and Massey, 2010, p. 5). In other words, it is a kind of teaching methodology that is done based on the spirit of St. Ignatius of Loyola, the founder of Societas of Jesu or commonly known as Jesuits (Hise and Massey, 2010, p. 5). Ignatius of Loyola was apparently the creator of Ignatian pedagogy. Dybowska, in Babiarz and Molka (2013), notices that the beginning of Ignatian pedagogy or is more strictly known as Ignatian education is inspired from the light of the life as well as the spiritual exercise of Ignatius of Loyola (p. 216).

Most compelling evidence, Ignatian pedagogy proposes a particular process in teaching-learning activity. In fact, there is a very basic idea to clarify Ignatian pedagogy is inspired by faith. But even those who do not share this faith can gather valuable experiences from this document because the pedagogy inspired by St. Ignatius is profoundly human and consequently universal (ICAJE, 1993, p. 3).
In other words, Ignatian pedagogy is highly acceptable even for those who do not have similar belief as the Christians do. As Ignatian pedagogy is implemented in all Jesuit schools, it is incredibly important to realize that there are students who are non-Christian attend the Jesuit school as well as share similar values and experiences as the Christian students do.

Sanata Dharma University adopts Ignatian pedagogy as the methodology to help the students to be successful in learning. However, Ignatian pedagogy is not simply a “method of learning”; rather, it is a formational and transformational process, a way of proceeding toward the full development of the human being (Defeo, 2009, p. 48). Duminuco in ICAJE (1993) writes

If truly successful, Jesuit education results ultimately in a radical transformation not only for the way in which people habitually think and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the greater good in terms of what can be done out of a faith commitment with justice to enhance the quality of people’s lives, particularly among the poor, oppressed and neglected (p. 243).

In other words, Jesuit education endeavors to inspire the students who do not only alter in terms of the ways of thinking, but also in terms of the ways of living. On balance, it can be stated that the Jesuit schools, which implements Ignatian pedagogy, focuses on the development of the students as the human beings.

b. The Process of Implementing Ignatian Pedagogy

In the first place, Ignatian pedagogy certainly gives an idea of the practical ways for the teachers to teach as well as the students to learn. Formerly, the model of teaching-learning in the classroom was merely dealing with the explanation of
the teacher. Besides, students also tended to learn byrotting. Hence, the aim of the teaching-learning process was simply aboutrotting and memorizing the subject matter. However, Ignatian pedagogy has a certain model of teaching-learning process, which is not only dealing with rotting but it is also dealing with the way of the students think critically as well as reflect the meaning of what the students’ have already learned (Subagya, 2010, p. 41).

According to ICAJE (1993), there are five stages of Ignatian pedagogy, namely:

1) **Context**

In the first place, context is the starting point of the students to study. The real context of students’ life, the socioeconomic, political, and cultural context with which a student grows, the institutional environment of the school or learning center, and previously acquired concepts students bring with them to start the learning process belong to context (ICAJE as cited in Defeo, 2009, p. 49). Context is dealing with the situation of the students. There is one significant point to remember, a teacher should have known how it feels to be a student (Subagya, 2010, p. 43). Jesuit Institute (2014) has described context as one of significant elements of Ignatian pedagogy

Teachers need to understand the world of the students, including the ways in which family, friends, peers, youth culture and mores as well as social pressures, school life, politics, economics, religion, media, art, music, and other realities impact that world and affect the students for better or worse (p. 4).

In other words, it is significant to know students’ environment, background, community, and potential in order to teach them well (Kolvenbach, 2005, p. 2). In
the same way, context is also dealing with the ability of the teacher to situate the material to be learned in relation to the subject matter of the course and semester, and also into the realities of the world in some ways (Defeo, 2009, p. 49).

2) Experience

Experience is closely related to the whole events that the students have been through. 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 students (ICAJE, 1993, p. 15). In this case, both cognitive and affective aspects are elaborated together. Affective as well as cognitive dimensions of the human person are involved because without internal feeling joined to intellectual grasp, learning will not move a person to action (Jesuit Institute, 2014, p. 5).

In addition, experience is dealing with human experience, which can be either be direct, which is also known as personal, or vicarious such as using textbook, newspaper, story, and movie (ICAJE in Defeo, 2009, pp. 49-50). In this stage, the teachers also think of how to engage students’ affective senses to increase learning as well as what experience the teachers need to provide to help the students to connect to the subject material (Defeo, 2009, p. 50).
3) Reflection

As a matter of fact, reflection is associated with the activity of examining the correlation of what is happening and what have happened as well as figuring out the meaning.

At this level of reflection, the memory, the understanding, the imagination, 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 (ICAJE, 1993, p. 16).

In other words, the students are asked to reflect on what they study according to their memory, understanding, and feelings. Similarly, reflection will not only lead the students to develop deeply in the subject matter but it will also lead the students to look for the meaning in life (Jesuit Institute, 2014, p. 6). The intellectual concepts will also become personally appropriated as well as contextually meaningful through reflection (Defeo, 2009, p. 51).

4) Action

Action is the desired outcome of the learning experience (Hise and Massey, 2010, p. 8). Defeo (2009) also adds that action is the goal of the learning process, to move students to do something with the new knowledge that they have been acquired (Defeo, 2009, p. 51). In the same way, action requires the students to learn by doing. The teachers provide opportunities that will surely challenge the imagination and exercise the will of the students (Kolvenbach, 2005, p. 3). ICAJE as cited in Defeo (2009) states that action involves two steps: interiorized choices, such as shift in attitude, awareness, bias or perspective; and choices externally
manifested, as in a physical action “to do something consistent with this new conviction” (p. 51). Jesuit education insists that the real action is not merely about the mastery of the subject, but it is more about the good deeds of the students (Jesuit Institute, 2014, p. 7).

5) Evaluation

Evaluation is dealing with the assessment of the students in terms of growth in mind, heart, and spirit (Kolvenbach, 2005, p. 3). ICAJE as cited in Defeo (2009) suggests that evaluating students’ growth in attitudes, priorities, and actions consistent with being a person for others is essential. In other words, the assessment is not only for the academic aspect, but the assessment is also for the non-academic aspects. Periodic evaluation of the students’ growth in attitudes, priorities, and actions consistent with being a person for others is essential (Jesuit Institute, 2014, p. 7).

c. Objectives of Jesuit Education

As a methodology of teaching, Ignatian pedagogy has some objectives. These objectives are elaborated by Fr. General Kolvenbach and Father Arrupe. In the first place, Fr. General Kolvenbach in ICAJE (1993) describes the goal of Jesuit education

The pursuit of each student’s intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim, however, has never been simply to amass a store of information or preparation for a profession, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action - action,
especially that is suffused with the spirit and presence of Jesus Christ, Son of God, the Man-for-Others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slip-shod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve (p. 5).

Father Arrupe in ICAJE (1993) summarizes that the goal of Jesuit education is to form men and women for others (p. 5). Additionally, Jesuit education strives for some values, namely competence, conscience, and compassion. Specifically, it is also obvious that the aim of Jesuit education is to form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience and compassionate commitment (ICAJE, 1993, p. 32). As has been noted, the three Jesuit values namely competence, conscience, and compassion belong to the objective of the Jesuit education.

d. The Teacher-Learner Relationship

As a matter of fact, in order to be successful in implementing Ignatian pedagogy in teaching-learning process, both teacher and students should be familiar with their ideal role. According to Jesuit Institute (2014), a teacher is responsible for two major roles (p. 3). In detail, the key role of a teacher in the implementation of Ignatian pedagogy is to be an ideal role model for the students (Jesuit Institute, 2014, p. 3). In particular, Ignatius appears to place teachers’ personal example ahead of learning as an apostolic means to help students grow in values (ICAJE, 1993, 37).
Equally important, the role of a teacher is not merely to inform but to help the student progress in the truth (Jesuit Institute, 2014, p. 3). For this reason, a teacher needs to engage the students in the quest for the truth (ICAJE, 1993, p. 4). In like manner, the teacher creates the conditions, lays the foundations, and provides the opportunities for the continual interplay of the student’s experience, reflection, and action to occur (Jesuit Institute, 2014, p. 3). Defeo (2009) explains the teacher-learner relationship as

Guiding students toward or accompanying students in direct encounters with truth requires a realignment of traditional teacher/student power structures within the classroom environment. Jesuit education is distinct: not only is a direct encounter with truth sought, but as the core of Jesuit education, it can also include a direct encounter with the Divine through loving and serving others, the transformation of the soul and fostering an interior freedom (p. 47).

It can be inferred that one of the important roles of the teacher is to guide the students to grow in truth and also encourage the students to serve others.

5. **Jesuit Values**

The Jesuit values namely competence, conscience, and compassion, are the values which are held in high regard in Jesuit education. It is worth noting that those values, which are planted in Jesuit education, are also known as one of the objectives of Jesuit education. Take for instance, the example of the values, which are taught in Jesuit education are: honesty, empathy, solidarity, kindness and diligence. Those values are taught and developed so as to the goal of the Jesuit education is achieved. The goal of Jesuit education is to form leaders in service, in imitation of Jesus Christ, men and women of competence, conscience, and
compassionate commitment (ICAJE, 1993, p. 5). As a matter of fact, those three Jesuit values are integrated into Critical Reading and Writing II course; as it is suggested that the introduction of values should be integrated in the teaching-learning process without adding the subject to learn (Harianti, 2013).

a. Competence

Competence stands for the academic excellence (Santa Clara University, 2014). Competence is often associated with cognitive aspect. In this case, in Critical Reading and Writing II course, competence covers two main skills, which are reading and writing skills.

1) Reading Skills

In this section, there are two focal points to be discussed. Firstly, the Nature of Reading defines precisely the scope of reading. The Criteria of Reading Proficiency as the second focal point determines the criteria of reading proficiency.

a) Nature of Reading

In the first place, the starting point of reading is by having alphabet knowledge (Cunningham and Shagoury, 2005, p. 3). In other words, the basic idea of reading is that a person must be familiar with alphabet. Besides, a person must be literate in order to be able to read. Wiener (1996) put forward that the mechanics of reading are including how to use the alphabet, how to say letters alone and in combinations, how to pronounce the words, and how to distill meaning from print (p. 5).
Some other experts also elaborate the nature of reading which is dealing with many different activities. Miller and Tovani as cited in Cunningham and Shagoury (2005) also point out that reading is practically associated with some activities such as asking question while reading, making inferences, synthesizing ideas, visualizing information, and making connections between text, the world, and students’ lives (p. 5). Besides, reading is dealing with decoding accuracy and the ability to read isolated words one word at a time (McGuinness, 2005, p. 2).

Wallace (2003) defines reading as interpreting means reacting to a written text as a piece of communication (p. 4). Communication requires language as the media to communicate. From this definition, it can be inferred that reading is undoubtedly dealing with language. Generally, reading is also associated with text. Wallace (2003) states that a text refers to any chunk of written language, which carries a whole meaning and is describable by some term such as “warning”, “novel”, or “letter” (p. 8).

b) Criteria of Reading Proficiency

As a matter of fact, improving reading skill requires lots of practice (Mikulecky and Jeffries, 1996, p. 6). Generally, people believe that it is complicated to define reading proficiency. It is also difficult to define reading comprehension. Comprehension is a part of the communication process of getting the thoughts that were in the author’s mind into the reader’s mind (Fry, 1963, p. 24). In this case, there are several experts who elaborate the criteria of reading proficiency. However, those criteria are different from one expert to other experts.
The first criterion is given by Swan (1976) in *Understanding Ideas: Advanced Reading Skills* who points out that a student is “good at comprehension”, it means that this student can read accurately and efficiently, so as to get the maximum of information from a text with a minimum of misunderstanding (p. 1). In brief, a student who is able to understand the reading passage belongs to the student who is “good at comprehension”. Swan (1976) also states that “good at comprehension” means that the student is also able to show his or her understanding by re-expressing the content of the text, by writing sentence or paragraph in answer to questions, or by summarizing the text (p. 1).

Harris (as cited in Anthony and Richards, 1980) defines a good reader as one who can respond simultaneously, and appropriately, to the language, ideas, and stylistics of mature writing, and, moreover, can achieve these understandings with reasonable speed and fluency (p. 63). Responding to the reading passage simultaneously and appropriately is associated with being a critical reader. Being a critical reader is similar to be skeptical. It means that as a reader, he or she is not easily convinced by what he or she reads.

2) Writing Skills

In this section, there are two essential points to be elaborated. They are the Nature of Writing and Criteria of Writing Proficiency. The Nature of Writing as the first point stands for defining the scope of writing. The second point, which is Criteria of Writing Proficiency, is responsible for determining the criteria of writing proficiency.
a) **Nature of Writing**

Cleveland (2010) suggests one of the simplest ideas of writing is that there has to be something to write on and to write with. It implies that writing needs a certain media to write on as well as a tool to write with (p. 11). As an illustration, nowadays, students need to write the material, which is being studied on their notebook. They also need a pen or pencil to write it down.

Generally, people think that writing is one of the most difficult skills to master. Considering how painlessly children learn to talk, the difficulties they face in learning to write are quite pronounced (Kress, 1994, p. viii). In other words, writing skill appears differently from speaking skill, which is acquired naturally. Writing skill is not an ideologically neutral activity (Kress, 1994, p. 8). Writing is also considered difficult because it is dealing with problems such as the control of the writing implement, concentration and attention-span, spelling, letter-formation, and forming the focus of attention (Kress, 1994, p. 1).

Sokolik as cited in Bland and Lutge (2013) explains that writing is actually a combination of process and product that includes brainstorming, writing and editing (p. 198). Correspondingly, the term “process” means that writing could hardly be acquired at once; it needs time and it should be done step by step. In conclusion, people in general believe that writing as one of the language skills is not that easy to acquire because mastering writing skills is a long and complicated process.
b) Criteria of Writing Proficiency

Classifying the criteria to define students’ writing proficiency can be difficult. One of the reasons is that there are many elements implemented in writing. Experts also give the criteria to assess and define students’ writing proficiency. However, those criteria are different from one expert to another.

The first criterion is given by McCrimon (1984). He states that there are three stages of writing process as the minimum requirement in writing. They are planning, drafting, and revising (McCrimmon, 1984, pp. 10-11). Planning is any orderly procedure used to bring about a desired result. Drafting is a procedure for drawing up a preliminary sketch. Revising is a procedure for improving or correction a work in progress.

Another expert, Walvoord (1985) elaborates other criteria. Writing is effective when it is able to accomplish its purpose for its audience (Walvoord, 1985, p. 2). Walvoord (1985) also suggests that the main idea of writing is that the writing focuses on a main idea which is appropriate to its audience and purpose (p. 4). As a matter of fact, skilled writers have a keen sense of their audience and purpose and of the situation for which they are writing; they are able to shape their writing accordingly (Walvoord, 1985, p. 5).

b. Compassion

Compassion is a strong feeling of sympathy for people who are suffering and a desire to help them (“compassion”). A Jesuit education will inspire the students to help those in need (Santa Clara University, 2014). Arrupe as cited in
ICAJE (1993) also suggests that the goal of Jesuit education is to form men and women for others (p. 5). In detail, Jesuit education helps the students to be able to give helping hands for those who need help.

Kolvenbach as cited in ICAJE (1993) explains, “The ultimate aim of Jesuit education is, rather, that full growth of the person, which leads to action - action, especially, that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-for-Others” (p. 5). In fact, helping the students to grow as compassionate persons, who are aware of the misery of others, becomes one of the main concerns in Jesuit education.

c. Conscience

Jesuit education emphasizes that the fully human person, which are including the mind, heart, and will, should enter the learning experience (ICAJE as cited in Defeo, 2009, p. 56). Kolvenbach (2005) suggests, “Jesuit education is a call to human excellence, to the fullest possible development of all human qualities. It is a call to critical thinking and disciplined studies, a call to develop the whole person, head and heart, intellect and feelings” (p. 1). Conscience undoubtedly becomes a part of human qualities.

Conscience is the ability to discern the rightness and goodness of a person’s own actions (Nedumattam as cited in Society of Jesus, 2015). Conscience will also help a person to understand the perspectives of others and the consequences of decision making so that the person can make ethical decisions (Santa Clara University, 2014).
B. Theoretical Framework

This research is intended to unveil the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course. In addition, this research attempts to unveil students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. In conducting the research, the theories used are the theory of perception, the basic theory of Ignatian pedagogy, and the theory of Jesuit values. The theory of Jesuit values are closely related to competence, which are including reading and writing skills, compassion, and conscience.

The implementation of Ignatian pedagogy in Critical Reading and Writing II course encourages the students to develop their mind, heart, and will. The students do not only acquire the reading and writing skills, but the students are also able to develop their conscience and compassion throughout the teaching-learning process. Even so, how do the students perceive the implementation of Jesuit values in Critical Reading and Writing II course? Do the students perceive the implementation of Jesuit values in Critical Reading and Writing II course positively or negatively? In particular, the theory of perception will be used to help the researcher to know the students’ opinions on the implementation of Jesuit values in Critical Reading and Writing II course.

In this case, when the students have positive perceptions on the implementation of Jesuit values in Critical Reading and Writing II course, it may lead the students to have positive actions. Meanwhile, when the students have negative perceptions on the implementation of Jesuit values in Critical Reading
and Writing II course, it will lead the students to have negative actions. Altman, et al. (1985) state that the way a person perceives on something will influence his or her behavioral responses.

Ignatian pedagogy is basically dealing with teaching methods. In general, the theory of the process of implementing Ignatian pedagogy helps the lecturers of Critical Reading and Writing II course to be prepared for the teaching-learning process in the classroom. The theories about Ignatian pedagogy are applied as the guidance to identify the students’ perceptions on the implementation of Jesuit values in teaching-learning activities done in Critical Reading and Writing II course. It is worth noting that the research aims to unveil the students’ perceptions as well as suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. For this reason, the theory will be practically used for further analysis as well. The further analysis is done by comparing and contrasting the real finding of the research with the ideal practice in the theory.

The theory about Jesuit values serves as the fundamental theory to analyze the effects of implementing Ignatian pedagogy on teaching-learning process of Critical Reading and Writing II course. As a matter of fact, the Jesuit values are competence, compassion, and conscience. Competence, which covers reading as well as writing skills are elaborated to determine students’ reading and writing proficiency. The meticulous elaboration of the theory of competence are including the nature of reading as well as writing skills and the reading as well as writing proficiency.
The criteria of writing proficiency are employed to see whether the implementation of Ignatian pedagogy improves students’ writing skill. Also, the criteria of writing proficiency are employed to see whether the implementation of Ignatian pedagogy improves students’ reading skill. By the same token, the compassion as well as the conscience serve to unveil the effects of implementing Ignatian pedagogy in teaching-learning process in Critical Reading and Writing II course in terms of the development of the students as fully human persons.

Another key point, the elaboration of the theories that have been written by the researcher is used as the essential foundation in forming the blueprint of the questionnaire. Equally important, the elaboration of the theories will also be used as the basic to create the interview guide. It will also help the researcher to answer the research problems of this study; they are: what the students’ perceptions and suggestions on the implementation of Jesuit values in Critical Reading and Writing II course are.
CHAPTER III
METHODOLOGY

This chapter elaborates the methodology in conducting the research. The meticulous explanation of the methodology in this research will go into detail in six headings. They are: Research Method, Research Setting, Research Participants, Research Instruments and Data Gathering Technique, Data Analysis Technique, and Research Procedure.

A. Research Method

In this research, the researcher conducted survey to answer the two research questions. Ary, Jacobs, Sorensen, and Razavieh (2010) explain that in survey research, investigators ask questions about peoples’ beliefs, opinions, characteristics, and behavior (p. 372). In addition, Brown and Rodgers (2002) state, “Surveys (including interviews and questionnaires) are most often used in language education for research and various kinds of curriculum development projects” (p. 147). In this case, survey research is synonymous with descriptive research. Survey research, which is also called descriptive research, gathers information from group of individuals (Ary, et al., 2010, p. 28). In particular, this research belonged to descriptive research because this research was designed to obtain information about the students’ perceptions as well as suggestions on the implementation of Jesuit values in Critical Reading and Writing II course.
Fraenkel, Wallen and Hyun (2012) state that survey research focuses on the opinions of a large group of people about a particular topic or issue (p. 393). Thus, the students’ perceptions and suggestions on the implementation of Jesuit values in Critical Reading and Writing II course became the focal points in this research. According to Fraenkel, *et al.* (2012), there are two major types of survey, which are cross-sectional survey and longitudinal survey (p. 394). This study fell into the first category.

Fraenkel, *et al.* (2012) state, “A cross-sectional survey collects information from a sample that has been drawn from a predetermined population” (p. 394). In this case, the population had been determined. The population was the students of the English Language Education Study Program of Sanata Dharma University in the academic year of 2014/2015 who were taking Critical Reading and Writing II course. In terms of determining the sample, there were two specific criteria applied. The first criteria dealt with Critical Reading and Writing II course; the second criteria dealt with Ignatian pedagogy. Thus, in this study, the researcher made use of purposive sampling.

**B. Research Setting**

In detail, the research was conducted in Critical Reading and Writing II class. The researcher conducted the survey in Critical Reading Writing II classes A and B in the academic year of 2014/2015 of the English Language Education Study Program of Sanata Dharma University. The study was conducted in two sessions. Firstly, the data gathering was done by distributing questionnaire on
May 11th-15th, 2015. Secondly, the data gathering was done by conducting interview on May 18th-22nd, 2015.

C. Research Participants

It went without saying that in this study, the researcher made use of nonrandom sampling. In detail, the researcher made use of purposive sampling. Fraenkel, et al. (2012) put in writing that purposive sampling is dealing with particular criteria:

Purposive sampling is different from convenience sampling in that researchers do not simply study whoever is available but rather use their judgment to select a sample that they believe, based on prior information, will provide the data they need (p. 100).

Therefore, in this study, it was worth noting that the researcher gave certain criteria for the population before determining the sample.

The population which was used in this study was the students of the English Language Education Study Program of Sanata Dharma University who were taking Critical Reading and Writing II course in the academic year of 2014/2015. There were six classes of Critical Reading and Writing II course, namely A, B, C, D, E, and F. In this case, the research participants in this research were the students from classes A and B of Critical Reading and Writing II course of the English Language Education Study Program of Sanata Dharma University. There were fifty two students from those two classes who were asked to fill in the questionnaire. In detail, classes A and B were chosen because those two classes implemented Ignatian pedagogy in the teaching-learning process.
Further, to verify and clarify the data from the questionnaire, the researcher conducted interview with seven students. To emphasize, there were four students from class A and three students from class B. To point out, those interviewees were carefully chosen according to the consideration of their highest and lowest score of responding to the questionnaire. The highest score were represented by the students who mostly chose to agree; in contrast, the lowest score were represented by the students who mostly chose to disagree. Thus, the interviewees were divided into two groups. Those who fell into the first group were the students who had positive perception, whereas those who belonged to the second group were the students who had negative perception.

D. Research Instruments and Data Gathering Technique

In this section, the research instruments employed in conducting the research was elaborated. The questionnaire and the interview were including to the research instruments. Additionally, the techniques of collecting the data would be described in this section.

1. Research Instruments

The research instruments employed in this research were questionnaire and interview. Ary, et al. (2010) state, “A major task in survey research is constructing the instrument that will be used to gather the data from the sample. The two basic types of data-gathering instruments are interviews and questionnaires” (p. 379). Fraenkel, et al. (2012) also suggest that the most common types of instruments used in survey research are the questionnaire and interview schedule (p. 399). For
this reason, in this study, the instruments used by the researcher were questionnaire and interview.

In this case, the major instrument of this study was the questionnaire, while the interview was employed as the supportive instrument. The questionnaire was used to answer the first as well as the second research problems about the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course. Meanwhile the interview was needed to go into detail about the question which could not be elaborated through the questionnaire. The explanation of the questionnaire and the interview would go into detail in the following paragraphs.

a. Questionnaire


The questionnaire is a widely used and useful instrument for collecting survey information, providing structure, often numerical data, being able to be administered without the presence of the researcher, and often being comparatively straightforward to analyze (p. 245).

Hopkins (2008) also states that questionnaires that ask specific questions about aspects of the classroom, curriculum, or teaching method are a quick and simple way of obtaining broad and rich information from pupils (p. 118).

In the first place, questionnaire was employed as one of the research instruments for it was closely related to the first and second research questions, i.e. the students’ perceptions and suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. In detail, closed-ended and open-
ended questionnaire were employed in this study. There were twenty items for closed-ended questionnaire and there were only one item for the open-ended questionnaire. The twenty items of the closed-ended questionnaire would cover the process as well as the effects of the implementation of Jesuit values in Critical Reading and Writing II course. Whereas, the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course would be covered by the open-ended questionnaire.

b. Interview

DeMarrais (in Merriam, 2009) defines interview as “a process in which a researcher and participant engage in a conversation focused on questions related to a research study” (p. 87). The interview was conducted in order to collect the supporting data about students’ perceptions as well as suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. In the first place, this interview stood for following up the questionnaire. In other words, the interview was used to have in-depth explanation about the problems of this study. In addition, the interview also strove for elucidating the points which could not be elaborated through questionnaire.

In a personal interview, it is clear that the interviewer reads the questions to the respondent in a face-to-face setting and recorded the answers (Ary, et al., 2010, p. 380). The interview which was conducted by the researcher fell into this category. The researcher conducted personal interview because of its practicality and flexibility. Ary, et al. (2010) suggest
The interviewer has the opportunity to observe the subject and the total situation in which he or she is responding. Questions can be repeated or their meanings explained in case they are not understood by the respondents. The interviewer can also press for additional information when a response seems incomplete or not entirely relevant (p. 380).

In this case, there were eight questions for the interview. Most of the questions in the interview dealt with students’ personal opinions on the implementation of Jesuit values in Critical Reading and Writing course. Students’ suggestions on the implementation of Jesuit values would also be covered with those questions.

2. Data Gathering Technique

It is worth noting that the researcher acquired the data from the students who were taking Critical Reading and Writing II course of the English Language Education Study Program of Sanata Dharma University in the academic year of 2014/2015. In this section the technique for collecting the data for the research would be elaborated. The techniques of gathering the data for this research would go into detail in the following paragraphs.

The first thing to do in gathering the data was distributing the questionnaire to the students in classes A and B. Firstly, the researcher stated the topic of the study as well as explained the purpose of gathering the data. After that, the researcher explained how to fill in the questionnaire since there were two sections in the questionnaire, which were closed-ended and open-ended.

After the researcher acquired the data from the questionnaire, the researcher began to classify the questionnaire. As the data from the questionnaire
were processed, the researcher began to conduct the interview. To begin with, the researcher started to make an appointment to conduct the interview. Every single interviewee was interviewed personally. One thing to consider was each interviewee would be able to openly state their opinion without being under the influence of other interviewees. During the interview, the researcher also used recorder to record the conversation.

E. Data Analysis Technique

In terms of analyzing the data, the theories which were available in Chapter II would be used. The data which were acquired were compared and contrasted to the theories so that the researcher acquired the result. Those theories were dealing with the process and the effects of implementing Ignatian pedagogy in Critical Reading and Writing II course. Afterwards, the data were analyzed and interpreted into descriptive report.

In terms of analyzing the data from the closed-ended questionnaire, the researcher made use of Likert scale to calculate the data. Ary, et al. (2010) state that a Likert scale assesses attitudes toward a topic by presenting a set of statement about the topic and asking respondents to indicate for each whether they strongly agree, agree, are undecided, disagree, or strongly disagree (p. 209). Considering this, the researcher had chosen to classify the level of agreement into four levels. In this case, the researcher provided four options. They were strongly agree, agree, strongly disagree, and disagree. The option of “undecided” was omitted.
Brown and Rodgers (2002) state, “The type of survey where respondents are asked to register their reactions on a strongly agree, agree, disagree, and strongly disagree scale is commonly referred to as a Likert scale” (p. 120). As a matter of fact, there was one point to consider. In this study, the researcher asked the respondents to be resolute in taking side whether they agreed or disagreed. Thus, the respondent would be required to indicate each statement whether they chose to strongly agree, agree, disagree, or strongly disagree.

In terms of dealing with the closed-ended questionnaire, the researcher calculated the number of circles on each degree of agreement of every single statement. Afterwards, the researcher calculated the raw data into percentage. In this case, every single point of statement was recapped in form of percentage using this formula:

\[
\frac{x}{\sum n} \times 100 \%
\]

x = the number of participants who choose to strongly agree, agree, disagree, or strongly disagree
n = the total number of the participants

Meanwhile, the data from the open-ended questionnaire would be classified. The data were summarized, and then those data would be compared and contrasted to the theory.

Adopting Cohen, Manion, and Morrison’s (2000) theory, this study had four stages in analyzing interview (pp. 282-283). They are:
a. Generating natural units of meaning. Firstly, the researcher started to note the frequencies of ideas as well as words from the interview data.

b. Classifying, categorizing and ordering these units of meaning. In this step, the researcher began to set the items into classifications as well as category.

c. Structuring narratives to describe the interview contents. In this step, the researcher began to bring the data to life. In the same way, it was done by connecting the data with the theory provided.

d. Interpreting the interview data. In this last step, the researcher tried to interpret the interview data by explaining the phenomena according to the theories.

F. Research Procedure

In this study, the steps of conducting the descriptive research which were proposed by Ary, et al. (2010) were used. These steps are:

1. Selecting a problem. In the first step, the researcher looked for the problem to be discussed in this study. The reason of selecting the problem as well as choosing the topic of the research had been elaborated in the first chapter. The problem statement of this study asked about what students’ perceptions as well as suggestions on the implementation of Jesuit values in Critical Reading and Writing II course were.

2. Reviewing the literature on the problem. In this step, the researcher listed all of the information that needed to be collected. At the same time, the researcher also categorized the information. Then, the researcher began to
read books, e-books, journals, and online articles in order to be more knowledgeable with the topic of this study. Writing annotated bibliography also became one of the activities in this step. From the annotated bibliography that had been written, the researcher chose some theories which were directly relevant to this study. These theories were placed in the second chapter of this thesis, which is Review of Related Literature.

3. **Designing the research.** In this step, the researcher started to think about the plan for this study, including what method would be used, what data would be gathered, where, how, and from whom (Ary, et al., 2010, p. 32). In this step, the researcher started to select and develop the suitable instruments that would be used to gather the data. As the researcher chose survey research, the researcher developed questionnaire and interview as the research instruments. Firstly, the blueprints for the questionnaire as well as the guiding questions for the interview were created based on the theories. At the same time, the researcher also looked for the classes in which the students were selected to be the participants in this research.

4. **Collecting the data.** After the researcher received the permission to collect the data, the researcher began to prepare for the practical schedule of using the instruments. In the first place, the researcher began with distributing the questionnaire in Critical Reading and Writing II classes A and B. After that, the research was continued by conducting the interview.

5. **Analyzing the data.** In this step, the researcher started to analyze the data. The analysis of the data was conducted in two ways. In analyzing the data from
the questionnaire, the researcher used Likert scale method. In addition, the researcher also needed to organize and categorize the data from the interview so that those data could be described and interpreted.

6. *Interpreting the findings and stating conclusions*. In this step, the researcher began to interpret the findings by presenting the explanation and drawing conclusion.

7. *Reporting results*. In this last step, the researcher began to prepare for the report. In this step, the researcher processed all the findings into a report.
CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

This chapter elaborates the answers to the research questions, which are formulated in the problem formulation. Correspondingly, this chapter also discusses the results of the research. This chapter is made up of two sections. The first section is the Research Results. This section is arranged to present the data. The last section is the Research Discussion. In this case, Research Discussion stands for having in-depth analysis of the data. In this chapter, every single analysis would go into detail; in addition, the analysis would also be strengthened by using theories which are stated in Chapter II.

A. Research Results

In this section, the data which have been obtained from the questionnaire as well as the interview are presented. With the purpose of answering the formulated problems, the researcher gathered the data by combining two instruments; they were questionnaire, which were including closed-ended and open-ended, and also interview. This section is divided into three main parts. They are: Data Presentation of the Closed-ended Questionnaire Results, Data Presentation of the Open-ended Questionnaire Results, and Data Presentation of the Interview. In general, Data Presentation of the Closed-ended Questionnaire Results is dealing with students’ perceptions on the process as well as effects of implementing Ignatian pedagogy in Critical Reading and Writing II course. In addition, Data Presentation of the Open-
ended Questionnaire Results is dealing with the suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. Another key point, the results of the interview will be presented in form of themes.

1. Data Presentation of the Closed-ended Questionnaire Results

   It is worth noting that the closed-ended questionnaire is dealing with both the process and the effects of implementing Ignatian pedagogy in Critical Reading and Writing II course. Thus, this section is divided into two parts; they are: Students’ Perceptions on the Process of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course and Students’ Perceptions on the Effects of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course.

   a. Students’ Perceptions on the Process of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course

   This section aims to present the students’ perceptions on the process of implementing Ignatian pedagogy in Critical Reading and Writing II course. In this section, the researcher presents the results of the ten statements of the closed-ended questionnaire. Based on the results, the researcher found that one student had different perception from other students on the process of implementing Ignatian pedagogy in Critical Reading and Writing II course. In detail, the ten statements of the closed-ended questionnaire are systematically displayed in Table 4.1.
Table 4.1 The Results of the Closed-ended Questionnaire on the Process of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>Degree of Agreement</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>SA (%)</td>
</tr>
<tr>
<td>1.</td>
<td>My lecturer makes an effort to know his or her students personally</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A (%)</td>
</tr>
<tr>
<td>2.</td>
<td>My lecturer tries to relate my existing knowledge with the new material in the classroom</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D (%)</td>
</tr>
<tr>
<td>3.</td>
<td>My lecturer gives real life examples which are relevant to the topic to learn</td>
<td>48</td>
</tr>
<tr>
<td></td>
<td></td>
<td>SD (%)</td>
</tr>
<tr>
<td>4.</td>
<td>My lecturer engages me with his or her examples during the teaching-learning process</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>My lecturer makes me realize that the knowledge I learn in class is contextually meaningful for my life</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>My lecturer asks me to reflect on what I have learned throughout the course</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>My lecturer gets me to do the exercises based on the new knowledge that I have learned</td>
<td>33</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>My lecturer gives me chances to express my ideas in class</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>My lecturer provides feedback for my reading quizzes</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>My lecturer provides feedback for my writing drafts</td>
<td>65</td>
</tr>
</tbody>
</table>

PLAGIAT MERUPAKAN TINDAKAN TIDAK TERPUJI
Based on Table 4.1, the researcher acquired the information that 52% of the participants agreed that the lecturers made an effort to know their students personally. In addition, there were 40% of the participants who strongly agreed with this first statement. At the same time, 6% as well as 2% of the participants disagreed and strongly disagreed that the lecturers put an effort to know their students personally. In a word, the majority of the participants gave positive responses that they clearly stated their agreement with this first statement.

As can be seen from Table 4.1, 67% of the participants agreed that the lecturers tried to relate students’ existing knowledge with the new material in the classroom, 29% strongly agreed with the statement, and 4% disagreed with this statement. None of the participants strongly disagreed with this statement. Thus, most of the participants were in agreement that the lecturers put an effort to relate students’ existing knowledge with the new material in the classroom.

The result showed that there were 50% of the participants who agreed that their lecturers gave real life examples, which were relevant to the topic to learn. In addition, there were 48% of the participants who strongly agreed with the third statement. Meanwhile, there were small number of the participants who disagreed with this third statement, namely 2%. None of the participants strongly disagreed with this statement. To be sure, more than half of the participants showed their agreement that their lecturers gave real life examples, which were relevant to the topic to learn. The result also showed that there were 27% as well as 73% of the participants who strongly agreed as well as agreed with the forth statement. All in
all, all of the participants had stated their agreement that their lecturers engaged them with the lecturers’ examples during the teaching-learning process.

The majority of the participants, which were 54%, strongly agreed and 42% agreed that their lecturers made them realize that the knowledge they learned in class was contextually meaningful for their lives. However, there were 4% of the participants who disagree with the fifth statement. None of the participants claimed their strong disagreement with this statement. In general, the participants showed their strong agreement that their lecturers made them realize the importance of the knowledge they learned.

For the sixth statement, there were 50% of the participants who strongly agreed that the lecturers asked them to reflect on what they had learned throughout the course. There were 48% of the participants who agreed with the sixth statement as well. However, there were small number of the participants who chose to disagree with the sixth statement, which were 2%. None of the participants chose to strongly disagree. Generally speaking, the participants expressed their strong agreement that their lecturers asked them to reflect on what they had learned throughout the course.

Based on the questionnaire, which was distributed to the students who were taking Critical Reading and Writing II course in the academic year of 2014/2015, the researcher acquired the information that 65% of the participants agreed that the lecturers got them to do the exercises on their own. There were 33% of the participants who strongly agreed with that statement as well. However, 2% of the
participants disagreed with that statement and none of the participants chose to strongly disagree.

From the eighth statement, it showed that more than half of the participants, which were 54%, strongly agreed that the lecturers gave them chances to express their ideas in class. There were 42% participants who agreed with the eighth statement as well. In contrast, there were 4% of the participants who disagreed with the eighth statement. None of the participants chose to strongly disagree. For this reason, it was true that most of the participants were in strong agreement that the lecturers gave them chances to express their ideas in class.

Based on the ninth statement of the questionnaire, the researcher acquired the information that 56% of the participants agreed that the lecturers provided feedback for their reading quizzes. There were also 35% of the participants who strongly agreed with this statement. However, 10% of the participants were in disagreement with the ninth statement. None of the participants chose to strongly disagree with this ninth statement. Hence, it was obvious that most of the participants declared for the agreement that the lecturers provided feedback for their reading quizzes.

For the tenth statement, 65% of the participants chose to strongly agree that the lecturers provided feedback for their writing drafts; 31% of the participants also agreed with this statement. On the contrary, 4% of the participants were in disagreement with the tenth statement. On the whole, more than half of the participants strongly agreed that the lecturers provided feedback for their writing drafts.
b. Students’ Perceptions on the Effects of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course.

In this part, the data of the effects of implementing Ignatian pedagogy are presented. Table 4.2 illustrates the data from the questionnaire.

Table 4.2 The Results of the Closed-ended Questionnaire on the Effects of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>Degree of Agreement</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>SA (%)</td>
</tr>
<tr>
<td>11.</td>
<td>I am able to comprehend a reading text accurately</td>
<td>8</td>
</tr>
<tr>
<td>12.</td>
<td>I am able to read a text critically</td>
<td>8</td>
</tr>
<tr>
<td>13.</td>
<td>I am able to produce pieces of writing by following the sequence of <em>planning</em>, <em>drafting</em>, and <em>revising</em></td>
<td>38</td>
</tr>
<tr>
<td>14.</td>
<td>I have a clear idea on how to produce a reader-centered writing</td>
<td>12</td>
</tr>
<tr>
<td>15.</td>
<td>The implementation of Jesuit values enables me to share my knowledge to help others</td>
<td>38</td>
</tr>
<tr>
<td>16.</td>
<td>Share-reading raises my spirits to be a compassionate person</td>
<td>25</td>
</tr>
<tr>
<td>17.</td>
<td>Peer-editing helps me to grow as a compassionate person</td>
<td>40</td>
</tr>
<tr>
<td>18.</td>
<td>After I realize my weakness, I try to improve myself</td>
<td>50</td>
</tr>
<tr>
<td>19.</td>
<td>I cite others’ work appropriately in my writing</td>
<td>6</td>
</tr>
<tr>
<td>20.</td>
<td>I have never cheated in my reading quizzes</td>
<td>23</td>
</tr>
</tbody>
</table>
From the eleventh statement of the questionnaire, 77% of the participants agreed and 8% of the participants strongly agreed that they were able to comprehend a reading text accurately. On the other hand, 15% of the participants were in disagreement with this statement. None of the participants were in strong disagreement. As shown above, the majority of the participants undoubtedly agreed that they were able to comprehend a reading text accurately.

Based on the twelfth statement of the questionnaire, the researcher acquired the information that 73% of the participants were able to read a text critically. There were 8% of the participants who also strongly agreed with this statement. In contrast, 19% of the participants claimed their disagreement with this statement. None of the participants chose to strongly disagree with this statement. In the long run, most of the participants agreed that they were able to read a text critically.

From the thirteenth statement, it was noticeable that 56% of the participants agreed as well as 38% of the participants strongly agreed that they were able to produce pieces of writing by following the sequence of planning, drafting, and revising. At the same time, 4% of the participants as well as 2% of the participants were in disagreement as well as in strong disagreement with this statement. As has been noted, the majority of the participants were in agreement that in order to produce a piece of writing, they began with the planning, and after that they created the draft of the writing, and the last step they should do was the revising process.

Based on the fourteenth statement of the questionnaire, the researcher acquired the information that 63% of the participants agreed with this statement. There were 12% of the participants who also strongly agreed with this statement.
In contrast, there were 25% of the participants who were in disagreement with this statement. None of the participants were in strong disagreement with this statement. In essence, most of the participants were in agreement that they had a clear idea on how to produce a reader-centered writing.

Table 4.2 showed that for the fifteenth statement, there were 58% of the participants agreed that they were able to share their knowledge to help others. There were 38% of the participants who were in strong agreement with this statement. On the other hand, there were 2% of the participants and 2% of the participants who disagreed as well as strongly disagreed with this statement. It could be concluded that the majority of the students agreed that they were able to share their knowledge to help others.

Based on the sixteenth statement of the questionnaire, the researcher acquired the information that more than half of the participants, which were 73%, agreed that share-reading raised their spirits to be compassionate persons. Besides, there were 25% of the participants also strongly agreed with this statement. On the contrary, there were 2% of the participants who were in disagreement with this statement. None of the participants chose to strongly disagree with this statement. Given these points, most of the participants were in agreement that share-reading raised their spirits to be compassionate persons.

In addition, the seventeenth statement asked the students whether peer-editing helped them to grow as compassionate persons. There were 58% of the participants agreed with the seventeenth statement; there were 40% of the participants who strongly agreed with the seventeenth statement as well. In contrast,
2% of the participants were in disagreement with the statement. None of the participants chose to strongly disagree with the statement. In conclusion, the majority of the students agreed that peer-editing helped them to grow as compassionate persons.

Based on the statement of the questionnaire number eighteen, the researcher acquired the information that 50% of the participants strongly agreed with the statement. There were also 50% of the participants who agreed that after they realized their weaknesses, they tried to improve themselves. None of the participants chose either to disagree or strongly disagree. In a word, all of the students agreed that they had the will to improve themselves in learning reading as well as writing.

Table 4.2 showed that 65% as well as 6% of the participants agreed as well as strongly agreed that they cited others’ work appropriately in their writing. In contrast, there were 27% of the participants who disagreed with the statement. There were 2% of the participants who strongly disagreed with the statement. Given these points, the majority of the students agreed that they were accustomed to make ethical decisions, which was by citing others’ work appropriately in their writings.

As can be seen from Table 4.2, the researcher acquired the result that 40% of the participants had never cheated in their reading quizzes. There were 23% of the participants who also strongly agreed with this statement. However, there were 37% of the participants who disagree with this statement; none of the participants chose to strongly disagree. In a word, most of the participants agreed that they had never cheated in their reading quizzes.
2. Data Presentation of the Open-ended Questionnaire Results

In the first place, the open-ended questionnaire is dealing with the second research problem, which mainly asks what the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course are. Table 4.3 presents the data from the open-ended questionnaire.

Table 4.3 The Results of the Open-ended Questionnaire on the Suggestions of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course

<table>
<thead>
<tr>
<th>No</th>
<th>Category</th>
<th>The Number of the Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Teaching-Learning Activities</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>a. Sharing</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>b. Group Work</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>c. Feedback</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>d. Helping Others</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>e. Learning Materials</td>
<td>9</td>
</tr>
<tr>
<td>2</td>
<td>Teacher-Learner Relationship</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>a. The Role of the Teacher as the Role Model for the Students</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>b. The Role of the Teacher to Help the Students Grow as Fully Human Persons</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>Suggestions on Keeping Up the good Work in</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Implementing Jesuit Values</td>
<td></td>
</tr>
</tbody>
</table>
In this section, the researcher presented the data which were gathered from the open-ended questionnaire. In general, the researcher acquired three different kinds of suggestions; they were: suggestions on the teaching-learning activities, suggestions on the teacher-learner relationship, and suggestions on keeping up the good work in implementing Jesuit values. In detail, the suggestions on the teaching-learning activities were including: sharing, group work, feedback, helping others, and learning materials; meanwhile, the suggestions on the teaching-learning activities were including: the teacher-learner relationship and the role of the teacher to help the students grow as fully human persons.

In the first place, the majority of the students gave suggestions on the teaching-learning activities. It was indicated by 30 students who put emphasis on the teaching-learning activities. In general, the suggestions on the teaching-learning activities might have five concerns; they were: sharing, group work, feedback, helping others, and also learning materials.

Participant A#11 wrote, “We can share our experience, knowledge, and strategy in order to help each other. For example, we can share our strategies when we do reading quiz to reduce the number of the students who like to cheat.” In addition, Participant A#1 also suggested, “The implementation of Jesuit values in Critical Reading and Writing II course could be improved by sharing one to another reading in order to know others’ opinions and perspectives about our work.” In particular, those suggestions belonged to sharing.

Group work should also become a part of the teaching-learning process. Partipant A#26 put in writing, “Making group discussion more and more; group
discussion can improve students’ skills better.” Participant A#8 also added, “It would be better if Critical Reading and Writing II course provided more chances to work in group and have group discussion.”

Feedback was also essential in Critical Reading and Writing II course. Participant A#12 stated, “I do my CRW assignments as my daily activity. But, one thing for sure, students and teacher should provide feedback to make good communication from one to another.” Participant B#15 also wrote, “It will be better if the teachers/lecturers give the feedback as the private feedback.”

Equally important, students were also encouraged to help other friends in Critical Reading and Writing II course. Participant A#24 suggested

Jesuit values order us to help others. In Critical Reading and Writing II course, we can implement the Jesuit values by helping our friends in order to achieve the success of this course. We can implement those values inside and outside the class. Both are good; the most important one is how we make the 3 C values useful for others.

Learning materials were also important for they could foster students’ understanding on the subject matter. Participant A#21 stated, “My suggestion on the implementation of Jesuit values in CRW II course is that they can add some Jesuit values in the learning process, so the students will understand those Jesuit values.” Another participant, Participant A#19 also added, “They can add Jesuit values in the learning process.”

Another key point, there were few students who put emphasis on the teacher-learner relationship. The teacher-learner relationship might affect two different issues. The teacher-learner relationship gave emphasis to the role of the
teacher as the role model for the students and the role of the teacher to help the students grow as fully human persons.

It was worth noting that a teacher needed to be responsible to be a good role model for the students. Participant B#22 suggested, “If the lecturer wants to make the students reflect on what they have learned, it would be better if the lecturer also reflect on himself or herself first. A teacher was also responsible to help the students grow as full human persons. Participant B#13 stated, “The Jesuit values will be better if the lecturers put an effort to help the students to not only grow in cognitive aspect but also develop as fully human person. Participant B#17 also added, “As a lecturer, he or she is not only teaching, they also must educate the students.”

Keeping up the good work appeared as the last suggestion from the students. Participant A#16 wrote, “The implementation of Jesuit values in Critical Reading and Writing II course should be improved more and it should be learned more; 3C are good to help the students in the learning process.” In addition, Participant B#18 also put in writing

The implementation of Jesuit values is very good in Critical Reading and Writing II course. My suggestion for the implementation of Jesuit values in Critical Reading and Writing II course is to maintain what the CRW II course had done now.

Another participant also added that it was essential to maintain the things that had gone well

I think the implementation of Jesuit values in Critical Reading and Writing II course is good because the lecturer usually asks us to work in group and it can increase our conscience with others. Also, the lecturer usually asks us to reflect on what we have already done with the assignments. The suggestion is keep going on (Participant B#10).
3. Data Presentation of the Interview

In this part, the results of the interview would be presented. The results of the interview would be presented in form of themes.

Table 4.4 The Results of the Interview about the Implementation of Ignatian Pedagogy in Critical Reading and Writing II Course

<table>
<thead>
<tr>
<th>No.</th>
<th>Interviewee</th>
<th>Competence</th>
<th>Compassion</th>
<th>Conscience</th>
<th>Suggestion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Reading</td>
<td>Writing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>A#24</td>
<td>Did not improve</td>
<td>Improved</td>
<td>Improved</td>
<td>Did not improve</td>
</tr>
<tr>
<td>2.</td>
<td>A#22</td>
<td>Improved</td>
<td>Improved</td>
<td>Improved</td>
<td>Did not improve</td>
</tr>
<tr>
<td>3.</td>
<td>A#19</td>
<td>Improved</td>
<td>Improved</td>
<td>Improved</td>
<td>Did not improve</td>
</tr>
<tr>
<td>4.</td>
<td>B#11</td>
<td>Improved</td>
<td>Improved</td>
<td>Improved</td>
<td>Did not improve</td>
</tr>
<tr>
<td>5.</td>
<td>B#10</td>
<td>Did not improve</td>
<td>Improved</td>
<td>Improved</td>
<td>No answer</td>
</tr>
<tr>
<td>6.</td>
<td>B#24</td>
<td>Improved</td>
<td>Improved</td>
<td>Improved</td>
<td>Did not improve</td>
</tr>
<tr>
<td>7.</td>
<td>B#2</td>
<td>Did not improve</td>
<td>Improved</td>
<td>Improved</td>
<td>Did not improve</td>
</tr>
</tbody>
</table>
There were seven interviewees to be interviewed. The interview was done to acquire in-depth elaboration of the students’ perceptions as well as students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. There were six questions which were dealing with the implementation of Jesuit values in Critical Reading and Writing II course.

The first question of the interview was related to the reading skill of the students. Based on the interview, there were four students who admitted that their reading skills improved. Interviewee B#11 stated,

"Of course my reading skill improves because before I go to college, I have never read an English book like an English novel or something like an English book. Then, when I go to college, I have to read it and it is a must, I did it."

However, there were three interviewees who thought that their reading skills did not improve. Interviewee A#24 stated,

"I have not good implementation in reading skill because when I have to read one passage, I have to read that more than once to know the topic of the passage, but in CRW 2 I got better in pronunciation."

The second question was dealing with the writing skills of the students. Based on the interview, all of the interviewees stated that their writing skills improved. Interviewee A#24 stated, “My writing skill has improved because in Critical Reading and Writing II I learn to write topic sentence and thesis statement clearly; then I feel that my writing is getting better not only in terms of the punctuation but also in terms of the grammar.”

Another key point, all of the interviewees also showed positive perceptions that they became compassionate person after attending Critical Reading and Writing II course. The next question asked about the compassion. Interviewee A#24
stated, “I feel like that I become a compassionate person because in CRW 2 we learn to work in pairs to do peer assessment, assignment, and that peer assessment help us to be a compassionate person.”

Conscience also became the focal point in the interview. The researcher asked about the extent to which Ignatian pedagogy helped them to be a moral person. In this case, most of the interviewees stated that their consciences did not grow significantly. Interviewee A#22 stated, “When I have difficulties in doing the CRW II test, I sometimes copy paste from my friends’ work.” In addition, Interviewee B#24 stated

Like my friend says before that we just pretend all of thing in the class and actually when the lecturer demands the students to submit all of work in the deadline which is a close date with the deadline so we feel that we are under pressure.

The next question was dealing with the things which had gone well in Critical Reading and Writing II course. All of the interviewees stated every single detail of the things that had gone well in the class. Interviewee B#2 stated, “The lecturer always related the 3C in our activity in the classroom, most of the time in the class.” Interviewee B#24 also added

For the competence, in writing and reading skills, in this class we can get many knowledge from how to write in a good order, how to read higher level from our reading. For compassion, we have done the peer-editing and the awareness of the correction in our friends’ mistake.

The last question of the interview was about the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. In this case, most of the interviewees gave emphasis to the teaching-learning activities and the teacher-learner relationship. Interviewee A#22 suggested
I think the lecturer should try to struggle hard for finding out some ways to make their lesson do not become more boring and to introduce Jesuit values. I think that the lecturer should make some games or moving, watch film or maybe sing together.”

Interviewee B#2 also added

I think it is more in the humanistic value. I think that we as students do some assignments because of the deadline. We think that there are some assignments are not really important to do. So we make it to satisfy the lecturer.

B. Research Discussion

In this section, the discussion of the answer to the two research problems is elaborated. In this section, the discussion is also strengthen by using theories. In particular, the discussion is divided into two parts; they are: The Perceptions of the Students on the Implementation of Jesuit Values in Critical Reading and Writing II Course and The Suggestions of the Students on the Implementation of Jesuit Values in Critical Reading and Writing II Course.

1. The Perceptions of the Students on the Implementation of Jesuit Values in Critical Reading and Writing II Course

It should be remembered that the first formulated problem asked about what the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course were. In fact, the students had positive perceptions on the implementation of Jesuit values in Critical Reading and Writing II course because most of them chose to agree to the most statements in the closed-ended questionnaire. In this case, the students’ perceptions covered two different aspects. They were: the process of implementing Ignatian pedagogy as well as the effects of implementing Ignatian pedagogy. Therefore, this section is divided into two parts.
The first part is The Perceptions of the Students on the Process of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course. The second part is the Perceptions of the Students on the Effects of implementing Ignatian Pedagogy.

a. The Perceptions of the Students on the Process of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course

In this part, the researcher elaborates the perceptions of the students on the process of implementing Ignatian pedagogy in Critical Reading and Writing II course. Based on the results of the closed-ended questionnaire, most of the students had positive perceptions on the process of implementing Ignatian pedagogy in Critical Reading and Writing II course. In general, the students chose to agree to the most statements of the closed-ended questionnaire. In other words, the students of Critical Reading and Writing II course had positive perceptions on the five stages of implementing Ignatian pedagogy. As has been noted, based on the theories about the Ignatian pedagogy, the process of implementing Ignatian pedagogy in Critical Reading and Writing II course was done through several stages, which were: context, experience, reflection, action, and evaluation (ICAJE, 1993, p. 12).

It was worth noting that the students of Critical Reading and Writing II course had positive perceptions on the context, experience, reflection, action, and evaluation of Ignatian pedagogy. Take for instance, there were 92% and 96% of the students who had positive perceptions on the context of Ignatian pedagogy in Critical Reading and Writing II course. According to Jesuit Institute (2014), context is one of the essential elements in Ignatian pedagogy.

Teachers need to understand the world of the students, including the ways in which family, friends, peers, youth culture and mores as well as social
pressures, school life, politics, economics, religion, media, art, music, and other realities impact that world and affect the students for better or worse (p. 4).

Kolvenbach (2005) also adds that context refers to the things, which are needed to be known about the learner, including their environment, background, community, and potential in order to teach them well (p. 2). Under those circumstances, a lecturer needs to put an effort to know his or her students in class. In addition, context is also dealing with the ability of the teachers to situate the material to be learned in relation to the subject matter of the course and semester, and also into the realities of the world in some ways (Defeo, 2009, p. 49). Thereupon, a lecturer is required to relate students’ existing knowledge with the new material in the classroom.

It was important to realize that the students were expected to experience to be critical readers as well as writers. Thus, the lecturers helped the students to be critical readers and writers by giving them experience. One of the basic ideas of experience is the teacher should provide the experiences to help the students care or connect to the subject material (Defeo, 2009, p. 50). Besides, experience is also dealing with how the lecturers engage the students’ affective senses to increase learning (Defeo, 2009, p. 50). The affective as well as cognitive dimensions of the human persons are involved in order to move the students to take actions (Jesuit Institute, 2014, p. 5). In particular, Critical Reading and Writing II course enabled the students to be critical readers and writers because the lecturers gave as well as engaged them with the lecturers’ examples during the teaching learning process. In
this case, the majority of the students, which were 98% and 100%, had positive perceptions on the “experience” of Ignatian pedagogy.

Another key point, reflection also played a significant role in Ignatian pedagogy. Reflection would not only lead the students to develop deeply in the subject matter, but it will also lead the students to look for the meaning in life (Jesuit Institute, 2014, p. 6). Reflection enables the students to use their memory, understanding, imagination, and feelings to capture the meaning and the essential value of what is being studied (ICAJE, 1993, p. 16). Defeo (2009) also adds that through reflection, intellectual concepts will become personally appropriated and contextually meaningful (p. 51). In other words, the lecturers play a significant role in helping the students to realize that the knowledge they learn in class is contextually meaningful for their lives. In Critical Reading and Writing II course, the lecturers also asked them to reflect on what they had learned throughout the course. By reflecting on what the students had learned throughout the course, it would help them to draw the meaning of life. In fact, the student of Critical Reading and Writing II course perceived reflection positively; there were 96% and 98% of the students who agreed with this.

In addition, action is the desired outcome of the learning experience (Hise and Massey, 2010, p. 8). Defeo (2009) also states that action is the goal of the learning process; it moves the students to do something with the new knowledge they have experienced and appropriated (p. 51). In fact, based on the closed-ended questionnaire, the students had positive perceptions on the lecturer who got them to do the exercises on their own; there were 98% of the students agreed with this.
statement. Action would also foster the students to interiorize choices, such as a shift in attitude, awareness, bias, or perspective (ICAJE as cited in Defeo, 2009, p. 51). In Critical Reading and Writing II course, most of the students perceived positively when the lecturers gave them chances to express their ideas in class. In fact, there were 96% of the students agreed with this statement.

Equally important, evaluation stands for the last stage of implementing Ignatian pedagogy. Evaluation is dealing with the assessment of the learners’ growth in mind, heart, and spirit (Kolvenbach, 2005, p. 3). Evaluation is also associated with the periodic evaluation of each individual student’s growth in attitudes, priorities, and actions consistent with being a person for others (ICAJE as cited in Defeo, 2009, p. 52). In terms of learning Critical Reading and Writing II course, the evaluation was done by the lecturers who provided feedback for both reading and writing assignments. Based on the results of the questionnaire, the students of Critical Reading and Writing II course had positive perceptions that the lecturers provided feedback for their reading quizzes as well as writing drafts. It was indicated by the majority of the students, which were 90% and 96%, who agreed with the ninth and tenth statements.

In particular, evaluation is also closely related to the periodic evaluation of the students’ growth in attitudes, priorities and actions consistent with being a person for others was essential (Jesuit Institute, 2014, p. 7). The term “periodic” indicates the time sequence, it means that the evaluation is done not only once; it is done repeatedly over a certain period of time. In short, the lecturers provide feedback not only once. In consequence, in terms of writing, the lecturers provide
feedback continuously. Firstly, the lecturers give feedback for the outline of the writing; secondly, the lecturers give feedback for the draft before it is submitted.

Given these points, it could be concluded that the lecturers of Critical Reading and Writing II course implemented Ignatian pedagogy successfully. It was indicated by the students who had positive perceptions on the process of implementing Ignatian pedagogy. Based on the questionnaire, most of the students chose to agree to the statements of the questionnaire. Also, the lecturers of Critical Reading and Writing II course implemented Ignatian pedagogy accordingly to the theories.

b. The Perceptions of the Students on the Effects of Implementing Ignatian Pedagogy in Critical Reading and Writing II Course

In this part, the researcher elaborates the perceptions of the students on the effects of implementing Ignatian pedagogy in Critical Reading and Writing II course. The effects of implementing Ignatian pedagogy is dealing with competence, compassion, as well as conscience. The elaboration of those 3C will go into detail in the following paragraph.

It is important to realize that competence refers to the academic excellence (Santa Clara University, 2014). To point out, reading and writing skills represent the academic excellence. In terms of reading proficiency, Swan (1976) suggests that “good at comprehension” means that the student is also able to show his or her understanding by re-expressing the content of the text, by writing sentence or paragraph in answer to questions, or by summarizing the text (p. 1). Another key
point, a good reader is also the one who is able to respond simultaneously and appropriately to the language, ideas, and stylistics of mature writing; this person is able to achieve these understandings with reasonable speed and fluency (Harris as cited in Anthony and Richards, 1979, p. 63). In this case, most of Critical Reading and Writing II students felt that their reading skill improved because they were able to comprehend a reading text accurately and read a reading text critically.

In fact, the majority of the students, which were 85% and 81%, chose to agree that they were able to comprehend a reading text accurately and read a text critically. In the same way, based on the interview with seven students who were taking Critical Reading and Writing II course, four students admitted that their reading skills improved. These interviewees stated that their reading skills improved because they had to deal with reading many English books. At the same time, other three interviewees stated that their reading skills did not improve. One of the interviewees stated that she did not feel that her reading skill improved because in reading one passage, she had to read that passage more than once to understand the topic of the passage. Generally speaking, most of the students had positive perceptions that their reading skill improved. However, some of the students still needed to put greater effort to develop their reading skills for they felt that their reading skills had not improved.

Another key point, in terms of writing proficiency, McCrimmon (1984) advises that in order to produce a piece of writing; a writer should follow the procedure as well as the process which are done through a series of stages, which are: planning, drafting, and revising (pp. 10-11). A good writer should have a keen
sense of his or her audience and purpose and of the situation for which he or she was writing; this writer shapes his or her writing accordingly (Walvoord, 1985, p.5).

In detail, the results of the closed-ended questionnaire showed that 94% and 75% of the students chose to agree.

In the same way, based on the interview with the students, the researcher acquired the information that all of the interviewees had shown their positive perceptions on how the implementation of Ignatian pedagogy gave effects to their writing skills. All of the interviewees attested that their writing skills improved. Interviewee A#24 as one of the interviewees stated, “My writing skill has improved because in Critical Reading and Writing II I learn to write topic sentence and thesis statement clearly; then I feel that my writing is getting better not only in terms of the punctuation but also in terms of the grammar.” This results made sure that the Ignatian pedagogy helped the students to develop their writing skills.

Compassion stood as one of the goals of Jesuit education. The goal of Jesuit education is to form men and women for others (Arrupe as cited in ICAJE, 1993). The terms of “to form men and women for others” are the sign of compassion. Kolvenbach as cited in ICAJE (1993) also states the goal of Jesuit education, “The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action - action, especially that is suffused with the spirit and presence of Jesus Christ, Son of God, the Man-for-Others” (p. 5). To point out, in learning Critical Reading and Writing II course, the students were encouraged to grow as compassionate persons by helping their friends within the learning process. Sharing
knowledge, doing shared-reading, and peer-editing were the ways to show compassion to others.

Compassion in the context of Jesuit education is actually dealing with the ability to help those in need (Santa Clara University, 2014). In this context, helping those in need referred to the ability of the students who were taking Critical Reading and Writing II course to help their friends within the learning process. Based on the results of the questionnaire, most of the students felt that they became compassionate persons; it was showed by 98%, 98%, and 100% who chose to agree with the sixteenth, seventeenth, and eighteenth statements. Moreover, based on the interview, the researcher acquired the information that all of the interviewees agreed that they become compassionate persons after attending Critical Reading and Writing II course. In particular, all of the interviewees stated that they become compassionate persons because they were able to help their friends by correcting their friends’ work, doing peer-editing, and also giving clear understanding about the materials which their friends did not understand.

Conscience appears as one of the indivisible parts of every single human person. Conscience is also associated with the qualities as a fully human person. In terms of learning Critical Reading and Writing II course, the students did not only acquire the knowledge but the students also developed their moral senses so as to they became fully human persons. First thing to remember that Ignatian pedagogy emphasizes that the “fully human person”, which are including the mind, heart, and will, should enter the learning experience (ICAJE as cited in Defeo, 2009, p. 56). To emphasize, the meaning of “fully human person” is owning the quality as a
human being. As a human being, a person is required to improve and develop himself or herself in order to be a fully human person. Point often overlooked, Jesuit education would help the students to understand the perspectives of others as well as the consequences of the decision making so that the students are able to make ethical decisions (Santa Clara University, 2014). In detail, based on the questionnaire, the students felt that the implementation of Ignatian pedagogy helped them to develop their consciences. It was indicated by 100%, 70%, and 63% of the participants chose to agree.

In contrast, based on the interview, most of the interviewees admitted that their consciences did not grow significantly. In general, most of the interviewees admitted that their consciences did not grow significantly for they were still doing dishonesty things, such as finding the fastest and easiest way in doing the assignments as well as cheating in doing the test. One of the interviewees, Interviewee A#22 stated, “When I have difficulties in doing the CRW II test, I sometimes copy paste from my friends’ work.” The other two interviewees stated that their consciences did not grow because they tended to fake themselves in front of the lecturer; they were given assignments and they pretend to do it wholeheartedly.

As a matter of fact, conscience has a broad scope of subjects without making one seem more important than the other. Improving oneself, citing others’ work appropriately as well as doing the quiz honestly were some of the subjects of conscience. Most of the interviewees thought that their conscience did not grow outstandingly because they reflected on their own that they did some dishonesty
things, which was just a subject of conscience. The other two interviewees also thought that their consciences did not grow for they tend to falsely fake themselves in front of the lecturer.

Just because the interviewees felt that they did dishonesty things as well as fake themselves, it did not mean that their consciences did not grow meaningfully; in fact, they had positive perceptions on the other subjects of conscience, which were improving oneself and citing others’ work appropriately. Generally speaking, based on the interview, it can be concluded that the implementation of Jesuit values in Critical Reading and Writing II course helped the students to develop their consciences to a limited degree.

In conclusion, the lecturers of Critical Reading and Writing II course facilitated the students to develop their competence, compassion, as well as conscience. In particular, most of the students had positive perceptions of the lecturers who helped them to read and write critically. The students also perceived positively when the lecturers encouraged them to do shared-reading and peer-editing; it helped them to develop their compassion. At the same time, the implementation of Ignatian pedagogy in Critical Reading and Writing II course helped the students to develop their consciences to a limited degree.
2. The Suggestions of the Students on the Implementation of Jesuit Values in Critical Reading and Writing II Course

It was worth noting that the second formulated problem asked about what the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course were. In general, the researcher acquired three kind of suggestions. They were: the suggestions on the teaching-learning activities, the suggestions on the teacher-learner relationship, and suggestions on keeping up the good work. Thus, this section is divided into three parts, they are: Teaching-Learning Activities, Teacher-Learner Relationship, and Keeping Up the Good Work.

a. Teaching-Learning Activities

In the first place, it is worth noting that the goal of Jesuit education is to form men and women for others (Arrupe as cited in ICAJE, 1993, p. 5). Duminuco as cited in ICAJE (1993) also writes

If truly successful, Jesuit education results ultimately in a radical transformation not only for the way in which people habitually think and act, but of the very way in which they live in the world, men and women of competence, conscience and compassion, seeking the greater good in terms of what can be done out of a faith commitment with justice to enhance the quality of people’s lives, particularly among the poor, oppressed and neglected (p. 243).

It can be implied that sharing became one of the ways to be men and women for others. Sharing in the context of Critical Reading and Writing II course was possibly done in various ways; they were: sharing knowledge, sharing understanding, and doing peer-editing.
Participant A#11 wrote, “We can share our experience, knowledge, and strategy in order to help each other. For example, we can share our strategies when we do reading quiz to reduce the number of the students who likes to cheat.” The theory from Duminuco as cited in ICAJE (1993) was also affirmed by participant A#5 who put forward that sharing the knowledge and the opinions when the students did the reading or writing is important that they could develop the feeling. In the same way, Participant A#1 put in writing, “The implementation of Jesuit values in Critical Reading and Writing II course could be improved by sharing one to another reading in order to know others’ opinions and perspectives about our work.”

In addition, the students also suggested that working in group should also become a part of the learning process. Working in group would certainly increase students’ compassion toward others. In terms of working in group, the students would precisely dealing with the different opinions, ideas, and perspectives. It would also enable the students to help other friends. Growing as a compassionate person could be certainly begun with accepting others’ opinion and ideas.

From the information given by the participants, Participant A#26 suggested, “Making group discussion more and more; group discussion can improve students’ skills better.” It implied that students believed that they were able to learn better in group. Participant A#8 also attested that it would be better if Critical Reading and Writing II course provided more chances to work in group and have group discussion. In essence, it was obvious that group work would potentially become
one of the activities that should be done in learning Critical Reading and Writing II course.

Besides, some students also put emphasis on feedback. In learning Critical Reading and Writing II course, feedback was usually given either by the lecturers to the students or by a student to another student. In this case, the feedback given was dealing with the improvement of the reading as well as writing skills of the students. As an illustration, in learning Critical Reading and Writing II course, students often did the peer-editing. By doing the peer-editing, the students’ pieces of writing would be corrected by their friends.

Participant A#12 put forward that the lecturers should provide feedback to create good communication for each other. One of the participants mentioned an idea that the lecturer should give the best feedback for the students in every assignment so that the students would be aware which answers were correct. Another participant also suggested to the lecturers that they give the feedback to the students privately. Participant B#15 attested, “It will be better if the teachers/lecturers give the feedback as the private feedback.”

In general, a Jesuit education will always inspire the students’ compassion to help those in need (Santa Clara University, 2014). In other words, helping others is often associated with compassion. In this case, some of the students suggested helping other friends during the teaching-learning process. Giving a helping hand might begin with the simplest and smallest thing during the teaching-learning process.
Based on the open-ended questionnaire, one of the participants suggested to the lecturers that the lecturers could ask the students who got good score to help those who were not good enough in learning Critical Reading and Writing II; therefore, the lecturers could implement 3C in teaching Critical Reading and Writing II course. Participant A#24 also suggested Jesuit values order us to help others. In Critical Reading and Writing II course, we can implement the Jesuit values by helping our friends in order to achieve the success of this course. We can implement those values inside and outside the class. Both are good; the most important one is how we make the 3 C values useful for others.

Another key point, the teaching-learning activities should also be focused on the learning materials. Harianti (2013) states that the introduction of the values should be integrated in the teaching-learning process without adding the subject to learn. In this case, the lecturers needed to integrate the value education in the learning process. In addition, in order to be successful in developing the competence, the lecturers also required to provide feedback for the students. Participant A#21 recommended the lecturer could add some Jesuit values in the learning process as an example or media, so that the students would know and understand it more. Participant A#19 also simply stated, “They can add Jesuit values in the learning process.” Besides, Participant A#27 confirmed that reading texts and the writing assignments should contain Jesuit values.

Based on the interview, one of the interviewees suggested to the lecturers that they should be creative in introducing the Jesuit values in their teaching. Interviewee A#22 added that if the lecturers found new ways in introducing Jesuit values in their teaching, the students would also feel motivated. As has been noted,
presenting the Jesuit values through the reading passage as well as writing topic would nurture students’ awareness of the Jesuit values.

b. Teacher-Learner Relationship

As a matter of fact, Jesuit institute (2014) states that the key role of a teacher in the implementation of Ignatian pedagogy is to be an ideal role model for the students (p.3). In other words, every single decision as well as action, which is taken by a teacher, would be examined by the students. Take for instance, if the lecturer behaved dishonestly, his or her students would possibly imitate what the lecturer had done. Therefore, it was essential to always be a good model for the students. As a matter of fact, based on the open-ended questionnaire, some of the participants emphasized that the lecturers should be a positive role for model for them. Participant B#22 pointed out that when the lecturers wanted to make the students reflect on what the students had learned, it would be better if the lecturers also reflected on themselves first.

In the same way, the lecturer also needed to help the students to grow as fully human persons. The emphasis is made due to the fact that the role of a teacher as well as a lecturer is not only to transfer the knowledge to the students but a lecturer and a teacher also should help the students to develop in the truth (Jesuit Institute, 2014, p. 3). To clarify, the terms “grow as fully human persons” means that a person who developed in all human qualities, which are including mind, heart, and will (ICAJE as cited in Defeo, 2009, p. 56). In other words, the term “mind” precisely refers to the competence; the term “heart” is related to the conscience;
meanwhile the term “will” is often associated with compassion. Thus, a teacher is required to help the students to grow in mind, heart, and hands.

In detail, Participant B#13 confirmed that it would be better if the lecturers put an effort to help the students to not only grow in cognitive aspect but also develop as fully human person. Participant B#17 clearly stated that as the lecturers, their major role was not just teaching; they also needed to educate the students. In other words, the term “educate” is often associated with helping the students to grow in truth (Jesuit Institute, 2014, p. 3). In the same way, based on the interview, one of the interviewees also put an emphasis on a two-way communication between the students and the lecturer. Additionally, another interviewee, Interviewee B#2, put forward that in learning Critical Reading and Writing II course, the assignments which were given should be more humanistic. In fact, giving more assignments to the students would not positively raise them to be fully human persons; it would grow the competence aspect only.

c. Keeping up the Good Work

Based on the open-ended questionnaire, a number of participants suggested maintaining the good work in implementing Jesuit Values in Critical Reading and Writing II course. Correspondingly, there were several students who also suggested improving the implementation of Jesuit values in Critical Reading and Writing II course. In the same way, based on the interview with some students who were taking Critical Reading and Writing II course, there were some things which had gone well in the implementation of Jesuit values in Critical Reading and Writing II
course. All of the interviewees had shared their perspective on the things that had gone well.

One of the interviewees, Interviewee B#2, stated that the things that had gone well in implementing Jesuit values in Critical Reading and Writing II course was that the lecturer always put an effort to relate the competence, compassion, and conscience in the activities in the classroom. In addition, another interviewee, Interviewee B#24, also added that the things that had gone well in implementing Jesuit values in Critical Reading and Writing II course was shown by the activity of peer editing; it increased the awareness of the students to correct other friends’ mistakes. Considering the facts that there were some things that had gone well in implementing Jesuit values in Critical Reading and Writing II course, some participants suggested maintaining the good things that had been done. Participant A#16 wrote, “The implementation of Jesuit values in Critical Reading and Writing II course should be improved more and it should be learned more; 3C are good to help the students in the learning process.” Participant B#18 also put forward for consideration

The implementation of Jesuit values is very good in Critical Reading and Writing II course. My suggestion for the implementation of Jesuit values in Critical Reading and Writing II course is to maintain what the CRW II course had done now.

In addition, one of the participants stated that the implementation of Jesuit values in Critical Reading and Writing II course was already good; therefore, the suggestion was to keep going on. Another participant also stated almost the same thing
I think the implementation of Jesuit values in Critical Reading and Writing II course is good because the lecturer usually asks us to work in group and it can increase our conscience with others. Also, the lecturer usually asks us to reflect on what we have already done with the assignments. The suggestion is keep going on (Participant B#10).

All things considered, maintaining every single good thing that had been done in implementing Jesuit values in Critical Reading and Writing II course appeared as one of the alternative suggestions to implement Jesuit values in Critical Reading and Writing II course. As it is suggested by ICAJE (as cited in Defeo, 2009) that Ignatian pedagogy is a continual dynamic process of engagement of one’s context, meaningful experiences, and personal reflection to foster decisions, commitments, and ultimately leads learners to action, it could be inferred that the teacher or lecturer should implement Ignatian pedagogy continually.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

This chapter consists of two fragments. The first fragment presents the conclusion of the study. The conclusion of the study is drawn based on the two formulated problems in the first chapter as well as the research results and discussion in the fourth chapter. The second fragment is the recommendation, which is related to the implementation of Jesuit values in Critical Reading and Writing II course. The recommendation is addressed to the lecturers of the English Language Education Study Program, the students of the English Language Education Study Program, and also future researchers.

A. Conclusions

In the first place, the conclusion of this study was certainly drawn after analyzing the implementation of Jesuit values in Critical Reading and Writing II course in the academic year of 2014/2015. It was worth noting that this study was conducted to seek answer to the two research questions. Those two questions asked about what the students’ perceptions as well as what the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course were. Thus, the first conclusion was about the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course. In addition, the second conclusion was related to the second
formulated problem, which was about the students’ suggestions on the implementation of Jesuit values in Critical Reading and Writing II course.

1. Students’ Perceptions on the Implementation of Jesuit Values in Critical Reading and Writing II Course

It was worth noting that in order to answer the first formulated problem, which was what the students’ perceptions on the implementation of Jesuit values in Critical Reading and Writing II course were, the researcher made use of the closed-ended questionnaire as well as interview to acquire the data. The process as well as the effects of implementing Ignatian pedagogy in Critical Reading and Writing II course became the focal points in the closed-ended questionnaire. Based on the data, which were gathered from the questionnaire as well as the interview, the majority of the students perceived the implementation of Jesuit values in Critical Reading and Writing II course positively.

As shown in the first ten statements of the closed-ended questionnaire, the students perceived the process of implementing Ignatian pedagogy in Critical Reading and Writing II course positively. In particular, the students had experienced the implementation of Ignatian pedagogy in the teaching-learning process. In implementing Ignatian pedagogy, the lecturers as well as the students were required to work collaboratively. In other words, the lecturers as well as the students were involved in the process of implementing Ignatian pedagogy.

As a matter of fact, the majority of the students agreed that their lecturers made an effort to know their students personally; the lecturers also tried to relate students’ existing knowledge with the new material in the classroom. Most of the
students also agreed that the lecturers gave real life examples which are relevant to the topic to learn; the lecturers also engaged the students with their examples during the teaching learning process. In addition, students in general had strong agreement that the lecturers made them realize that the knowledge they learned in class was contextually meaningful for their lives; the lecturers also asked the students to reflect on what they had learned throughout the course. The students also came to an agreement that the lecturers got them to do the exercises based on the new knowledge that they had learned; the lecturers also gave them chances to express their ideas in class. Besides, the majority of the students reached agreement that the lecturers provided feedback for their reading quizzes and writing drafts.

In addition to the process of implementing Ignatian pedagogy, based on the closed-ended questionnaire, most of the students had positive perceptions on the effects of implementing Ignatian pedagogy in Critical Reading and Writing II course. In other words, the students had reflected on their personal experiences that they certainly believed their competence, compassion as well as conscience developed. When the students admitted that their competence, compassion as well as conscience developed, it was noticeable that the implementation of Ignatian pedagogy in Critical Reading and Writing II course was successful.

In fact, in terms of the reading skill, most of the students agreed that they were able to comprehend a reading text accurately; they were also able to read a text critically. In addition to the reading skill, the students mostly came to an understanding that they were able to produce pieces of writing by following the
sequence of planning, drafting, and revising; they also had a clear idea on how to produce a reader-centered writing. Equally important, the majority of the students believed they became compassionate persons for they were able to share their knowledge to help others; the students also felt that share-reading as well as peer-editing raised their spirit to be compassionate persons. In the same way, the students in general thought that their conscience developed since they cited others’ work appropriately in their writing; they had never cheated in their reading test as well; those students also tried to improve themselves by the time they realized their own weaknesses.

However, based on the interview, it was noticeable that the implementation of Jesuit values in Critical Reading and Writing II course helped the students to develop their consciences to a limited degree. In fact, students’ consciences in improving themselves and citing others work appropriately might be fully appreciated. On the other hand, some students admitted that they behaved dishonestly, which was not only cheating on the tests or reading quizzes but also finding the fastest and easiest way in doing the assignments. Therefore, it was obvious that the implementation of Jesuit values in Critical Reading and Writing II course helped the students to develop their consciences to a limited extent.

2. Students’ Suggestions on the Implementation of Jesuit Values in Critical Reading and Writing II Course

Related to the second formulated problem, which was about the students’ suggestions on the implementation of Jesuit values in Critical Reading and
Writing II course, the researcher acquired the data from the open-ended questionnaire; the researcher also conducted interview to obtain the data.

**a. Suggestions on the Teaching-Learning Activities**

In the first place, the majority of the students laid emphasis on the teaching-learning activities. To point out, some of the students suggested that sharing should enter the teaching-learning process. Working in a group or having group discussion should also be considered as the activity in Critical Reading and Writing II course. Besides, some other students’ suggested that feedback from the lecturers as well as from the friends needed to be provided. It was worth noting that sharing, working in group, and providing feedback were the ways to help other friends. In the same way, some students also suggested as the lecturers to kindly introduce the Jesuit values during the teaching-learning process.

**b. Suggestions on the Teacher-Learner Relationship**

In order to successfully achieve the objectives of Jesuit education, it was important to think through the teacher-learner relationship. In this case, there were a number of students who put emphasis on the teacher-learner relationship. As a matter of fact, students tended to imitate the teachers as well as lecturers in learning process. For this reason, teachers as well as lecturers are required to appear as the good role model for the students.

In the same way, the teacher-learner relationship was also dealing with the teachers who helped the students to grow academically as well as emotionally. In this case, growing as a smart student was not enough. In order to be balance, the
mind, heart, and will should enter the teaching-learning process (ICAJE, 1993, p. 15). Thus, teachers as well as lecturers were encouraged to help the students to grow as fully human persons.

c. Suggestions on Maintaining the Good Work in Implementing Jesuit Values

In general, a number of students reasonably admitted that the implementation of Jesuit values in Critical Reading and Writing II course had gone well in some ways. On the positive side, some students stated that their reading as well as writing skills improved; some of them also admitted that they became compassionate persons as well. In particular, the students suggested maintaining the good work in implementing Jesuit values in Critical Reading and Writing II course.

B. Recommendations

In this fragment, the researcher would like to give recommendations, which are related to the implementation of Jesuit values in the English Language Education Study Program of Sanata Dharma University in general. This fragment consists of three sections. They are the recommendations for the lecturers of the English Language Education Study Program, the students of the English Language Education Study Program, and future researchers.

First thing to remember, the first fragment of the recommendation is addressed to the lecturers of the English Language Education Study Program. The
first fragment primarily emphasizes the process of implementing Jesuit values in the English Language Education Study Program. The next fragment is dealing with the students of the English Language Education Study Program of Sanata Dharma University. The third fragment is dealing with the future researchers who are interested in the study of Ignatian pedagogy as well as Jesuit values.

Most compelling evidence, the further as well as various studies are still needed in order to criticize as well as bring improvement towards the implementation of Jesuit values in the English Language Education Study Program of Sanata Dharma University. Thus, in order to provide a considerable improvement on the English Language Education Study Program of Sanata Dharma University in specific, this study has provided a number of recommendations. It is hoped that those recommendations would be able to bring betterment as well as improvement over the coming years.

1. **Recommendation for the Lecturers of the English Language Education Study Program**

   It must be remembered that the lecturers of the English Language Education Study Program of Sanata Dharma University play a significant role in implementing Jesuit values. In fact, the lecturers are the ones who interact directly with the students during the teaching-learning process. For this reason, the researcher would like to give emphasis to the lecturers of the English Language Education Study Program who should introduce the Jesuit values to the students both implicitly and explicitly.
It is worth noting that those who are working in Jesuit schools should be able to consider their roles. Nurturing the Jesuit mission through an Ignatian style of education is one of the roles of the teachers as well as lecturers of Jesuit schools (Defeo, 2009). Thus, the researcher puts forward an idea that the lecturers of the English Language Education Study Program are required to make Jesuit values known as well as available for the students.

2. **Recommendation for the Students of the English Language Education Study Program**

   It is important to realize that one of the aims of Jesuit education is to form men and women for others, who own the values of competence, conscience, and compassion (Arrupe as cited in ICAJE, 1993). With this intention, the students need to be knowledgeable about the aims of Jesuit education. Firstly, the researcher would like to give an official suggestion to the students of the English Language Education Study Program that those students need to be knowledgeable about the Jesuit values. By knowing the Jesuit values, it is hoped that the students together with the lecturers are able to reach the objective of Jesuit education.

3. **Recommendation for Future Researchers**

   In the first place, the researcher realizes that this study is limited in scope for this study only focuses on the students’ perceptions as well as suggestions on the implementation of Jesuit values in Critical Reading and Writing II course. In fact, there are quite a lot of aspects about Jesuit values which are left to be
elaborated further. For this reason, future researchers may explore further areas of analysis; take for instance, the future researchers may explore the extent to which Jesuit values help the students who are studying at Jesuit schools to develop as fully human persons. Besides, the future researchers may conduct a study about the extent to which Jesuit values are promoted in Jesuit schools. It is worth noting that by conducting the follow-up studies, it is hoped that there will be more development within the Jesuit educational system.
REFERENCES


APPENDICES
APPENDIX A

The Blueprint of Questionnaire
The Blueprint for Questionnaire

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| 1. | The process of implementing Ignatian pedagogy in Critical Reading and Writing course | 1. My lecturer makes an effort to know his or her students personally 2. My lecturer tries to relate my existing knowledge with the new material in the classroom | 1. Context  
- Context includes: the real context of a student’s life, the socioeconomic, political and cultural context with which a student grows, the institutional environment of the school or learning center, and previously acquired concepts students bring with them to start of the learning process (*ICAJE in Defeo, 2009, p. 49*)  
- Teachers need to understand the world of the students, including the ways in which family, friends, peers, youth culture and mores as well as social pressures, school life, politics, economics, religion, media, art, music, and other realities impact that world and affect the students for better or worse (*Jesuit Institute, 2014, p. 4*)  
- In this sense, context includes the ability of the educator to situate the material to be learned in relation to the subject matter of the course and semester, but also into the student’s major department, its cross-curricular relationships, and with the realities of the world in some way (*Defeo, 2009 p. 49*)  
- What needs to be known about learners (their environment, background, community, and potential) to teach them well? (*Kolvenbach, 2005, p. 2*) |
| 3. | My lecturer gives real life examples which are relevant to the topic to learn | 2. Experience  
- Human experience can either be direct (personal) or vicarious such as using textbook, newspaper, story, movie, etc (*ICAJE in Defeo, 2009, pp. 49-50*) |
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| 4. | My lecturer engages me with his or her examples during the teaching-learning process | - 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 students (ICAJE, 1993, p. 15)  
- Affective as well as cognitive dimensions of the human person are involved, because without internal feeling joined to intellectual grasp, learning will not move a person to action (Jesuit Institute, 2014, p. 5)  
- Two questions Ignatian pedagogy educators may ask to engage the element of Experience are: How do I engage my students’ affective senses to increase learning? What experiences do I provide that help my students care or connect to my subject material? (Defeo, 2009, 50) |
| 5. | My lecturer makes me realize that the knowledge I learn in class is contextually meaningful for my life | 3. Reflection | - At this level of reflection, the memory, the understanding, the imagination, 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 (ICAJE, 1993, p. 16)  
- Reflection will not only lead the students to develop deeply in the subject matter but it will also lead the students to look for the meaning in life (Jesuit Institute, 2014, p. 6)  
- Through reflection, intellectual concepts become personally appropriated and contextually meaningful (Defeo, 2009, p. 51) |
<p>| 6. | My lecturer asks me to reflect on what I have learned throughout the course | | |</p>
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<td>7.</td>
<td>My lecturer gets me to do the exercises based on the new knowledge that I have learned</td>
<td>4. Action</td>
<td>Action is the goal of the learning process, to move students to do something with the new knowledge they have experienced and appropriated <em>(Defeo, 2009, p. 51)</em>&lt;br&gt;- Action requires the students to learn by doing. The teachers provide opportunities that will surely challenge the imagination and exercise the will of the students <em>(Kolvenbach, 2005, p. 3)</em>&lt;br&gt;- The real action is not merely about the mastery of the subject, but it is more about the good deeds of the students <em>(Jesuit Institute, 2014, p. 7)</em>&lt;br&gt;- Action involved two steps: (a) interiorized choices, such as shift in attitude, awareness, bias or perspective; and (b) choices externally manifested, as in a physical action “to do something consistent with this new conviction” <em>(ICAJE in Defeo, 2009, p. 51)</em></td>
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<td>8.</td>
<td>My lecturer gives me chances to express my ideas in class</td>
<td>5. Evaluation</td>
<td>Evaluating students “growth in attitudes, priorities, and actions consistent with being a person for others is essential” <em>(ICAJE in Defeo, 2009, p. 52)</em>&lt;br&gt;- Evaluation is dealing with the assessment of the students in terms of growth in mind, heart, and spirit <em>(Kolvenbach, 2005, p. 3)</em>&lt;br&gt;- Periodic evaluation of the students’ growth in attitudes, priorities, and actions consistent with being a person for others is essential <em>(Jesuit Institute, 2014, p. 7)</em></td>
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<td>9.</td>
<td>My lecturer provides feedback for my reading quizzes</td>
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<td>My lecturer provides feedback for my writing drafts</td>
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<td>The Effects of the implementation of Ignatian pedagogy on Critical Reading and Writing course</td>
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<td>A student who is “good at comprehension”, means that this student can read accurately and efficiently, so as to get the maximum of information from a text with a minimum of misunderstanding (Swan, 1976, p. 1) - “good at comprehension” means also that the student is also able to show his or her understanding by re-expressing the content of the text, by writing sentence or paragraph in answer to questions, or by summarizing the text (Swan, 1976, p. 1)</td>
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<td>2</td>
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<td>1. I am able to comprehend a reading text accurately</td>
<td>A student who is “good at comprehension”, means that this student can read accurately and efficiently, so as to get the maximum of information from a text with a minimum of misunderstanding (Swan, 1976, p. 1) - “good at comprehension” means also that the student is also able to show his or her understanding by re-expressing the content of the text, by writing sentence or paragraph in answer to questions, or by summarizing the text (Swan, 1976, p. 1)</td>
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<td>2. I am able to read a text critically</td>
<td>A good reader is the one who can respond simultaneously, and appropriately, to the language, ideas, and stylistics of mature writing, and, moreover, can achieve these understandings with reasonable speed and fluency (Anthony and Richards, 1980, p. 63)</td>
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<td>3. I am able to produce pieces of writing by following the sequence of planning, drafting, and revising</td>
<td>Whatever your writing habits, they are simply the enabling conditions that allow you to begin and pursue your writing process. These habits are the physical and psychological scenery for the central action - the</td>
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</table>

Competence
<table>
<thead>
<tr>
<th>No</th>
<th>Aspect</th>
<th>Item</th>
<th>Theory</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
<td>intellectual procedure you perform as you move through a series of stages to produce a piece of writing. In this book, the writing process will be divided into three stages: planning, drafting, and revising (McCrimmon, 1984, p. 10-11)</td>
<td></td>
</tr>
<tr>
<td></td>
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<td></td>
<td>4. I have a clear idea on how to produce a reader-centered writing</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Writing is effective when it accomplishes its purpose for its audience (Walvoord, 1985, p. 2)</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Main idea: Effective public writing focuses on a main idea appropriate to its audience and purpose (Walvoord, 1985, p. 4)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Characteristics of Skilled Writers: A Preview Writing for audience and purpose: Skilled writers have a keen sense of their audience and purpose and of the situation for which they are writing. They shape their writing accordingly (Walvoord, 1985, p. 5)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Compassion</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>5. The implementation of Jesuit values enables me to share my knowledge to help others</td>
<td>A Jesuit education will inspire your compassion to help those in need (Santa Clara University, 2014)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>6. Share-reading raises my spirits to be a compassionate person</td>
<td>The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action - action, especially that is suffused with the spirit and presence of Jesus Christ, Son of God, the Man-for-Others (Kolvenbach in ICAJE, 1993)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>7. Peer-editing helps me to grow as a compassionate person</td>
<td>The goal of Jesuit education is to form men and women for others (Arrupe in ICAJE, 1993, p. 5)</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>Aspect</td>
<td>Item</td>
<td>Theory</td>
<td>Total</td>
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</tr>
<tr>
<td>8</td>
<td>Conscience</td>
<td>After I realize my weakness, I try to improve myself</td>
<td>- A Jesuit education will help you understand the perspectives of others and the consequences of decision-making so that you can make ethical decisions <em>(Santa Clara University, 2014)</em></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Conscience</td>
<td>I cite others’ work appropriately in my writing</td>
<td>- Keeping in mind that a conscience is “an individual’s intrinsic ability to discern the rightness and goodness of their own actions <em>(Nedumattam in Society of Jesus, 2015)</em></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Conscience</td>
<td>I have never cheated in my reading quizzes</td>
<td>- Ignatian pedagogy emphasize that the “whole person-mind, heart and will- should enter the learning experience <em>(ICAJE in Defeo, 2009, p. 56)</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Jesuit education is a call to human excellence, to the fullest possible development of all human qualities. It is a call to critical thinking and disciplined studies, a call to develop the whole person, head and heart, intellect and feelings <em>(Kolvenbach, 2005, p. 1)</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>SUM</td>
<td></td>
<td></td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

1. What is/(are) your suggestion(s) on the implementation of Jesuit values in Critical Reading and Writing course…?
APPENDIX B

The Questionnaire
B. Open-ended Question

Answer this question honestly!

1. What is/(are) your suggestion(s) on the implementation of Jesuit values in Critical Reading and Writing II course?

_______________________________________________________
_______________________________________________________
_______________________________________________________
_______________________________________________________
_______________________________________________________
_______________________________________________________
_______________________________________________________
_______________________________________________________
_______________________________________________________
_______________________________________________________
Closed-ended statement

Circle your choice which corresponds to your degree of agreement with statements given [(SA) Strongly Agree, (A) Agree, (D) Disagree], (SD) Strongly Disagree]. Please do it honestly.

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>Degree of Agreement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>My lecturer makes an effort to know his or her students personally</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>2.</td>
<td>My lecturer tries to relate my existing knowledge with the new material in the classroom</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>3.</td>
<td>My lecturer gives real life examples which are relevant to the topic to learn</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>4.</td>
<td>My lecturer engages me with his or her examples during the teaching-learning process</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>5.</td>
<td>My lecturer makes me realize that the knowledge I learn in class is contextually meaningful for my life</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>6.</td>
<td>My lecturer asks me to reflect on what I have learned throughout the course</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>7.</td>
<td>My lecturer gets me to do the exercises based on the new knowledge that I have learned</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>8.</td>
<td>My lecturer gives me chances to express my ideas in class</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>9.</td>
<td>My lecturer provides feedback for my reading quizzes</td>
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</tr>
<tr>
<td>10.</td>
<td>My lecturer provides feedback for my writing drafts</td>
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<td>11.</td>
<td>I am able to comprehend a reading text accurately</td>
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<tr>
<td>12.</td>
<td>I am able to read a text critically</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>13.</td>
<td>I am able to produce pieces of writing by following the sequence of planning, drafting, and revising</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>14.</td>
<td>I have a clear idea on how to produce a reader-centered writing</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>15.</td>
<td>The implementation of Jesuit values enables me to share my knowledge to help others</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>16.</td>
<td>Share-reading raises my spirits to be a compassionate person</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>17.</td>
<td>Peer-editing helps me to grow as a compassionate person</td>
<td>SA A D SD</td>
</tr>
<tr>
<td>18.</td>
<td>After I realize my weakness, I try to improve myself</td>
<td>SA A D SD</td>
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<td>19.</td>
<td>I cite others’ work appropriately in my writing</td>
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</tr>
<tr>
<td>20.</td>
<td>I have never cheated in my reading quizzes</td>
<td>SA A D SD</td>
</tr>
</tbody>
</table>
APPENDIX C
The Sample of the Completed Questionnaire
B. Open-ended Question

Answer this question honestly!

1. What is/are your suggestion(s) on the implementation of Jesuit values in Critical Reading and Writing II course?

I think the implementation of Jesuit values in CRW II course is good. The lecturer also always has a positive and care for the students in the class. This course also helps me develop my writing and reading skills.

From this CRW II, I get more motivation to study. I also get more understanding in developing my writing and reading skills.

A. Closed-ended statement

Circle your choice which corresponds to your degree of agreement with statements given [(S) Strongly Agree, (A) Agree, (D) Disagree, (SD) Strongly Disagree]. Please do it honestly.

<table>
<thead>
<tr>
<th>No</th>
<th>Statement</th>
<th>Degree of Agreement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>My lecturer makes an effort to know his or her students personally</td>
<td>S A D SD</td>
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<td>2.</td>
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</tr>
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<td>3.</td>
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<td>S A D SD</td>
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<td>My lecturer engages me with his or her examples during the teaching-learning process</td>
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</tr>
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<td>5.</td>
<td>My lecturer makes me realize that the knowledge I learn in class is contextual and meaningful for my life</td>
<td>S A D SD</td>
</tr>
<tr>
<td>6.</td>
<td>My lecturer asks me to reflect on what I have learned throughout the course</td>
<td>S A D SD</td>
</tr>
<tr>
<td>7.</td>
<td>My lecturer gets me to do the exercises based on the new knowledge that I have learned</td>
<td>S A D SD</td>
</tr>
<tr>
<td>8.</td>
<td>My lecturer gives me chances to express my ideas in class</td>
<td>S A D SD</td>
</tr>
</tbody>
</table>

QUESTIONNAIRE

This questionnaire is set to find out students’ perception on the implementation of Jesuit values in Critical Reading and Writing II course. I need your help to fill all the items below. There are twenty closed-ended statements and one open-ended question. Please kindly state your agreement with the statement as well as answer the question based on your own perception.

Your response will remain anonymous. In addition, your personal identity will be saved privately. Thank you for your participation.

**Personal Identity**

Name:

Student number:

Class: 8 - CRW II

Phone number: 0817-9948-948
B. Open-ended Question

Answer this question honestly!

1. What is/are your suggestion(s) on the implementation of Jesuit values in Critical Reading and Writing II course?

Actually, my suggestion on the implementation of Jesuit values in Critical Reading and Writing II course is how the lecturer gives the students to speak up and show their opinion directly.

A. Closed-ended statement

Circle your choice which corresponds to your degree of agreement with statements given [(SA) Strongly Agree, (A) Agree, (D) Disagree, (SD) Strongly Disagree]. Please do it honestly.

<table>
<thead>
<tr>
<th>No</th>
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<tbody>
<tr>
<td>1.</td>
<td>My lecturer makes an effort to know his or her students personally</td>
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</tr>
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</tr>
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Your response will remain anonymous. In addition, identity will be saved privately. Thank you for your participation.

Personal Identity

Name: Christhania Yon P.

Student number: 134314036

Class: B

Phone number: 0897 9807346

<table>
<thead>
<tr>
<th>No</th>
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</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td>My lecturer provides feedback for my reading quizzes</td>
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<tr>
<td>19.</td>
<td>I cite others’ work appropriately in my writing</td>
<td>A D SD</td>
</tr>
<tr>
<td>20.</td>
<td>I have never cheated in my reading quizzes</td>
<td>A D SD</td>
</tr>
</tbody>
</table>
APPENDIX D

The Interview Guide
Interview Guide

1. To what extent does the implementation of Ignatian pedagogy improve your reading skill?
2. To what extent does the implementation of Ignatian pedagogy improve your writing skill?
3. To what extent does the implementation of Ignatian pedagogy help you to be a compassionate person?
4. To what extent does the implementation of Ignatian pedagogy help you to be a moral person?
5. What has gone well in the implementation of Ignatian pedagogy in CRW class?
6. What should be improved in implementing Ignatian Pedagogy in CRW class?
APPENDIX E
The Results of the Interview
**The Results of Interview**

1. To what extent does the implementation of Ignatian pedagogy improve your reading skill?

**Students’ Answers**

<table>
<thead>
<tr>
<th>Interviewee</th>
<th>A#24</th>
<th>I have not good implementation in reading skill because when I have to read one passage, I have to read that more than once to know the topic of the passage but in CRW2 I got better in pronunciation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewee</td>
<td>A#22</td>
<td>Before I enter PBI Sanata Dharma University, I have bad motivation especially in reading English books. And now because I am a PBI student, no matter what the condition is, I should read the English book everyday. So, it really improves my reading skill deliberately and I feel happy and appreciate with something that changes my life become better, especially in reading, I can improve my new vocabulary.</td>
</tr>
<tr>
<td>Interviewee</td>
<td>A#19</td>
<td>Before I join CRW course, my reading skill is not good enough but now I think my reading skill is better than before. Now, I can understand the topic without opening the dictionary</td>
</tr>
<tr>
<td>Interviewee</td>
<td>B#11</td>
<td>Of course my reading skill improves because before I go to college, I have never read an English book like an English novel, or something like an English book. Then when I go to college, I have to read it and it is a must, I did it.</td>
</tr>
<tr>
<td>Interviewee</td>
<td>B#10</td>
<td>Actually my reading skill is not really improve because from the semester one we have to read from the Book Report, Introduction to Literature, Prose and some courses which insist us or insist me to read to gain my knowledge but I feel the same, the different is just the topic maybe. The topic is more complicated and the topic is getting harder for me.</td>
</tr>
</tbody>
</table>
2. To what extent does the implementation of Ignatian pedagogy improve your writing skill?

<table>
<thead>
<tr>
<th>Interviewee B#24</th>
<th>Actually maybe yes it improves my reading skill compares to the last semester, in CRW I, but I just see the progress is not significant enough.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewee B#2</td>
<td>Actually the implementation of Ignatian pedagogy does not really improve my reading skill. Because I think that my previous reading skill and up to this moment are still the same. And I think that I don’t improve it well in my class because we do not really focus on the reading skill but we more focus on the writing skill.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Interviewee A#24</th>
<th>My writing skill has improved because in CRW II I learn to write topic sentence and thesis statement clearly; then I feel that my writing is getting better not only in terms of the punctuation but also in terms of the grammar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewee A#22</td>
<td>It also improving my writing skill because all of the day I should writing English essay, it can make me accustom to write in English. Previously, there are many complicated grammatical mistakes, but now, in writing, I have good structure and good sentence.</td>
</tr>
<tr>
<td>Interviewee A#19</td>
<td>My writing skill is better than before too. I can make some articles with good structure, like thesis statement and body one, body two, and the conclusion.</td>
</tr>
<tr>
<td>Interviewee B#11</td>
<td>Although the topic or the material I have learned from the Senior High School and in the college are almost the same, but in the college my writing skill improves because I have to learn it in different way.</td>
</tr>
</tbody>
</table>
| Interviewee B#10 | My writing skill more improves than my reading does. In Basic Writing, we just wrote a sentence and then describe something. In Paragraph Writing course is just almost similar to Basic
Writing course. Then in CRW I. that was my first time to be introduced to write an essay. Of course my writing skill improves.

<table>
<thead>
<tr>
<th>Interviewee</th>
<th>In writing skill, I feel that I can improve my writing skill well because we need to write every time for the lecturer because we have to write the reflection and so on.</th>
</tr>
</thead>
<tbody>
<tr>
<td>B#24</td>
<td>I think my writing skill is improved. Because my previous writing is not really good, because in my previous writing class, the lecturer did not support the class. And then now, I think I can write coherence writing. I have awareness to my writing. When I read some passages and then I can I can create my own writing.</td>
</tr>
</tbody>
</table>

3. To what extent does the implementation of Ignatian pedagogy help you to be a compassionate person?

<table>
<thead>
<tr>
<th>Interviewee</th>
<th>I feel like that I become a compassionate person because in CRW2 we learn to work in pairs to do peer assessment, assignment and that peer assignment help us to be a compassionate person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A#24</td>
<td>In the learning process, if I have friends that don’t understand more about the lesson, I try to help them and make them understand.</td>
</tr>
<tr>
<td>A#22</td>
<td>Sometimes I can help my friends with correcting the grammar or punctuation in their essay or I give them suggestion to make a better essay.</td>
</tr>
<tr>
<td>A#19</td>
<td>Maybe we help each other to correct grammar, pronunciation, and we work together as a group.</td>
</tr>
<tr>
<td>B#10</td>
<td>Yes, for example: I want to revise my friends’ work and then I want to correct the grammatical mistake of my friends and then I want to help them to gain the knowledge of the topic maybe</td>
</tr>
<tr>
<td>Interviewee</td>
<td>Response</td>
</tr>
<tr>
<td>-------------</td>
<td>----------</td>
</tr>
<tr>
<td>B#24</td>
<td>that they feel difficult to understand the topic so I do the sharing with them.</td>
</tr>
<tr>
<td>B#2</td>
<td>Yea, there is a progress, actually we still need to have a peer editing and we have to be aware in correcting the mistakes from our friends in their writing and so on.</td>
</tr>
<tr>
<td>A#24</td>
<td>I think so. Because the lecturer always gives us phase to help our friends maybe to correct their work, to help some of our friends who need a help.</td>
</tr>
</tbody>
</table>

4. To what extent does the implementation of Ignatian pedagogy help you to be a moral person?

<table>
<thead>
<tr>
<th>Interviewee</th>
<th>Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>A#24</td>
<td>I don’t think I become a moral person because I do not feel comfortable with myself. I can help others but I feel uncomfortable with myself. Like not confident.</td>
</tr>
<tr>
<td>A#22</td>
<td>I am not sure because sometimes in CRW class when I have difficulty in doing the CRW II test, I sometimes copy paste from my friend.</td>
</tr>
<tr>
<td>A#19</td>
<td>Sometimes when I am blank at the final test, I have discussion with my friend in back or in front of my table to discuss about the answer in final test.</td>
</tr>
<tr>
<td>B#11</td>
<td>Actually in CRW II, I really think of becoming a moral person, I feel copy paste from the internet, I feel cheating, I looking for the easiest way and fastest way.</td>
</tr>
<tr>
<td>B#10</td>
<td>The lecturer gives us a lot of motivation, and the lecturer says that this is the class of life and the lecturer teaches us about how we do something, how we think about something and I take a note in myself that it is true what the lecture said.</td>
</tr>
</tbody>
</table>
| B#24        | Like my friend says before that we just pretend this all of thing in the class and actually when the lecturer demands the students
to submit all of work in the deadline which is a close date with the deadline so we feel that we are under pressure.

<table>
<thead>
<tr>
<th>Interviewee</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>B#2</td>
<td>It is 50:50, not 50:50, 70:30 maybe. The 70 is the bad one. I am pretending. So I prefer to pretend in the class and outside the class to do the work.</td>
</tr>
</tbody>
</table>

5. What has gone well in the implementation of Ignatian pedagogy in CRW class?

<table>
<thead>
<tr>
<th>Interviewee</th>
<th></th>
</tr>
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<tbody>
<tr>
<td>A#24</td>
<td>It has gone well like helping others through group discussion. It means that we help friends that maybe need our help so that we can do our group discussion every day in CRW2 class, do the assignment together.</td>
</tr>
<tr>
<td>A#22</td>
<td>I think that the lecturer has more knowledge for this and the lecturer can contribute the knowledge very well and also sometimes tell all of the life experiences and it can make us get something from the story.</td>
</tr>
<tr>
<td>A#19</td>
<td>In CRW class sometimes I help my friends in writing skill, my reading and writing skill better than before.</td>
</tr>
<tr>
<td>B#11</td>
<td>There is only competence because the lecture is very smart.</td>
</tr>
<tr>
<td>B#10</td>
<td>In competence the lecturer is good in knowledge, the lecturer has broad knowledge and when the lecturer writes an essay, the lecturer mentions some citation. And about the conscience, I become more aware with my friend. For example, I want to share the information that they couldn’t understand yet. And about the compassion, we do the peer editing.</td>
</tr>
<tr>
<td>B#24</td>
<td>For the competence, in writing and reading skill, in this class we can get many new knowledge from how to write in a good order, how to read higher level from our reading.</td>
</tr>
</tbody>
</table>
For compassion, we have done the peer editing and the awareness of the correction in our friends’ mistakes.

<table>
<thead>
<tr>
<th>Interviewee</th>
<th>For compassion, we have done the peer editing and the awareness of the correction in our friends’ mistakes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>B#2</td>
<td>The lecturer always relates the 3C in our activity in the classroom, most of the time in the class.</td>
</tr>
</tbody>
</table>

6. What should be improved in implementing Ignatian Pedagogy in CRW class?

<table>
<thead>
<tr>
<th>Interviewee</th>
<th>I just have one suggestion. My suggestion is students must be aware to know that they have to love reading and writing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A#24</td>
<td>I think the lecturer should try to struggle hard for finding out some ways to make their lesson do not become more boring and to introduce Jesuit values. I think that the lecturer should make some games or moving, watch film or maybe sing together.</td>
</tr>
<tr>
<td>A#22</td>
<td>I think teacher must teach in creative method, so the student can enjoy to learn the topic in the CRW.</td>
</tr>
<tr>
<td>A#19</td>
<td>For the lecturer, the lecturer has to make it balance among the competence, conscience, and compassion.</td>
</tr>
<tr>
<td>B#11</td>
<td>The lecturer should know the student better, the lecturer has to know the limitation of the student.</td>
</tr>
<tr>
<td>B#10</td>
<td>The compassion does not have to go in friend to friend but for the lecturer and the student. For me, the good lecturer is a lecturer who wants to hear the opinion from the students and gives his heart to the students. I mean how you behave in the class influences the students.</td>
</tr>
<tr>
<td>B#24</td>
<td>I think it is more in the humanistic value. I think that we as students do some assignments because of the deadline. We think that there are some assignments are not really important to do to. So we make it to satisfy the lecturer.</td>
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