INVESTIGATING THE IMPLEMENTATION OF IGNATIAN PEDAGOGY IN INTERPRETING CLASSES OF THE ELESP SANATA DHARMA UNIVERSITY

A SARJANA PENDIDIKAN THESIS

Presented as Partial Fulfillment of the Requirements to Obtain the Sarjana Pendidikan Degree in English Language Education

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ABSTRACT


Sanata Dharma, as one of the Jesuit Universities, is expected to implement the Jesuit Education’s goals. The main goal of the Jesuit Education is forming the students to be ‘men and women for others’. Jesuit Education uses a learning paradigm that is usually known as Ignatian Pedagogy. Ignatian Pedagogy is used by the lecturer as a basis for preparing the learning plan. The study on the implementation of Ignatian pedagogy is rarely exposed. This study aimed to present the investigation on Ignatian Pedagogy implementation. The subjects of this study were two interpreting classes of ELESP (English Language Education Study Program), Sanata Dharma University. Specifically, the researcher chose interpreting class A and F batch 2011 as the subjects of this study.

There were two research problems formulated in this study. They were: 1) How is Ignatian Pedagogy implemented in the teaching-learning process of interpreting class? 2) How do the students perceive Ignatian Pedagogy in the interpreting class? Therefore, the objectives of this study were to investigate the implementation of Ignatian Pedagogy in teaching-learning process of the interpreting class and to identify how the students perceived the Ignatian Pedagogy implementation in the interpreting class.

This study used the mixed-method approach. There are two kinds of data gathered, i.e., qualitative and quantitative data. The researcher gained the answer from two sides, which were from the lecturers and from the students. In order to get the quantitative data, there was a set of questionnaire distributed to 42 students of interpreting class. Nevertheless, the qualitative data was gathered by conducting the interview. The researcher conducted the interview with five students and the lecturer of the interpreting class.

The result of the study showed that the lecturer implemented the Ignatian Pedagogy in two ways. The first way was having a systematical learning plan based on Ignatian Pedagogy cycles. The second way was providing several activities that help the improvement of 3C (competence, conscience and compassion). Meanwhile, the students also perceived the Ignatian Pedagogy by two ways. The first one was by having a good relationship with the lecturer. The other thing was the class activities, i.e., discussion and learning log which introduced the value of helping others and also the importance of reflection. The data from the questionnaire also showed that 83% of the students have positive perception toward the implementation of Ignatian Pedagogy in the interpreting class.

Keywords: Ignatian Pedagogy, interpreting class, implementation, ELESP
ABSTRAK


Kata Kunci: Ignatian Pedagogy, interpreting class, implementation, ELESP
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Tamara Gita Megani
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CHAPTER I
INTRODUCTION

This chapter provides background information related to the study. This chapter is divided into some parts, namely the research background, the research problems, the problem limitation, the research objectives, the research benefits, and the definition of terms.

1.1 Research Background

Sanata Dharma University is one of Jesuit Universities in Indonesia. Along with other Jesuit Universities, Sanata Dharma University has a goal to form the students to be “men and women for others” (International Commission on the Apostolate of Jesuit Education [ICAJE], 1993). It means that the students should have good characters in their personalities so that they understand how to act appropriately on their environment. In order to achieve this goal, the Sanata Dharma University officially develops learning models namely the Ignatian Pedagogy. Ignatian Pedagogy is expected to build three main characters of the students. Those are competence, conscience, and compassion. These are known as 3Cs. The use of the Ignatian Pedagogy is also called as a transformative education. The Ignatian Pedagogy helps the students to learn well, reflect on their knowledge, and make a plan on how they will act on the environment. Reflection in Ignatian Pedagogy learning is considered as an important thing. Reflection will also bring out several questions or curiosity to help the students in the learning
process (Hartnett, 2009, p. 9). In addition, reflection also helps the students to check their learning progress.

It is not easy to implement Ignatian Pedagogy in every course. The lecturer will meet some problems or hurdles to face in the process of implementing the Ignatian Pedagogy. Most of the lecturers are still investigating the best way to implement the Ignatian Pedagogy. Each lecturer hopes that they can put the good values of Ignatian Pedagogy in their classes. The English Language Education Study Program (ELESP) as one of the study programs in Sanata Dharma University which tries to develop the implementation of 3C in each course. Since the researcher is also a student of this study program, the researcher wants to observe the implementation of Ignatian Pedagogy. The idea of this study comes out after the researcher found out that there is no concrete act in Ignatian Pedagogy. Besides, not all of the students included the researcher are familiar or understand enough about the role of Ignatian Pedagogy. The students only know the Ignatian Pedagogy as a term without understand the use of it.

All of the courses in the ELESP certainly use the Ignatian Pedagogy as the basic of the learning plan. Nevertheless, not all of the lecturers can implement the Ignatian Pedagogy in the real teaching-learning process. Regarding to the observation conducted, the researcher decided to conduct the study in two interpreting classes in the ELESP, Sanata Dharma University. The lecturer of these interpreting classes has a big interest to Ignatian Pedagogy. She uses Ignatian Pedagogy as her standard in her way of teaching. In this study, the researcher will investigate on the teaching methods or activities that are used by
the lecturer in implementing the Ignatian Pedagogy. On the other hand, the researcher will also reveal the students’ perception on the implementation of Ignatian Pedagogy in this course.

1.2 Research Problems

Regarding to the research background mentioned before, there are two research problems which the researcher wants to be discussed:

1. How is Ignatian Pedagogy implemented in the teaching–learning process of Interpreting class?
2. How do the students perceive Ignatian Pedagogy in Interpreting class?

1.3 Problem Limitation

This research is limited to observe the implementation of the Ignatian Pedagogy and 3C in two interpreting classes of the English Language Education Study Program in Sanata Dharma University. These two classes are selected because the lecturer of these classes implements the Ignatian Pedagogy and has an interest in the Ignatian Pedagogy. The researcher focuses more on students’ perception on Ignatian Pedagogy Implementation. However, the researcher also pays attention on what kind of learning activities which help the lecturer to implement Ignatian Pedagogy. The research is conducted in the English Language Education Study Program (ELESP) of Sanata Dharma University. This university is selected because it uses Ignatian Pedagogy as its educational basis.
1.4 Research Objectives

From the research problems, the researcher defines two objectives of the research, namely:

1. To analyze the implementation of the Ignatian Pedagogy in the teaching-learning activities of the Interpreting Classes.
2. To investigate how the students perceive Ignatian Pedagogy implementation in the Interpreting Classes.

1.5 Research Benefits

This study is expected to give some contributions for three subjects. They are the students of ELESP, the lecturers and ELESP Study Program. The further explanations are discussed below:

1.5.1 Students of ELESP

The first subject who will get the benefit of Ignatian Pedagogy is the students. It is not only the students of the interpreting class but also most of the students in Sanata Dharma University. The implementation of Ignatian Pedagogy will be a way of the students understands more about the Ignatian Pedagogy. They will start to discover what Ignatian Pedagogy is or even learn more about it. It will also good for their learning process. They will reconsider about the importance of reflection. Moreover, the students will improve themselves through the Ignatian Pedagogy and 3C.
1.5.2 Lecturers

From this study, the lecturers will also get the benefits of it. The benefit for the lecturers is that they will understand the effectiveness of the Ignatian Pedagogy in their class. Through the Ignatian Pedagogy, the lecturers are expected to have personal approach of each student. The lecturers will consider their interaction between them and their students. In addition, the lecturers will also understand more about the students’ perception on the Ignatian Pedagogy implementation. The Ignatian Pedagogy becomes the lecturer’s evaluation on his or her way of teaching. The results of the reflection can be used to improve the lecturer ways of teaching.

1.5.3 ELESP

ELESP as the main subject of this study will certainly get the benefits. This study program will have a general picture about the students’ perception toward the Ignatian Pedagogy implementation. It will help the lecturer in improving the syllabus of the course. It is not only for the interpreting course but also other courses in this study program. Besides, this study program’s quality can easily be seen from the quality of the lecturers. People will recognize this study program from how the lecturer’s way of teaching. This research will facilitate the study program to analyze the students’ problems in the teaching-learning process.

1.6 Definitions of Terms

In this part, the researcher gives the explanations of some terms which are going to be used in the study, namely:
1.6.1 ELESP Sanata Dharma University

ELESP stands for the English Language Education Study Program. This is one of the study programs in Sanata Dharma University which focuses on producing English teacher candidates. In this study program, the students will have general knowledge about English and the things that are required to be well-qualified teachers. This study program provides several courses which make the students experience teaching before they come to the real situation. However, each alumnus from this study program is expected to be a professional, humanist, and has a strong character as a teacher (Program Studi Pendidikan Bahasa Inggris, 2011).

1.6.2 Interpreting Class

Referring to a book entitled Panduan Akademik (2011, p. 41), interpreting is one of the obligatory courses offered by English Language Education Study Program of Sanata Dharma University. This course is offered in the 7th semester. The goal of this course is to introduce the students about the modes of interpreting and also the principles of interpreting. The students are expected to interpret the spoken and recorded English utterance to Bahasa Indonesia and vice versa.
CHAPTER II

REVIEW OF RELATED LITERATURE

This part consists of two sections. The first one is the theoretical description. It is about the direct explanations of some terms that are used in this study. The second part is the theoretical framework. In the theoretical framework, the researcher explains more about how the theories can help the researcher in doing the study.

2.1 Theoretical Description

There are five theories which are discussed in this subchapter. Those are the theory of perception, the theory of interpreting, the theory of Ignatian Pedagogy, the cooperative learning, and the experiential learning.

2.1.1 Perception

Perception becomes the concern of this study. For this reason, the researcher provides several explanations about perception. This part will explain what perception is and the factors that affect someone’s perception.

2.1.1.1 Definition of Perception

Based on Bootzin, Loftus, Zajonc, and Braun (1983), perception means the interpretation process which comes from some stimuli of their sense organs. For this reason, perception and sensation cannot be separated in the perceptual process. Basic sensations are always needed in order to have a meaningful interpretation. The stimuli which help the perceptual process usually come from
the previous experiences. People will reflect the stimuli which they got from the past and gain some information about that. They will try to compare the previous and the newest information on their own.

Further, Rock said that perception is an active process (as cited in Altman, Valenzi & Hodgetts, 1985, p. 105). The perceptual process needs an active brain to create the perception. One of the examples is filling some incomplete sensory information. This action simply called as subjective contours. Subjective contours are some helping lines or shapes that appear to be a part of a figure but those are actually not physically present. However, building a perception is not easy as it seems. During the perceptual process, the brain is expected to organize the stimuli to create a good meaning.

Along with Bootzin et al., Altman, Valenzi and Hodgetts (1985) also has the same ground for perception. He states that the stimuli will be selected and grouped to have a meaningful interpretation. Perception is the way of someone sees reality. As soon as somebody gets stimuli, their selected sense organ will interpret and give meaning to something.

![Figure 2.1 The Perceptual Process](image)

From the figure above, it can be concluded that perception has a role in building someone’s behavior. Experiences also affect someone in building his or her perception.
2.1.1.2 Perception's Factors

Altman et al. on their book *Organizational Behavior: Theory and Practice* (1985, p. 86), define several factors which influence perception. They mention four things. Those are selection of stimuli, organization of stimuli, the situation, and the self-concept.

The first factor is the selection of stimuli. When we are surrounded by a bundle of stimuli, we can only focus for a small number. This process is called a selection. Selection is also a reason on why people have their own thoughts and perceive things differently.

The second factor is the organization of stimuli. After selecting the experiences, those experiences need to be arranged. This arrangement is needed so that the information will become meaningful. Having a good order of the sensory data will also be good for our mind.

The third factor influencing someone’s perception is the situation. Situation means a person’s familiarity with or expectations about something. Situation also connected with his or her past experience.

The last factor influencing someone’s perception is the self-concept. The way people feel and perceive about ourselves is known as self-concept. Self-concept will affect the way of seeing the world.

2.1.2 Interpreting

Working in a multicultural society deals with different cultures and speech utterances. It brings confusions in delivering someone’s speech to others. This reason becomes the background of the interpreters’ existence. The interpreters are
needed to help people in eliminating the language barrier so that there will be a mutual understanding between both groups of people. Not all of the ELESP alumni will become teachers so that this course is offered as the basic knowledge in becoming the interpreters. In the following paragraphs, the researcher will re-explain the materials about interpreting that the students have got in the interpreting class.

2.1.2.1 Interpreting versus Translation

To help the reader understands what interpreting is, the researcher provides the comparative explanation between interpreting and translation. Translation deals with written text but interpreting deals with spoken language and oral translation (Northeast Ohio Translators Association [NOTA], 2007). Both of the translators and the interpreters have the special skills as the requirements to be mastered.

The translators work for the written products in the target language. They have a job in one direction, which is translating the source language to the target language. When the translator works, he or she can directly open the dictionaries and other references to help their works (Ginori & Scimone, 2001, p. 12).

On the other hand, interpreting is about how people can translate the speaker utterance orally. Interpreting comes after a group with different languages wants to speak to another. The interpreters are expected to transmit thought from one person to another. Language rules such as grammar, and pronunciation should be mastered by the interpreters. The interpreters have a face-to-face interaction and they will speak directly after the client has finished
the speaking. For this reason, the interpreters cannot rely on dictionaries but they need to strive to get extensive vocabulary on their own (Ginori & Scimone, 2001, p. 13).

2.1.2.2 Modes of Interpreting

Based on Ginori and Scimone (2001), there are two specialization areas on the interpreting. Those are the consecutive interpreting and the simultaneous interpreting. The following paragraphs will bring some explanations on each interpreting mode.

The consecutive interpreting is the most common mode which is used by the interpreters. In the consecutive interpreting, the interpreters are expected to listen to the speaker first then try to translate it into the target language orally (Ginori & Scimone, 2001, p. 17). For practical purposes, the consecutive interpreting is divided into two ways; sentence by sentence and summary. The first way, sentence by sentence, is also being known as “dialogue interpreting”. Good memory training is required to master this mode of interpreting. The interpreters usually use this mode of interpreting in the courts. The other ways which the interpreters can do is summarizing. The interpreters will listen to the whole speech and take some notes from the speech. It will help the interpreters to remember and get the important points from the speech.

On the other hand, the simultaneous interpreting, is a way of interpreting in which translate the speech or message simultaneously from the source language to the target language. In the simultaneous interpreting, the interpreters cannot start to interpret until the speaker finished their speech (NOTA, 2007).
The interpreters should know the messages that the speaker wants to deliver. The simultaneous interpreting is usually used in large meetings such as; conference or conventions.

2.1.2.3 Memory in interpreting

Memory has a big role in interpreting. It is because memory will help the interpreters to remember the idea of the speaker utterance. Based on Zhong in his journal entitled *Memory Training in Interpreting* (2003), there are two kinds of memory in psychological studies. Those are short-term memory and long-term memory.

The first kind of memory is Long-Term Memory (LTM). In interpreting, long term memory is an additional instrument in interpreting. Information in LTM stored for a long time, for a week, month or year. All of the information which the interpreters remembered such as some special terms or common names of several organizations is using long-term memory. In fact, memory in interpreting only lasts in a short time (Zhong, 2003). The interpreters will not remember all things after he or she finished their works.

Short-Term Memory (STM) is another essential part of interpreting. As we can analyze from the name, this kind of memory only retains memory for a short period. This is used in the consecutive interpreting, especially sentence by sentence mode. This kind of memory needs the note taking in order to record the important ideas. To develop and sharpen the use of STM, the interpreters should have a lot of exercises and memory training (Ginori & Scimone, 2001).
2.1.2.4 Interpreting Process

Interpreting process has three phases. Firstly, the interpreters should understand about the speaker speech and listen to the speaker carefully. Besides, the interpreters should know the cultures or some principles of the source language spoken by the speaker (Ginori & Scimone, 2001). Knowledge about the source language is also needed to be considered. Different dialects or local accents of the speaker will be one of the problems to the interpreters.

Secondly, the interpreters should know how to do the right conversion. The interpreters should manage the best composition of diction in order to minimize the misunderstanding that might happen. That is why the interpreters should master both source languages and target languages well. Accuracy and speed of the interpreters must be good (Ginori & Scimone, 2001, p. 37). Client always wants a quick delivery speech from the interpreters. Note taking as the alternative way of gaining the information also should not spend a long time. The interpreters should know exactly the simplest way in writing the note of the speech. They can use their own symbols or abbreviations as long as they understand it.

The last phase in the interpreting process is delivering the interpretation. In delivering the interpretation, the interpreters should realize that he or she will be a public speaker (Ginori & Scimone, 2011). It means that he or she should pay attention to their gestures and the speech speed. The interpreters are not only have to deliver the interpretation quickly but also do a proper pausing. The pausing will help the listener to gain the information. The golden rule is that the
interpretation should slightly shorter than the source language (Ginori & Scimone, 2001, p. 46). It cannot be longer or too short that the source language.

2.1.3 Ignatian Pedagogy

Ignatian Pedagogy is another concern of this study. In this part, the researcher will provide some explanation about general information of the Ignatian Pedagogy, benefits of the Ignatian Pedagogy and some challenges in implementing the Ignatian Pedagogy.

2.1.3.1 General Information about Ignatian Pedagogy

Ignatian Pedagogy is a learning model for Jesuit Universitites. In Ignatian Pedagogy, the lecturers are expected to accompany their students in fulfilling the 3C (Kolvenbach, 2005). The lecturers will make the students realize that each student should contribute in their surroundings. It makes each student becomes the ‘whole’ person.

In achieving that goal, the lecturers should consider some aspects in implementing the Ignatian Pedagogy for their teaching. Those aspects are context, experience, reflection, action and evaluation (International Commission on the Apostolate of Jesuit Education [ICAJE], 1993). Among those aspects, reflection becomes the most important thing to relate the experience and the action.
However, the systematical implementation of those aspects is also important in creating the best reflection. The short description of each aspect will be presented below.

2.1.3.1.1 Context of learning

Understanding the students is one of the factors which influence the learning process. The lecturers should know the supporting aspects that can help the students and also the problems that probably come in the learning process. In this case, the lecturers need to use what it is called as ‘cura personalis’ that is a value from the Ignatian Pedagogy learning model. According to Kolvenbach (2005), ‘cura personalis’ is an approach that deals with personal care and concerns for the individual. A student-centered learning situation is mostly found in a class which uses Ignatian Pedagogy as its base. In this class, the students are expected to be active while the lecturers become the facilitator. The lecturers facilitate the student by motivating and correcting the students during their learning process.
2.1.3.1.2 Experiences

Experiences always help people in the learning process. Experiences are needed to support the past knowledge in forming a new experience. Ignatian Pedagogy does not stop on developing the cognitive aspect. The lecturers need to bring activities which help the students to develop their knowledge in line with their heart and will. Having new knowledge without paying attention of feelings and willingness about helping surroundings will not make a good change. This will be a good thing if the experiences are assimilated with heart and will into an action (ICAJE, 1993, p. 15).

Based on Father Daniel F. Hartnett, S.J (2009), people should consider experiences that occur from themselves and also the experiences that occur from the interaction with others. Similar to Father Daniel F. Hartnett, S.J, the International Commission on the Apostolate of Jesuit Education (ICAJE) also mentioned two kinds of experiences that help the students in learning. Those are the direct experience and the vicarious experience (1993, p. 15). The direct experience is the experience which comes from interpersonal activities. For example, when the students are having a discussion or doing a project with others. On the contrary, the vicarious experience is obtained through listening, reading or watching various media.

2.1.3.1.3 Reflection

According to Kolvenbach (2005), reflection means taking the consideration carefully by using memory, comprehension, imagination and experience to get a value from a new knowledge (p. 3). Reflection will help the
students to get further understanding about what they have got and what things to do next. They will ask some questions for themselves then bring improvements to those questions. Another benefit of reflection is building students’ awareness of what they can do for their surroundings. Reflection becomes a connector between experience and action. The students will sharpen their conscience by reflecting back on their experiences before deciding what they can do in the real life. It means that through the reflection, the students are expected to have concern about 3C (competence, conscience and compassion) (ICAJE, 1993).

However, there are some challenges in implementing the reflection especially for the lecturers. Reflection may not be a common thing for several students. Some of the students will easily ignore the reflection and think that reflection is just another to-do-task. If this happened, the purpose of giving reflection will not be achieved. To make the reflection really helped for the lecturers and the students, the lecturers should know how to give the reflection to the students. The lecturers can do it by giving some questionnaires or asking some explicit questions while the learning process is going on. The lecturers need to be flexible so that the students can follow the reflection process. In conclusion, reflection is a transformative process which lets the students act based on their conscience and beliefs (LPM-P3MP, 2012, p. 28).

2.1.3.1.4 Action

Action is a deed which comes after the consideration and reflection of some past experiences (LPM-P3MP, 2012). The reflection will bring up some attitudes or values for the students before they act. In the Ignatian Pedagogy, an
action can be a way to show service for others and God. It is also a step which leads the students to bring new experiences into further reflections.

There are two steps in having an action. (ICAJE, 1993) The first one is interiorizing choices. In this first step, the students will decide what is good from their point of view then they will keep it on the right track. He or she will reconsider all the experiences which they have got from the learning process. The second step on having an action is manifesting choices externally. In this step, the students will realize that all the attitudes and values will make them do good things consistently. When they found the bad things from themselves, they will correct, change or even avoid those bad things.

2.1.3.1.5 Evaluation

Evaluation is conducted to check whether the context, experiences, reflection and action are well-connected or not. The students are also expected to have three outcomes, which are competence, conscience and compassion (3C) when they finished their studies in the Jesuit University. Those three outcomes are the identities of the Ignatian Pedagogy in Jesuit Education. Evaluation based on LPM-P3MP (2012) is the systematical steps to collect, process, and decide the result of and about an object based on some certain criteria. Competence, conscience and compassion cannot be separated in developing the learning strategy. They are always connected to each other. For getting the easier evaluations, there will be some indicators to show the achievements of each character.

In a learning process, the lecturers commonly think that the cognitive
aspect is the only thing to be evaluated. All cognitive aspects and psychomotor skills are what competence deals with (LPM-P3MP, 2012, p. 39). Quizzes or tests are the instruments which are used to assess the students’ competence. Evaluating competence is easier than evaluating conscience or compassion since the product of competence is observable.

However, the Ignatian Pedagogy also deals with how the students can cooperate or have good interaction with others. Conscience and compassion will help the students understand the importance of a good interaction. In 2006, Suseno (as cited in ICAJE, 1993) said that conscience is people’s awareness of moral aspects in the real situation. They will know the good things and bad things. From having the conscience, the students are expected to do good actions. In fact, the conscience comes in line with the compassion. The compassion becomes the special aspect which becomes the identity of Ignatian Pedagogy. Scroope and Jones (2004) state that compassion is needed to build students’ thought and act which refers to Christ’s life especially in dealing with the poor. The good interaction between the students and the lecturers also helps the students’ realizing the need to grow as a person for others (ICAJE, 1993). The growth of conscience and the compassion are not really observable. To see the growth of these aspects, the lecturers can see that from the group discussion or the intensity of the students to be active in the class. Portfolios, journals and peer assessment become some ways to measure students’ conscience and compassion (LPM-P3MP, 2012, p. 42). To make the lecturers easier to observe these aspects, there are some general values of conscience and compassion to help.
Table 2.1 Conscience and Compassion’s General Values (LPM-P3MP, 2012)

<table>
<thead>
<tr>
<th>Conscience</th>
<th>Compassion</th>
</tr>
</thead>
<tbody>
<tr>
<td>moral</td>
<td>cooperation</td>
</tr>
<tr>
<td>responsibility</td>
<td>respecting others</td>
</tr>
<tr>
<td>honesty</td>
<td>care for others</td>
</tr>
<tr>
<td>independent</td>
<td>awareness for others’ needs</td>
</tr>
<tr>
<td>freedom</td>
<td>willingness to share</td>
</tr>
<tr>
<td>discipline</td>
<td>willingness to sacrifice</td>
</tr>
<tr>
<td>justice</td>
<td></td>
</tr>
<tr>
<td>bravery</td>
<td></td>
</tr>
</tbody>
</table>

2.1.3.2 Benefit of Implementing Ignatian Pedagogy

Based on Kolvenbach (2005), there are some benefits of implementing Ignatian Pedagogy. Firstly, Ignatian Pedagogy can help the lecturers in making the learning material with good values for the students. Secondly, if the students become more active, the students will be more responsible for the course. Students’ self-awareness will help the lecturers in helping them to improve their performances in the class. The lecturers also will have a closer interaction with the students. The closer interaction occurs because the students need to find their own way of learning. When the students start to get confused, the students will start to have a discussion with their friends and also their lecturers.

2.1.4 Cooperative Learning

Cooperative learning based on Diane Larsen-Freeman (1986) is a method which let the teacher teach social skills to the students so that they can work with
others more effectively. The idea of having cooperative learning is that if students want to succeed as a team, they will encourage their teammates to improve and will help them to do so (Slavin, 1990, p. 2).

Cooperative learning indeed brings a good achievement in students’ cognitive. Cooperative learning also brings a positive influence for the other outcomes (Slavin, 1990, p. 34). It influences the intergroup relations and improves students’ self-esteem. Each class consists of the students from several backgrounds. This situation brings a competitive atmosphere for the students. To overcome this problem, cooperative learning is used. Cooperative learning would give the same opportunities for each student to participate during the learning process. Another positive influence from the cooperative learning is the students’ self-esteem will be improved. It occurs because cooperative learning helps the students feel valued and important in the learning process. These feelings motivate the students to give their best efforts.

2.1.5 Experiential Learning

Experience becomes the main role in someone’s learning. Based on Kolb (1984), learning is the process whereby knowledge is created through the transformation of experience. This kind of learning combines experience, perception, cognition and behavior. Kolb’s learning cycle contains of four steps.
Figure 2.3 The Kolb’s Experiential Learning Model (Kolb, 1984, p. 21)

As it can be seen from the figure 2.3, that learning has four stage cycles. The first stage is the concrete experience. In this stage, someone will find his or her new experiences. Then, these concrete experiences become the basic for observation and reflection. Those reflections and observations will bring new ideas or develop some theories for the students. Finally, all the theories or those new ideas will be implemented in a real act.

2.2 Theoretical Framework

In this section, the researcher explains how the theories will support the study. This study is conducted to investigate the implementation and students’ perception of Ignatian Pedagogy in the teaching-learning process. In this case, the researcher chooses two interpreting classes as the subjects of the study. The theory of perception is used to help the researcher in knowing how the students’ feel or react during the Ignatian Pedagogy implementation.

Ignatian Pedagogy theories helps the researcher in understanding the importance of Ignatian Pedagogy. The researcher pays attention on how the lecturer implementing the Ignatian Pedagogy on Interpreting class. The cycle of
the Ignatian Pedagogy is used to help the lecturer conducting the teaching-learning process. Cooperative learning and experiential learning are the learning techniques which can be used in the class. These learning techniques can help the lecturer to introduce the Ignatian Pedagogy to the students.

All of the descriptions that have been explained by the researcher will be used as the basic for making the questions of the data instruments. It will also help the researcher to answer the two research problems of the study. The first one is about the way of the lecturers implement Ignatian Pedagogy in the teaching-learning activities. The second research problem is about how the students understand or get Ignatian Pedagogy through the interpreting class.
CHAPTER III
RESEARCH METHODOLOGY

This chapter presents a rationale for the methods of research and analysis. This chapter is divided into several parts. Those are the research method, the research setting, the research participants, the research instruments, the data gathering techniques, the data analysis techniques, and the research procedures.

3.1 Research Method

This study used a mixed method approach. Based on Creswell (2003), mixed method approach is a combination of qualitative and quantitative data research or methods in one study to understand a research problem. In 2006, Lodico, Spaulding, and Voegtle concluded, “A mixed method combines the strengths of both qualitative and quantitative research. Providing an in-depth looks at context, processes, and interactions and precise measurement of attitudes and outcomes” (p. 282). In this study, the researcher used the sequential procedure strategy which aimed to elaborate one method with another method. Since quantitative data and qualitative data were provided, the result of the study would be presented in a form of percentages and themes.

3.2 Research Setting

This study was conducted in Sanata Dharma University specifically in English Language Education Study Program (ELESP). The researcher used two
interpreting classes; class A and class F. These classes were taught by the same lecturer. The first data gathering was conducted on October 20th 2014. The researcher distributed a set of questionnaire to the participants’ on the final test day. The second data gathering was conducted in several days. It was conducted by having some interviews with the lecturer of the interpreting classes and five representatives of the interpreting classes’ students. The interviews with five students were conducted on May 19th, May 20th, May 21st, May 22nd and May 25th 2015. The interview with the lecturer was conducted on May 27th 2015. This interview was done to get further information about the Ignatian Pedagogy implementation in the interpreting classes.

3.3 Research Participants

The participants of this study were 42 students and one lecturer. Most of them were students from batch 2011. The number of students from each class was 22 students. In total, there were 44 students. In fact, there were only 42 students who could join this study as the participants. The other two students unfortunately could not attend the class at that time. From 42 students, the researcher took 5 students to be the interviewees. They were selected randomly as the representatives of both classes. The researcher also asked the lecturer to be the participant of this study. The researcher interviewed the lecturer in order to get further information about the implementation of Ignatian Pedagogy.
3.4 Instruments and Data Gathering Techniques

Since this study used a mixed method approach, the researcher used two instruments. These two instruments were used to collect the data to answer the research problems of the study, i.e., questionnaire and interview. Here, the researcher will give some explanations about both instruments that were used:

3.4.1 Questionnaire

The first instrument was questionnaire. Wilson and McLean (1994) (as cited in Ary, Donald, and Sorensen, 2010) define questionnaire as a widely used and useful instrument for collecting survey information, providing structured, often numerical data, being able to be administered without the presence of the researcher, and often being comparatively straightforward to analyze (p. 377). The aim of giving the questionnaire was to gather some information from the students about the Ignatian Pedagogy implementation. This questionnaire was meant to answer the second research problem of the study. The questionnaire consisted of two parts and 22 items of statements. The first part consisted of 20 close-ended statements. In the second part, there were two questions in a form of open-ended questions.

3.4.2 Interview

The second instrument that was used in this study was the interview. Based on Cohen, Manion and Morrison (2003), there are three purposes of interview in a study. The first one, it is used as the principal means of gathering information having direct bearing on the research objectives. The second purpose is to be used to test hypotheses or to suggest a new hypothesis. The last purpose of
the interview is that it can support the other methods which are used in a study. In this study, the purpose of the interview was to have the additional information after distributing the questionnaire. The type of interview that was used was interview guide approach. According to Ary, Donald, and Sorensen (2010), this type of interview covers the topic or issues in advance. Furthermore, the interview with the lecturer aims to answer the first research problem. In the interview, the researcher provided several questions about her way in implementing the Ignatian Pedagogy.

3.5 Data Analyzing Techniques

After gathering the data, the researcher needed to analyze them. The first thing to do was analyzing the questionnaire. The researcher decided to use a questionnaire which let the students choose their opinion of some statements based on the degree of agreement. Cohen et al. (2007) define that scale contains degree of agreement which is set to gain the expressions of opinion, interest, or value, problems to react to, or statements to agree or disagree by the Likert scale. The students needed to choose whether they were strongly agree, agree, disagree, strongly disagree or even undecided of those statements.

<table>
<thead>
<tr>
<th>No</th>
<th>Statements</th>
<th>SD</th>
<th>D</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The lecturer introduced you Ignatian Pedagogy or 3C (Competence, Conscience, and Compassion)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

SD: Strongly Disagree; D: Disagree; U: Undecided; A: Agree; SA: Strongly Agree
After the questionnaires were distributed, the final data of the questionnaire were presented in a form of percentage. To get the percentage of each statement, the researcher used the formula as written here:

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

\(x\) = The number of the students based on the degree of agreement

\(n\) = The number of all participants

Besides the questionnaire, the researcher also needed to analyze the data from the interview. The data were gathered by taking the main idea from each statement that the participants gave. This was called as a coding system. Coding system is a system used to facilitate the categorizing and counting of specific behaviors as they occur (Ary, Jacobs, & Sorensen, 2010).

3.6 Research Procedure

In conducting this study, the researcher had several steps to take. The first step was having a permission to use the class as the subject. Therefore, the researcher arranged a meeting with the lecturer of the interpreting classes. The researcher told the lecturer about what is going to be discussed in the study and the reason of choosing the class. Distributing the questionnaire became the second step. Before distributing the questionnaire, the researcher made a blueprint of the questionnaire. The researcher met the lecturer to arrange the best time to distribute the questionnaire. In the questionnaire, the researcher asked the students about their view toward the Ignatian Pedagogy, their understanding about it and the
implementation of the Ignatian Pedagogy. After that, the researcher started to analyze the questionnaires and interpret the data in a form of percentage. The next step after analyzing the questionnaire was to make some questions for the interview. The researcher chose five students to be the representatives of both interpreting classes. After that the researcher conducted an interview with the lecturer. The questions were more likely about her understanding toward the Ignatian Pedagogy, the reason of implementing the Ignatian Pedagogy in her class and also the kind of activities which support the Ignatian Pedagogy Implementation in the interpreting classes.
CHAPTER IV
RESEARCH RESULTS AND DISCUSSION

This chapter presents the findings and discussion of the study. In this chapter, the researcher provides some analysis and discussion to answer two research problems of the study. There will be two major parts in this chapter. The first part is the research results and the second part is research discussion.

4.1 Research Results

This section shows the findings that the researcher obtained from the data gathering which is conducted previously. The researcher gained two kinds of data. Those were quantitative and qualitative data. Since this study had two research problems, the researcher divided the data findings into two subchapters. The first one was the lecturer’s data. The second one was the students’ data.

4.1.1 Lecturer’s Data

This part contains the qualitative data from the lecturer’s process in implementing Ignatian Pedagogy. The researcher obtained the data by conducting the interview with the lecturer on May 2015. The data is presented in a form of themes. There are five themes from the lecturer. The researcher presents some findings about the lecturer’s belief on Ignatian Pedagogy, the learning method that is used by the lecturer, some activities that support the implementation of 3C, the problems and the benefit in implementing Ignatian Pedagogy.
4.1.1.1 The Lecturer’s Belief

The lecturer’s belief toward Ignatian Pedagogy was the reason why the researcher only used two classes as the subjects of this study. The lecturer of those classes had some interests toward the Ignatian Pedagogy. She did not only implement the Ignatian Pedagogy as the obligation of the lecturer in Sanata Dharma University but she also had her own view on it. Based on the interview that was conducted, she believed that Ignatian Pedagogy was the proper learning model to be implemented. There were some interesting facts about Ignatian Pedagogy according to the lecturer. Those were about ‘cura personalis’, reflective teaching and 3C (competence, conscience, and compassion).

Ignatian Pedagogy introduced the lecturer to ‘cura personalis’. The researcher found out that the lecturer always tried to have a good interaction with the students. From the interview, the lecturer also said that knowing of each student was needed. She thought that understanding each personality of the students was another support in the teaching-learning process.

“Oleh karena itu menurutku, salah satu dari nilai dari pedagogi Ignasian itu ‘cura personalis’. ‘Cura personalis’ itu menganggap mahasiswa sebagai teman ya.”
(Therefore, in my opinion, one of the Ignatian Pedagogy values is ‘cura personalis’. ‘Cura personalis’ is considering the students as friends.)

She also continued:

“Tapi akhir-akhir ini saya memahami artinya yaitu kita mengikuti dulu maunya mahasiswa itu apa, terus habis itu kalau kita udah misalnya “I listen to you, guys.” Mereka pasti akan dengerin kita dan melakukan apapun yang kita inginkan. Daripada misalnya saya bilang “Do this, do that!” “Kalian tuh kok nyebelin sih.” atau “kalian nggak pernah belajar” Itu tidak akan membuat mereka itu eee istilahnya do what we want”
(Recently, I understand the meaning of that statement. We need to fulfill what the students’ want. Then if we do like, for example, “I listen to you,
guys.” The students will listen to us and do based on what we want. Instead of saying, “Do this!”,”Do that!”,”I think all of you are annoying!” or “All of you are never studying.” It will not make them mmm do what we want.)

Those statements showed that the lecturer knew that ‘cura personalis’ was beneficial. The lecturers need to understand the students and vice versa. The students would do the instructions from the lecturer happily without any force. It would be a contrast if the lecturer only acted as a dictator. In this situation, the students would against the lecturer and tended to do the works by force.

The lecturer used Ignatian Pedagogy from the beginning to the end of her teaching process. The lecturer knew about the five steps on the Ignatian Pedagogy’s cycle. She mentioned those five steps in Ignatian Pedagogy confidently, as presented below:

“....eee,.kalo menurut Ignatian Pedagogy itu ada,ee,terdiri dari satu siklus yang terdiri dari lima tahapan. Itu konteks, kemudian pengalaman ya, terus habis itu refleksi, terus habis itu mmm.,apa ya.,aksi dan evaluasi gitu....”

(...mmm, based on Ignatian Pedagogy, consists of a cycle with five steps on it. They are context, experience, reflection then mmm..what do we call it? action and evaluation...)

The lecturer said that Ignatian Pedagogy is a reflective study. Reflection was a special thing in the Ignatian Pedagogy. Reflection helped the students to know good things from their experience. They would select what things to be implemented into a good act. Each student would internalize the experience which they got from lecturer-student interaction or student-student interactions.
A reflection could support the teaching-learning process in the class. It could help the students in knowing their mistakes during the learning process. It became the basis of the students or the lecturer in improving their learning plans.

The lecturer had another interest about Ignatian Pedagogy. It was about how Ignatian Pedagogy covered all of the aspects besides the cognitive aspect. She believed that all of the students would not be enough of being smart in their cognitive aspects. Other aspects such as conscience and compassion were needed to make a good interaction with others.

“The students did not just be assessed from the academic side, but.. mmm.. if the students out from the class, what will be improve was not only their knowledge but also his or her heart.”

The researcher found out that the lecturer expected the students to improve their self-esteem. The lecturer also wanted the students to balance their competence along with their heart. The students would know the good and bad thing, the right or wrong and the proper act to do. In the end of her class, she expected each student of her class to be able to help other people with their interpreting skill. She wanted her students to be smart yet humble. She wanted to convince the students that the small act could change the world.
4.1.1.2 The Learning Method

The learning methods conducted by the lecturer were the second point to answer the first research problem. The learning methods were used to help the lecturer delivered the material to the students. It also helped the lecturer in implementing the Ignatian Pedagogy. From the interview, the researcher gave a question about a learning method that the lecturer used in the interpreting class. From the interview, the researcher found that the lecturer used cooperative learning and experiential learning.

“Cooperative learning karena di kelas interpreting itu, apa, harus bisa menyampaikan ide secara komunikatif lalu harus bisa menjalankan teamwork bersama orang lain seperti itu. Lalu saya gabung dengan experiential learning karena kan untuk mengetahui bagaimana interpreter bekerja itu harus melalui praktek. Jadi saya memberikan mereka kesempatan untuk merasakan bagaimana sih jadi seorang interpreter, begitu.”

(It is cooperative learning because in the interpreting class, it is needed to deliver ideas communicatively. Besides, it is necessary to do teamwork with others. After that, I combine it with experiential learning. It is used in order to know how the interpreter works through the learning practice. So, I give them opportunity to practice as an interpreter.)

From that statement, the researcher got several reasons why the lecturer used cooperative learning and experiential learning in her class. The lecturer used cooperative learning in order to make the students have a good teamwork. Through teamwork, all of the students were expected to express their ideas. Implicitly, the interactions in the discussion would sharpen students’ conscience and compassion.

The experiential learning helped the students in experiencing how to be an interpreter. For this reason, the lecturer provided more practices than theories.
For example, the students had their opportunities to speak in front of the class. The lecturer provided some recordings or videos which supported the students’ learning activities.

4.1.1.3 Teaching-Learning Activities

Teaching-learning activities in the interpreting class were expected to develop three aspects which were 3C (competence, conscience and compassion). The students were expected to be aware of their surroundings by developing 3C. The lecturer believed that students’ knowledge would wasteful if the students could not use it in the real situation.

“Itu kalau dalam Pedagogi Ignasian itu disebut 3C itu ya. Sudah tahu ya? Competence (kepala), conscience (hati/heart), kemudian compassion (hand) gitu.”

(In Ignatian Pedagogy, it is called as 3C. You know it, right? Competence (head), conscience (heart), then compassion (hand).)

The first teaching-learning activity dealt with competence. In the interpreting class, the students were taught about theories, skills and modes of interpreting. On the conducted interview, the lecturer said that she gave explanation about what was interpreting like and the general knowledge about interpreting.

The individual work or the personal assignment was another activity that was given by the lecturer. From the word ‘individual’ or ‘personal’, it was easily known that this was done by one student. This activity was conducted in order to increase students’ responsibility in learning. If the students realized the responsibility, they would easily find ways to get better performance. It started
from making a good learning plan or finding other references that can be used in the learning process.

The researcher also found that the lecturer provided some activities that would let the students have an interaction with others. During the discussion, the students could improve their compassion aspect. They could express the ideas or thought independently. During this activity, the students also needed to respect others.

Supporting the Ignatian Pedagogy implementation, the lecturer gave what was called as a learning log. The lecturer explained that the learning log was a book which contained some reflections and evaluations toward the learning process on all of the 3C aspects. The lecturer provided several evaluations which cover the 3C.

“Di situ, aku ada yang dinamakan dengan learning log. Learning log itu kayak eee e istilahnya itu kayak buku diktatnya mahasiswa itu kemudian di situ ada refleksi-refleksi.”
(There I have something which is called as a leaning log. Learning log is a dictate book of the students. It contains some reflections.)

The first aspect as the students needed was competence. It dealt with students’ knowledge of interpreting. The lecturer gave the general knowledge about interpreting, skills of interpreting or mode of interpreting. The second aspect to be concerned was conscience. In this class, the lecturer had a goal which connected to conscience. The lecturer wanted to help the students to be the autonomous learners. Most of the questions were related with students’ awareness on the interpreting. The last aspect that was being reflected by the students was the compassion. Compassion dealt with students’ willingness in helping others.
When the reflection helped the students in their performances, the final thing to do was the evaluation. For the evaluation, the lecturer gave some tests in order to know the students’ improvements. The lecturer made some rubrics which made her easier to score each student’s achievement. The lecturer also gave the students evaluation through the feedback.

4.1.1.4 Problems and Benefit in the Interpreting Class

In this part, the researcher provides the explanation about two things. The first one is about the problems that the lecturer faced during the interpreting class and the Ignatian Pedagogy implementation. The second one is about the benefit that the lecturer had in implementing Ignatian Pedagogy. From the interview, the researcher found that there are three problems and two benefits of Ignatian Pedagogy implementation.

The first problem which lecturer faced was how to prepare the material before the class started. To overcome this problem, she tried to use some materials that were already used in the previous semester.

“Jadi kadang kendalanya adalah karena saya ngajar banyak, terus aaa dirumah saya punya peran sebagai ibu, kadang waktu untuk mendengarkan video itu lebih dulit itu suka kurang, jadi kadang saya hanya tau background, eee, big picture dari video itu apa, kata-kata yang sulit apa itu, kemudian eee, oke aku siap pake itu untuk materi mengajar..”

(Sometimes, the problem is because I teach many subjects, and then...mmm.. I have role as a mother at home, I don’t have enough time to listen to the video first. Sometimes, I just know about the background, eee, what is a big picture from the video, what are the difficult words. After that, I am ready to use it as the teaching material.)

The lecturer’s second problem in interpreting class was evaluating the students’ works. The lecturer had not much time to check every student’s work.
To overcome this problem, the lecturer collected all the students’ recording. Instead of listening to each recording in a full time, the lecturer only listened to the first minute of the recording.

“Kemudian yang kendala kedua adalah kurangnya waktu untuk mengecek satu persatu recording mereka..”
(Then, the second problem was not having enough time to check all the students’ recordings.)

The next finding was about the problems which the lecturer had from the students’ side. The main problem was when the students became passive in the class. This situation is occurred because the students were tired after having several activities before the class. For example, when the class had a discussion, there were some students who did not pay attention. They preferred to keep silent as they ‘save their energy’.

“Ooo, yaa, mungkin ada yaa (tertawa). Mungkin ada contoh yang, misalnya kayak, harusnya oral reflection ya, tapi ada yang nggak, nggak, nggak sharing sama sekali..”
(Oh, yes. There might be. (laugh). For the example, when there was the oral reflection, there were some students who did not share at all.)

After mentioning some problems in this class, the lecturer also told the researcher about the benefits of implementing the Ignatian Pedagogy. The first benefit of implementing Ignatian Pedagogy was that Ignatian Pedagogy had a clear structure. Ignatian Pedagogy had a good cycle. It helped the lecturer to design the learning activities. The lecturer would automatically know some aspects to be evaluated and know how to help the students in achieving those aspects.
(Plus point from Ignatian Pedagogy is that it has good structure. We clearly know what aspects to be evaluated. We know the cycles. It means that, mmm, now it is automatic.)

Ignatian Pedagogy also helped the lecturer to overcome certain problems in the class. For example, there were some students who had bad attitude or not discipline. The lecturer then chose those students as her target in the class. The lecturer started to improve the students’ conscience through certain activities.

“Nah itu saya milih targetnya, misalnya si –menyebutkan salah satu nama murid- nih, kayaknya dia kok kurang percaya diri ya, dia ngga berani ngomong. Dia yang aku targetin di conscience nyaau, supaya dia lebih percaya diri, gitu.”
(Then I chose the target. For example, -mentioning one of the students’ name who seems like having a lack of confidence. She is not brave enough to speak. I chose the conscience as the target so that she becomes more confident.)

4.1.2 Students’ Data

In order to gain the students’ data, the researcher distributed the questionnaires and conducted an interview. The questionnaires were used to get the quantitative data from the students. The questionnaires covered students’ experiences and feelings toward the Ignatian Pedagogy implementation in the interpreting class. The questionnaire consisted of twenty close-ended statements and two open-ended questions. Meanwhile, the interview aimed to have some detailed and additional information about the students’ opinion on the issues discussed in the questionnaires.

There were two big themes which were exposed in this close-ended part. The first one was students’ perceptions on Ignatian Pedagogy implementation in
the interpreting class. The second theme was about the students’ attitudes toward the Ignatian Pedagogy implementation. The students as respondents were expected to give their responses towards each statement. The researcher provided five choices for each statement. They were SD (Strongly Disagree), D (Disagree), U (Undecided), A (Agree) and SA (Strongly Agree). The data of the close-ended statements would be presented in a form of percentage.

On the other hand, the open-ended questions in the questionnaire were used to confirm students’ understanding toward the Ignatian Pedagogy implementation. There were two questions provided by the researcher. The first question asked the students about what activities which represented the Ignatian Pedagogy in the interpreting class. The second question asked the students about the role of Ignatian Pedagogy implementation in supporting their interpreting skills.

4.1.2.1 Students’ Perception on Ignatian Pedagogy Implementation

This part presents the data about the students’ perception on the Ignatian Pedagogy implementation. The researcher obtained the students’ perception on the general introduction and the lecturer’s act in implementing the Ignatian Pedagogy. The data results on this topic would be presented in Table 4.1 and Table 4.2.

<table>
<thead>
<tr>
<th>No</th>
<th>Statements</th>
<th>SD</th>
<th>DA</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The lecturer introduced you Ignatian Pedagogy or 3C (Competence, Conscience, and Compassion).</td>
<td>0</td>
<td>7%</td>
<td>4%</td>
<td>53%</td>
<td>36%</td>
</tr>
</tbody>
</table>
The lecturer explained the goal of implementing Ignatian Pedagogy in the interpreting class.

<table>
<thead>
<tr>
<th>No</th>
<th>Statements</th>
<th>SD</th>
<th>DA</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>The lecturer explained the goal of implementing Ignatian Pedagogy in the interpreting class</td>
<td>0</td>
<td>19%</td>
<td>29%</td>
<td>38%</td>
<td>14%</td>
</tr>
<tr>
<td>3</td>
<td>The lecturer used Ignatian Pedagogy as the competency standard on the syllabus of interpreting class</td>
<td>0</td>
<td>0</td>
<td>24%</td>
<td>50%</td>
<td>26%</td>
</tr>
<tr>
<td>4</td>
<td>The lecturer explained the grading system of interpreting class which use the Ignatian Pedagogy</td>
<td>2%</td>
<td>10%</td>
<td>38%</td>
<td>43%</td>
<td>7%</td>
</tr>
</tbody>
</table>

SD: Strongly Disagree; DA: Disagree; U: Undecided; SA: Strongly Agree; A: Agree

Table 4.1 presents the students’ perception towards the general introduction of Ignatian Pedagogy implementation in the interpreting class. The first statement investigated the lecturer’s role in introducing the Ignatian Pedagogy to the students. From the table 4.1, it shows that none of the students chose strongly disagrees and 7% of the students disagrees that the lecturer introduced the class about Ignatian Pedagogy. The table also showed 53% of the students chose agree, 36% of the students chose strongly agree while another 4% of the students chose undecided. It meant that most of the students (89%) agreed that lecturer had mentioned about Ignatian Pedagogy in the interpreting class.

It was also proved by some statements that the student gave in the interview. Most of the interviewees mentioned that Ignatian Pedagogy was a learning model that dealt with 3C.

“Eee, setau saya pedagoginya itu meliputi tiga hal yaitu competence, conscience sama compassion.” Interviewee #1

(Mmm.. as far as I know, this pedagogy covered three things which are competence, conscience and compassion.) Interviewee #1

The second statement was about students’ perception about the reason of implementing Ignatian Pedagogy in the interpreting class. From the table 4.1, we
could see that none of the students chose strongly disagree but 19% of the students chose disagree. About 29% of the students chose undecided to the statement. On the other hand, 38% of the students agreed and the 14% of the students strongly disagreed to the second statement. Then, the researcher knew that more than 50% of the students had the explanation about the lecturer’s reason of using Ignatian Pedagogy in the interpreting class.

The third statement presented the students’ perception on the use of Ignatian Pedagogy in competency standard on the syllabus. The data showed that none of the students chose strongly disagree or disagree. In fact, there were 24% of the students who chose undecided, 50% of the students agreed and the 26% of the students strongly agreed with the statement. The researcher then concluded that more than a half of the class (76%) knew about the implementation of Ignatian Pedagogy as the basic of making the competency standard on the syllabus.

The last statement dealt with students’ perception on the grading system which used Ignatian Pedagogy. From the table 4.1, the data showed that 2% of the student chose strongly disagree, 10% of the students chose disagree and 38% of the students chose undecided. On the other hand, 43% of the students agreed and 7% of the students strongly agreed to the statement. From the data, the researcher found that students’ had the explanation on the grading system which used Ignatian Pedagogy.

In the following table, the data showed the investigation on students’ perception on the lecturer’s action in implementing the Ignatian Pedagogy. The
Lecturers needed to consider the three main aspects in conducting the teaching and learning process. There were five statements which were evaluated by the students. Statement number six would cover lecturer’s act in developing her competence aspect. Statements number seven and eight would cover the conscience aspect of the lecturer. Meanwhile, statements number nine and ten would cover the lecturer’s act related to the compassion aspect. The data were presented on the table below:

Table 4.2 Lecturer’s Act in Implementing Ignatian Pedagogy

<table>
<thead>
<tr>
<th>No</th>
<th>Statements</th>
<th>SD</th>
<th>DA</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>The lecturer used some videos, recordings or other media based on the topics so that I can improve my competence</td>
<td>2%</td>
<td>2%</td>
<td>10%</td>
<td>31%</td>
<td>55%</td>
</tr>
<tr>
<td>6</td>
<td>The lecturer provided some assessments to evaluate the students’ competence</td>
<td>2%</td>
<td>2%</td>
<td>2%</td>
<td>37%</td>
<td>57%</td>
</tr>
<tr>
<td>7</td>
<td>The lecturer gave me opportunity to ask some questions in class as an implementation of conscience</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>31%</td>
<td>69%</td>
</tr>
<tr>
<td>8</td>
<td>The lecturer offered a consultation outside the class as a practice on lecturer’s conscience</td>
<td>2%</td>
<td>10%</td>
<td>31%</td>
<td>43%</td>
<td>14%</td>
</tr>
<tr>
<td>9</td>
<td>The lecturer appreciated the students opinions as realization of her compassion</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>29%</td>
<td>71%</td>
</tr>
</tbody>
</table>

SD: Strongly Disagree; DA: Disagree; U: Undecided; SA: Strongly Agree; A: Agree

The lecturer’s act in implementing Ignatian Pedagogy became the second issue of the questionnaire. Table 4.2 dealt with students’ perception on how the lecturer implemented Ignatian Pedagogy during the teaching-learning process. Those five statements concerned on how the lecturer supported three
students’ outcomes. They were competence, conscience and compassion. The following paragraphs present the detailed information about each statement.

The fifth statement was to confirm whether the lecturer used videos, recordings or another media which helped to improve the students’ competence. From the students’ responses, there were 2% of the students who chose strongly disagree, 2% the students chose disagree, and 10% of the students being neutral by choosing U (undecided). In contrast, there were 31% of the students who chose agree and 55% of the students chose strongly agree to the statements. The result of the data showed that 86% of the students agreed that the lecturer gave various media to help the students’ teaching-learning activities.

Statement number six presented the data about students’ confirmation whether the lecturer gave assessment as the way to evaluate the students’ works. Likely to the previous statement, there were 2% of the students chose strongly disagree, 2% of the students chose disagree and another 2% of the students chose undecided. Therefore, there were 37% of the students decided to agree with the statement. The rest 57% of the students chose strongly agree to the statements. The researcher then could conclude that 94% of the students agreed that the lecturer provided assessments to evaluate the students’ competence.

Statements number seven and eight investigated the students’ perception on the lecturer’s conscience. The statement number seven was about the opportunities that the lecturer gave for the students to ask questions during the class activities. The questionnaire result showed that none of the students chose strongly disagree, disagree or undecided. There were 31% of the students chose
agree to the statement. There were 69% of the students were strongly agreed to the statements. The final data showed that all of the students confirmed that the lecturer gave opportunities for the students to show their curiosity during the class activities.

Statement number eight was about getting confirmation from the students whether the lecturer offered consultation outside the class. Based on the data, there were 2% of the students who chose strongly disagree, 10% of the students who chose disagree and 31% of the students who chose undecided yet, 43% of the students chose agree and the rest 14% of the students chose strongly agree to the statements. The data of the students convinced the researcher that the lecturer gave extra time for the students to have a consultation outside the class.

This result also supported by the students’ answers from the open-ended question. Student #21 stated that the lecturer gave a consultation outside the class. The lecturer also gave encouragement so that the student was motivated to learn more.

“Yes. I felt encouraged after I consulted my lecturer about my difficulties in interpreting class. I got the understanding from my lecturer. She compassionately listened to me and gave me encouragement. That is why I kept in trying to practice interpreting something.” **Student #21**

Statement number nine dealt with lecturer’s compassion in the class. The researcher wanted to know whether the lecturer really appreciated the students’ works. The data above presents that all of the students agreed and strongly agreed to the statements. None of the students chose strongly disagree, disagree or undecided. The students were divided into 29% who chose agree and 71% who
chose strongly agree. It showed that the lecturer appreciated the students’ opinions in the teaching-learning activities.

Student #33 gave the statement that proved that the lecturer’s compassion was being developed. The way of lecturer appreciate the students became a memorable thing for the students. The lecturer appreciated each student’s effort in understanding the interpreting skills. From the statement that the student gave, the researcher concluded that the appreciation brought a positive atmosphere to the class. It made the students never stop to practice.

“Teacher never underestimates the students and always appreciates their works. / Students always try their best at presenting or trying to interpret a text” **Student #33**

Another thing that made the students perceived the Ignatian Pedagogy was the lecturer-student interaction. As the interviewee #3 stated that how the lecturer was close to the students. He felt that this thing was **memorable**.

“Eee, yang menarik bagi saya di sini adalah bagaimana cara dosen itu bersikap itu sangat-sangat terlihat. Jadi, -menyen, butkan nama dosen- itu terlihat, bukan terlihat ya, tapi memang sangat dekat dengan mahasiswa. Sangat dekat dengan mahasiswa dan mengenal setiap pribadi yang ada di kelas tersebut.” **Interviewee #3**

(Mmm, the interesting thing was the lecturer’s act that easily to be seen. So, -mentioned the lecturer name- it seems, not only seems but she is really close to the students. She is really close to the students and knows each person in the class.) **Interviewee #3**

In addition, the students said that the lecturer had a good way in delivering the material. It made a good atmosphere in the interpreting class. This atmosphere helped the students to learn the material. The students could enjoy the learning process.
“Pertama kali itu, penyampaian materinya enak kalo menurut aku ya. Kita nggak sepaneng, tension nya tuh nggak terlalu tinggi, terus kita learning in a fun way.” Interviewee #5
(Firstly, in my opinion, the way of delivering the material was good. The situation was not too tense. The tension was not really high, so that we were learning in a fun way.) Interviewee #5

4.1.2.2 Students’ Attitudes toward 3C Implementation

After discussing the students’ perception, the next theme to discuss is students’ attitudes towards the implementation of 3C. The researcher wanted to find out how the students reacted to the activities which represented Ignatian Pedagogy.

**Table 4.3 Students’ Attitude toward 3C Teaching-Learning Activities**

<table>
<thead>
<tr>
<th>No</th>
<th>Statements</th>
<th>SD</th>
<th>DA</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>I experienced being an interpreter in the class as one way to improve my competence</td>
<td>5%</td>
<td>0</td>
<td>2%</td>
<td>33%</td>
<td>60%</td>
</tr>
<tr>
<td>11</td>
<td>I needed to be disciplined in this class as one way to practice my conscience</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>50%</td>
<td>50%</td>
</tr>
<tr>
<td>12</td>
<td>I felt responsible about my assignments as the result of my conscience</td>
<td>0</td>
<td>0</td>
<td>2%</td>
<td>43%</td>
<td>55%</td>
</tr>
<tr>
<td>13</td>
<td>I tried to find another references and learn by myself outside the class as one way to develop my conscience</td>
<td>0</td>
<td>5%</td>
<td>17%</td>
<td>57%</td>
<td>21%</td>
</tr>
<tr>
<td>14</td>
<td>I did not cheat when I did my test because I have conscience</td>
<td>0</td>
<td>7%</td>
<td>2%</td>
<td>50%</td>
<td>41%</td>
</tr>
<tr>
<td>15</td>
<td>I had some opportunities to work with my friends as a team to practice my compassion</td>
<td>0</td>
<td>7%</td>
<td>0</td>
<td>62%</td>
<td>31%</td>
</tr>
<tr>
<td>16</td>
<td>I helped my friends who are in need as the implementation of the compassion</td>
<td>0</td>
<td>2%</td>
<td>2%</td>
<td>60%</td>
<td>36%</td>
</tr>
<tr>
<td>17</td>
<td>I respected my friends and lecturer as the act of my compassion</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>31%</td>
<td>69%</td>
</tr>
</tbody>
</table>

SD: Strongly Disagree; DA: Disagree; U: Undecided; SA: Strongly Agree; A: Agree
Table 4.3 presented data about students’ attitude towards 3C implementation in the interpreting class. The researcher investigated the students on how they followed the teaching-learning activities. There were eight statements for that issue. Statement number ten discussed about the students’ competence. The statements number eleven until fourteen would cover about students’ conscience and the rest of it would cover about the student’s compassion.

Statement was about students’ attitudes towards the experience of being an interpreter in the class. The data showed that 5% of the students chose strongly disagree but none of them chose disagree. There were 2% of the students who chose undecided; it meant that the students were not always experienced being an interpreter in the class. However, there were 33% of the students agreed and 60% of the students strongly disagreed to the statements. Those data showed that the students were experiencing to be an interpreter which is their action to improve their competence.

Statement number eleven aimed to investigate the students’ attitude in maintaining their conscience, for example, their discipline. From the students’ answers, the researcher found that none of the students who chose strongly disagree, disagree or undecided. The researcher also found that the number of the students who chose agree and strongly agree were similar. There were 50% of the students who chose agree and 50% of the students who chose strongly agree. This meant that all of the students were aware of being discipline in the class. It affected their conscience during the class.
Statement number twelve revealed that the students felt responsible of their assignments. From the data obtained, the researcher found that 2% of the students chose undecided, 43% of the students chose agree and 55% of the students chose strongly agree. The result showed that 98% of the students had positive attitudes towards their conscience aspect.

Statement number thirteen dealt with students’ self-learning in which they would try to find other references for their own learning. From the students’ answer, the researcher found that none of the students strongly disagreed to the statement. There were 5% of the students who chose disagree and 17% of the students who chose undecided. On the other hand, the researcher also found that 57% of the students agreed and 21% of the students strongly agreed to this statement. The result that the researcher gained from the data was that most of the students could maintain their own learning as the real action of conscience.

In the statement number fourteen, the researcher discussed the students’ attitude on their honesty during the test. From the data, the researcher found that there were 7% of the students who chose disagree and 2% of the students who chose undecided. None of the students chose strongly disagrees to the statement. Half of the students in the class were agreed to this statement. The rest 41% of the students were strongly agreed to this statement. The researcher then concluded that 91% of the students were honest during the test. They tried their best as the realization of their conscience.
Each student in these interpreting classes already perceived the value of conscience implicitly. It was proved by the actions which they had done. They became the independent learners and tried to make their own ways of learning.

“Saya mencoba sendiri karena saya nggak mungkin tergantung sama – menyebutkan nama dosen- atau teman-teman yang lain ya. Saya mencoba untuk ‘O berarti memang harus dari diri sendiri, saya belajar.’” \textbf{Interviewee #2} \\
(‘I tried by myself because I cannot depend on – mentioned the lecture’s name- or my other friends. I tried to ‘Oh, it seems that learning was started from myself.’’) \textbf{Interviewee #2}

“..cara mengembangkan interpreting itu aku pertama berusaha misalnya jadi guide temenku... Contohnya,yang kedua misalnya aku nonon movie, nonon film terus filmnya itu bahasa Inggris. Dia ngomong utterance sentences terus aku langsung translate dalam bahasa Indonesia kayak gitu. Terus yang ketiga itu caranya aku suka dengan lagu.” \textbf{Interviewee #5}  \\
(‘.. the first way of improving my interpreting was being a guide for my friends.. The second way was watching an English movie with English utterance then I translated it into bahasa Indonesia. The third way was by listening to a song.’) \textbf{Interviewee #5}

These three following statements dealt with the students’ compassion. Statement number fifteen was about the students’ attitude in teamwork. The data showed that none of the students chose strongly disagrees or undecided. There were 7% of the students who chose disagree, 62% of the students who chose agree and 31% of the students who chose strongly agree. The researcher found that all of the students had their opportunities to work in a group. This activity also helped them in developing their compassion.

From the interview, the researcher found supporting statements which proved the existence of teamwork in the interpreting class. As the interviewee #1 said, she got an opportunity to share with her friends in the interpreting class. In
addition, interviewee #3 said that he participated actively in the discussion. The students helped each other and learned together through the activities.

“Jadi kita saling sharing, saling memberikan kesempatan untuk belajar satu sama lain.” Interviewee #1
(So, we shared and gave each other a chance to learn.) Interviewee #1

“Saya disini terlibat dalam diskusi di kelas, saya ikut bertanya dan saya ikut menjawab.” Interviewee #3
(Here, I involved in the discussion during the class, I gave some questions and answered other’s questions.) Interviewee #3

The statement number sixteen was about students’ attitude on helping friends. The students’ answer showed that none of the students chose strongly disagrees. There were 2% of the students who chose disagree and the other 2% of the students who chose to be neutral or undecided. Most of the students, for about 60% of the students chose agree and the rest 36% of the students chose strongly agree. From the data above, the researcher found that 96% of the students were happy to help others in the class.

The implementation of Ignatian Pedagogy affected the students’ compassion. It could be seen from the students’ answer in the interview. When the researcher gave a case about helping others, the results showed that all of students would love to help others. Altough they only had the basic knowledge of interpreting, they would happily help someone who was in need. The statement of interviewee #2 is presented below:

“Nah, harapan saya ya saya bisa membantu, saya bisa menyumbangkan apa yang sudah saya dapat di interpreting meskipun itu yaa.. masih jauh ya, dari apa..harapan tapi paling tidak saya tahu sedikit basic itu.” Interviewee #2
(My hope is that I could help, I could give what I have got in interpreting class even though it was far from the expectation. However, at least I knew some basic.) Interviewee #2
The last statement was used to know students’ attitude on respecting other people in the class, including the lecturer. The researcher found that none of the students were being disrespectful. It was proved since there was no one who chose strongly disagree, disagree or undecided. In fact, there were 31% of the students who chose agree and there were 62% of the students who chose strongly agree. Overall, the students had the positive attitude towards other students and the lecturer.

4.1.2.3 Students’ Attitude toward Reflection

Since the reflection became the most important thing in Ignatian Pedagogy, the researcher saw this as another thing to be investigated. The lecturer asked her students to keep a journal and learning log during the class. The researcher wanted to know about how the students’ reacted to the reflection and how the students thought about it. There were three statements about the reflection. The data was shown in Table 4.4.

Table 4.4 Students’ Attitude toward Reflection

<table>
<thead>
<tr>
<th>No</th>
<th>Statements</th>
<th>SD</th>
<th>DA</th>
<th>U</th>
<th>A</th>
<th>SA</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>I kept a journal about my activities in interpreting class as the reflection of the learning process</td>
<td>7%</td>
<td>14%</td>
<td>24%</td>
<td>43%</td>
<td>12%</td>
</tr>
<tr>
<td>19</td>
<td>Journal could help me to improve my English competence</td>
<td>0</td>
<td>5%</td>
<td>14%</td>
<td>60%</td>
<td>21%</td>
</tr>
<tr>
<td>20</td>
<td>Journal helped me decide the best way to learn interpreting to improve my competence</td>
<td>0</td>
<td>5%</td>
<td>24%</td>
<td>57%</td>
<td>14%</td>
</tr>
</tbody>
</table>

SD: Strongly Disagree; DA: Disagree; U: Undecided; SA: Strongly Agree; A: Agree
Table 4.4 presented the students’ attitude toward the reflection in the interpreting class. A reflection became an interesting topic in Ignatian Pedagogy. These three statements covered about the reflection. Statement number eighteen was about the students’ attitude in keeping a journal. The data showed that 7% of the students strongly disagreed, 14% of the students disagreed and the other 24% chose undecided. However, 43% of the students who chose agree and 12% of the students chose strongly disagree. It meant that 55% of the students had positive attitudes towards the reflection by keeping a journal.

Statement number nineteen was about the students’ attitude on journal which could help their competence. From the data, the researcher found that none of the students chose strongly disagrees. There were 5% of the students who chose disagree, 14% of the students who chose undecided, 60% of the students who chose agree and the rest 21% chose strongly agree to the statement. The researcher found that more than 60% of the students thought that the journal could help them to do the reflection.

The last statement dealt with the students’ attitude towards the journal which helped the students to decide their learning. From the students’ answer, none of the students chose strongly disagree. There were 5% of the students who chose disagree, 24% of the students who chose undecided, 57% of the students who chose agree and 14% of the students who chose strongly agree to the statement. In conclusion, the students had positive attitude towards the journal existence which helped them to make good plan of their learning.
From the questionnaire, it showed that the reflection supported the students’ learning process. The lecturer used a journal and learning log to introduce the reflection. Interviewee #3 mentioned that the lecturer put a reflection column in the learning log. This reflection column was provided to help the students to reflect what they have learned. The researcher got this supporting data from the interview result and the statement on the questionnaire. Here are the statements from interviewee #3 and student #12:

“Beliau memasukkan kolom refleksi, apa yang sudah didapatkan dari proses pembelajaran tersebut.” Interviewee #3

(She put the reflection column about what the students had from the learning process.) Interviewee #3

“...It does help us as students to reflect our own achievement, error/mistake, and develop us to learn interpreting better from one meeting to the following meetings.” Student #12

The journal and the learning log were memorable for the students. The researcher got some explanations on how the learning log helped the students. As student #29 said that the lecturer considered 3C aspects to be implemented in her teaching.

“When we are writing our learning’s log, the lecturer gives some questions related to 3C. There are some aspects which are assessed and all of them based on Ignatian Pedagogy.” (Student #29)

“Oke, learning log itu eee itu sebagian besar menjelaskan pengalaman kita dalam belajar interpreting di kelas itu khususnya, jadi eee, eee misalnya kita lebihnya dimana terus eee pengalaman yang paling berarti dan membantu kita dalam eee memaknai kelas interpreting itu gimana. Intinya gitulah.” Interviewee #1

(Okay. Learning log mostly explained about our experiences, especially in learning the interpreting. For example, what our strengths are then the memorable experiences and it helped us to understand more about the interpreting class. That is the point.) Interviewee #1
4.2 Discussions

In this part, the researcher provides the discussions to answer two research problems. The researcher uses some supporting theories in the discussions. The discussions are divided into two parts. The first discussion is talking about Ignatian Pedagogy implementation in the teaching-learning process of the interpreting class. The next discussion covers the way of students perceived the Ignatian Pedagogy in the interpreting class.

4.2.1 Ignatian Pedagogy Implementation in Teaching Learning Process of Interpreting Class

These are two parts explains the Ignatian Pedagogy implementation in the interpreting class. The first part is the systematical process of Ignatian Pedagogy teaching-learning process. The second part is the implementation of 3C through the learning activities.

4.2.1.1 Systematical Learning Plan of Ignatian Pedagogy Teaching-Learning Process

In this section, the researcher gives the explanation on how the lecturer implemented the Ignatian Pedagogy in her class. In implementing the Ignatian Pedagogy, the lecturer needed to know that Ignatian Pedagogy had a certain cycle which was consist of context, experience, reflection, action and evaluation (Kolvenbach, 2005). The lecturer was indicated knowing the Ignatian Pedagogy well.

For the first step of cycle which is context, the lecturer put a thought that her students were the subjects of the teaching-learning process. She knew that
Ignatian Pedagogy had ‘cura personalis’ as one thing to be considered. From the lecturer side, ‘cura personalis’ was an act of building a close relationship with the students. ‘Cura personalis’ helped the lecturer to understand the students well. This thought has a similarity with the meaning of ‘cura personalis’ that had been written by Kolvenbach (2005) in a journal entitled Jesuit Education and Ignatian Pedagogy. In this journal, Kolvenbach explains that ‘cura personalis’ is a personal care and concerns on each student.

The students were expected to experience of being a ‘professional interpreter’. For this reason, the lecturer facilitated the students by gave various activities. As Hartnett (2009) says, people should consider experiences that occur from themselves and experiences that occur from the interaction between others. The students experienced to be the interpreter by listening to the recording, pair-work, record their own work or did some analysis on videos or recordings. During those activities, the students also practiced their interpreting skills such as note-taking, summarizing and listening.

The lecturer stated that reflection was the important element in teaching-learning process. The students acted based on their experiences. It suited the theory on chapter II which said that reflection was the transformative process. They will act based on their conscience and beliefs (LPM-P3MP, 2012, p. 28). The student reflected on their real practice and their own learning. The lecturer asked the students to write their reflection on learning log and the journal. The reflection focused on the student’s progress in gaining the interpreting knowledge.
The students’ experience was also used as the reference in developing their action plans.

There are two steps in having an action based on the journal of the International Commission on the Apostolate of Jesuit Education (1993) entitled *Ignatian Pedagogy: A practical approach*. The steps are interiorizing choices and manifesting choices externally. In the interpreting class, the lecturer helped the students to decide their learning plans based on the experiences. After that, the students made their plans into real actions. From the experience, the students also realize their weaknesses. This situation made the students reflect on their acts to improve their future learning.

The last step that the lecturer made was evaluating all the students’ works. Evaluation as described on LPM-P3MP (2012) means systematical steps to collect, process, and decide the result of and about an object based on some certain criteria. In interpreting class, the lecturer conducted evaluation on 3C aspects. For competence, the lecturer uses quizzes, progress tests and final tests. For conscience, the lecturer used learning logs and journals. The last aspect was evaluated by the feedback that was given by each student’s friends and the lecturer.

From the explanation above, the lecturer had a deeper understanding of Ignatian Pedagogy. The learning plan that the lecturer made for this class significantly portrayed Ignatian Pedagogy systematic cycle. The lecturer considered her teaching-learning process based on the students’ context, she gave opportunities to students in experiencing to be an interpreter. After that, she gave
learning logs and journals as students’ media in finding things to be improved. The lecturer also let the students record their work as the result of students action planning. In the end, the students’ works were evaluated by their friends, lecturer and also themselves.

4.2.1.2 The 3C Learning Activities

Competence, conscience and compassion were three aspects which expected to be occurred from each student. Competence was the most common aspect which people need in the learning process. However, the lecturer made a statement that conscience and compassion were needed for students’ development. It increased their awareness of their environment. In 2006, Suseno (as cited in LPM-P3MP, 2012) stated that conscience is about people’s awareness in moral aspects. From this believe, the lecturer helped the students to have a good interaction with others. The following paragraphs provided the description of teaching-learning activities that supported 3C.

Competence deals with the students’ cognitive and psychomotor skills (LPM-P3MP, 2012, p. 39). In improving this aspect, the lecturer explained the general knowledge about interpreting. The lecturer mentioned that the interpreter should strive to get extensive vocabularies (Ginori & Scimone, 2001, p. 13). The lecturer also introduced two areas in interpreting. She mentioned the consecutive interpreting and simultaneous interpreting. She explained that consecutive interpreting was the way to interpret someone’s speech every 1-5 minutes (Ginori & Scimone, 2001, p. 17). On the other hand, the simultaneous interpreting was an
a kind of the interpreting which let the interpreter translate the speech simultaneously.

When the lecturer had finished to explanation the material, she asked the students to practice. The students recorded their interpretation using a recording software. The lecturer also gave several kinds of input such as videos, recordings or pair works. Through these activities, the students would understand the process of interpreting. When the students got the video or the recording, they would listen to the utterance and tried to understand the speech. After that, they started to manage the most appropriate diction to use. In the end, they started to record their interpretation. Based on Ginori and Scimone, understanding the speaker utterance, knowing the right conversion and finally do the interpretation are the process of interpreting (2001, p. 33). It meant that the lecturer already taught the students according to the right phases.

In building students’ conscience, the lecturer expected the students to be the autonomous learner and communicative learner in the class. To achieve this goal, the lecturer used cooperative learning and experiential learning in her class. These learning methods had the same issues as the Ignatian Pedagogy. The first similar issue was the importance of having good relationship with others and the surroundings. Meanwhile, the second issue was the relation between the experience and the reflection. Here are the further explanations about the two learning techniques.

In the interpreting class, the lecturer gave individual works and assignments. The purpose was to make the students responsible of their own
learning. The students had their opportunities to be an interpreter. For this reason, the lecturer used experiential learning as her teaching technique. Based on Kolb (1984), learning is the process whereby knowledge is created through the transformation of experience. Ignatian Pedagogy and experiential learning had similarity since these dealt with experiences and reflections. Ignatian Pedagogy and experiential learning used experiences as the reference of someone’s reflection before he or she act.

In order to develop the students’ compassion aspects and their communicative skills, the lecturer provided some interaction that let the students cooperate with their friends. Cooperative learning based on Larsen-Freeman (2000) is a method which let the teacher teach social skills to the students so that they can work with others more effectively. As the researcher had mentioned in chapter II, Ignatian Pedagogy’s concern was building students’ awareness of having good interaction with others. During the cooperative learning, the students could share their ideas, develop their own skills and increase their self-esteem. Involving others in learning helped the students’ to realize their own mistakes. For some reasons, the cooperative learning also motivated the students in mastering the skills in the class. It was because the student felt that he or she needs to give their best effort in the class (Slavin, 1990).

In conclusion, the lecturer provided the activities which explored the three aspects of Ignatian Pedagogy. She gave theories about interpreting in order to support the students’ competence. Individual works or assignments were meant to be supporting media to learn. It also reminded the students about their own
learning plan. Cooperative learning and experiential learning were chosen to improve students’ conscience and compassion.

4.2.2 The Students’ Way of Perceiving the Ignatian Pedagogy in Interpreting Class

This section will answer the second research question about how the students perceive Ignatian Pedagogy in Interpreting class. The researcher took students’ perception to know the students’ responses about the Ignatian Pedagogy Implementation. The researcher also wanted to know whether the students could get the Ignatian Pedagogy values or not. Perception based on Altman et al. (1985) is the way of someone sees reality. There are four factors which affect perception. Those are selection of stimuli, organization of stimuli, the situation and the person’s self-concept (Altman et al., 1985, p. 86). Identifying the students’ perceptions was easier after they got their own experiences.

However, the findings showed that most of the students got positive perception on Ignatian Pedagogy in the interpreting class. There will be two parts in this section. The first part is about the students-lecturer interaction in the interpreting class. The second part is the activities that the students got from the interpreting class.

4.2.2.1 Students-Lecturer Relationship in Interpreting class

The findings showed that the students perceived the Ignatian Pedagogy through their interaction during the learning process. In interpreting class, the students were not only having intrapersonal communication but they also had interpersonal communication. Those interpersonal communications are the
student-lecturer interaction and student–student interaction. Yet, this section focuses on student-lecturer interaction. ‘Cura personalis’ had a big role in managing the interaction between students and lecturer. During the learning process, the lecturer encouraged each student to learn more. Encouraging the students was a way to show lecturer’s attention to the students. Based on Kolvenbach (2005), the lecturer’s way to give encouragement is one of the Jesuit Education characteristics. On the previous interview, interviewee #5 expressed her positive response in having a good relation with the lecturer.


Interviewee #5

(We were so close. In my opinion, we were really close, seriously. It was good. There nothing such as, ‘I am your lecturer and you should know who I am.’ There is nothing like that. Instead, we learned together.)

Interviewee #5

From the statement above, the researcher can indicate that the students were proud of having close relationship with the lecturer. It showed that the students had a feeling of being accepted in this class. This statement also showed that the students enjoy the class interaction. Another positive statement also came from another interviewee:

“Interaksi, kita mengalir tapi mendapatkan sesuatu menurut saya, karena memang karakteristik kelasnya –menyebutkan nama dosen-seperti itu. Yang menurut saya menarik juga adalah beliau cukup toleran untuk anak-anak yang telat kuis atau UTS dengan alasan-alasan yang bisa diterima tentu saja.”

Interviewee #4

(For the interaction, in my opinion, we had the interaction which goes with the flow yet we got something. It is the characteristic of –mention the lecturer’s name- class. Another interesting thing is that she (the lecturer) is being tolerant for several students who are coming late for the quiz or progress test but with a reasonable excuses.)

Interviewee #4
That statement proved that the lecturer tried to facilitate the student to learn. The lecturer respected the students and appreciated students’ effort in learning. Finally, the researcher concluded that the students could perceive the Ignatian Pedagogy from a good relationship that they had with their lecturer.

4.2.2.2 Class Discussions and Learning Log

Each activity in interpreting class certainly made in order to introduce Ignatian Pedagogy to the students. Nevertheless, most of the students mentioned discussion and learning log. These activities were regarded as the activities that clearly used the Ignatian Pedagogy. In this part, the researcher gives further explanation about each activity and how it could show the Ignatian Pedagogy implementation.

The main idea in using discussion was to improve students’ communicative skills and critical thinking. However, the use of discussion in this class finally could bring up three aspects of Ignatian Pedagogy. One of the students gave her statement about discussion in interpreting class. The statement provided positive response about the Ignatian Pedagogy implementation through discussion. Here is the statement from student #29:

“Yes, in cognitive aspect, it helps me in gaining new terms related to various topics and additional info to be a good interpreter. In compassion aspect, it helps me in building my awareness to help my friends who find any difficulties in understanding the materials. In conscience aspects, it helps me more in engaging my willingness to improve my interpreting skills outside the classroom.” Student #29

In the statement, student #29 clearly stated how the discussion could cover three aspects of Ignatian Pedagogy. This student improved her competence
by finding information related to interpreting. While for the conscience aspect, student #29 felt that she is being responsible of her own learning. The most good thing was the discussion let she express her idea about the topic selected to others and vice versa. It aroused her awareness of helping others who were in need. Willingness to help others and the responsibility of learning plan were indicated as the general values of conscience and compassion (LPM-P3MP, 2012, p. 42).

Learning log was the second activity which was regarded as the activity that clearly used the Ignatian Pedagogy. Learning log is diary or journal kept by learners, which is used as a tool for problem solving and progression (Learning Logs & Learning Journals, 2007). It was used by the lecturer to help the students reflect on their experiences. Here is one statement about students’ perception on Learning Log:

“The lecturer always gave us learning log to evaluate all of the material that we have learnt. In learning log we also have to do some reflection, based on competence, conscience and compassion.” Student #33

Reflection based on Kolvenbach (2005) means taking consideration carefully by using memory, comprehension imagination and experience to get a value from a new knowledge. From the statement, the researcher found out that the students use the learning log in order to improve her skills. The result of students’ reflection on learning log could also indicate the students’ conscience. It was especially on how far the students took care of their own learning plan.

In conclusion, discussion and learning log were certainly gave students big picture about Ignatian Pedagogy. Discussion made the students realize the
importance of having awareness for someone who were in need. One of the students shared her reflection about it:

“Yes, by joining this class now I understand that being good at academic is never enough but being good at making relationship with other is also important.” **Student #33**

It was along with the goal of Jesuit University in forming their students to be “men and women for others” (ICAJE, 1993). Meanwhile, learning log focused on bringing reflection so that the students could support their interpreting skills.
CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

This chapter consists of two parts. The first part is the conclusion of this study. The second part contains the recommendations toward Ignatian Pedagogy implementation in the interpreting class.

5.1 Conclusions

This study aims to answer two research problems. Those are: 1) How is Ignatian Pedagogy implemented in teaching-learning process of interpreting class and 2) how do the students perceive Ignatian Pedagogy in interpreting class. The first research problem is answered from the lecturer’s side. There are two ways of implementing the Ignatian Pedagogy in interpreting class. The first way is by conducting the systematical learning plan of Ignatian Pedagogy teaching-learning process. The lecturer makes the learning plan based on the Ignatian Pedagogy cycle. The cycle contains of context, experience, reflection, action and evaluation. The second answer of the first question is that the lecturer provides some activities which cover three main aspects of Ignatian Pedagogy. Therefore, the lecturer considers 3C (competence, conscience and compassion) in creating the learning activities. The lecturer gives the explanation about theory of interpreting for improving students’ competence. There are assignments and individual works to foster students’
autonomy. Meanwhile, learning log is used to help the students’ reflection especially their learning progress. In this class, the lecturer also let the students to practice and share their interpreting skills. Lastly, the lecturer evaluates the students’ works to know the students’ improvement in the class.

On the other hand, the second research problem is answered by gaining the students’ opinion about the Ignatian Pedagogy implementation. The students perceive the Ignatian Pedagogy from two ways. The first way is that the students perceive the idea of ‘cura personalis’ from having a close relationship with the lecturer. The second way is from the discussion during the class. It helps the students in gaining the importance of helping others. From the second activity, the students understand to be ‘men and women for others’. In addition, learning log becomes a successful media which introduce reflection as one of the important thing in the Ignatian Pedagogy. The researcher finds out that reflection helps the students in deciding what action should be done to help their surroundings. There are 83% of the students in the interpreting class who have a positive perception toward the Ignatian Pedagogy.

From this class, the researcher finds that the implementation of Ignatian Pedagogy cannot be seen easily. The implementation of Ignatian Pedagogy also needs a long process. In order to form ‘men and women for others’, the lecturer needs to introduce the activity which let the students work with others. The most important thing in implementing the Ignatian Pedagogy is that the lecturer can maintain a good
and close relationship with the students. This way can cover the idea of ‘cura personalis’ which exist in Ignatian Pedagogy.

5.2 Recommendations

After conducting this study, the researcher would like to give the recommendations about the implementation of Ignatian Pedagogy, especially in interpreting class. The recommendations would be given for the lecturer of the interpreting class. Moreover, the researcher of this study also would like to give recommendations for the future researchers who want to have a similar research related to the Ignatian Pedagogy implementations.

5.2.1 Interpreting Lecturer

The lecturers are expected to prepare the good material before entering the class. This aims to help the students improve their competence to the fullest. The researcher hopes that in the first meeting, the lecturer has a little introduction about Ignatian Pedagogy so that the students know the aims of Ignatian Pedagogy. The last thing is that the lecturer needs to have a close relationship with the students. It is because through a good relationship, the students can understand the values of Ignatian Pedagogy easily.
5.2.2 Future Researchers

The researcher suggests the future researchers to focus on how the lecturer implementing the Ignatian Pedagogy. The future researchers also need to have more references or information about the Ignatian Pedagogy. In the following research, the future researchers can investigate the material which improves the 3C or what material should be used in fulfilling the 3C.
REFERENCES


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APPENDICES
Appendix 1:
The Questionnaire and The Piloting Questionnaire

Name:
St.number:
Phone Number/email:

QUESTIONNAIRE ON INVESTIGATING THE IMPLEMENTATION OF IGNATIAN PEDAGOGY IN INTERPRETING CLASSES OF THE ELESP SANATA DHARMA UNIVERSITY

The researcher of the study is a student of ELESP Sanata Dharma University who is conducting a research for her thesis.

The researcher asks you to participate as the respondents of the research since this questionnaire is set for ELESP students who took or have been taking an Interpreting class.

The goals of the questionnaire are:

1. To analyze the implementation of Ignatian Pedagogy in the teaching-learning activities of Interpreting Class.
2. To find how the students perceive Ignatian Pedagogy implementation in interpreting class.

The questionnaire consists of two parts. In the first part, the respondents need to read some statements and put a tick (v) in the column represents your answer. In the second part, the students need to answer some questions provided by the researcher.

Please answer the questionnaire based on your experience in Interpreting class that you have taken. Please fill the questionnaire honestly and seriously.

Thank you,

Tamara Gita Megani
Dear respondents,

I need your cooperation in filling the questionnaire in order to gather some data on my research entitled: **Investigating the Implementation of Ignatian Pedagogy in Interpreting Classes of the ELESP Sanata Dharma University.** Please do it honestly since it will not affect your mark in this course.

SD: Strongly Disagree
DA: Disagree
U: Undecided
A: Agree
SA: Strongly Agree

Thank you for your cooperation.

**PART A**

*Put a tick on the column which represents your answer.*

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<tr>
<th>No</th>
<th>Statements</th>
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<tbody>
<tr>
<td>1</td>
<td>The lecturer introduced you Ignatian Pedagogy or 3C (Competence, Conscience, and Compassion).</td>
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<td>The lecturer used Ignatian Pedagogy as the competency standard on the syllabus of interpreting class</td>
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<td>The lecturer explained the grading system of interpreting class which used the Ignatian Pedagogy</td>
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<td>7</td>
<td>The lecturer gave me opportunity to ask some questions in class as an implementation of conscience</td>
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<td>8</td>
<td>The lecturer offered a consultation outside the class as a practice on lecturer's conscience</td>
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<td>9</td>
<td>The lecturer appreciated the students opinions as realization of her compassion</td>
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<td>10</td>
<td>I experienced being an interpreter in the class as one way to improve my competence</td>
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<td>11</td>
<td>I needed to be disciplined in this class as one way to practice my conscience</td>
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<td>12</td>
<td>I felt responsible about my assignments as the result of my conscience</td>
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<td>13</td>
<td>I tried to find another reference and learn by myself outside the class as one way to develop my conscience</td>
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<td>14</td>
<td>I did not cheat when I did my test because I have conscience</td>
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<td>15</td>
<td>I had some opportunities to work with my friends as a team to practice my compassion</td>
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<td>16</td>
<td>I helped my friends who are in need as the implementation of the compassion</td>
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<td>17</td>
<td>I respected my friends and lecturer as the act of my compassion</td>
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<td>18</td>
<td>I kept a journal about my activities in interpreting class as the reflection of the learning process</td>
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<td>Journal could help me to improve my English competence</td>
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<td>Journal helped me decide the best way to learn interpreting to improve my competence</td>
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PART B

In this part, you are expected to answer the questions in essay form. Please state your answer clearly and honestly.

1. What kind of activities represented the implementation of Ignatian Pedagogy in interpreting class?

2. Do you think that Ignatian Pedagogy helped you to improve your interpreting skills in this interpreting class?
Student #7

Name: 
St.number: 
Phone Number/email: 

QUESTIONNAIRE ON INVESTIGATING THE IMPLEMENTATION OF IGNATIAN PEDAGOGY IN INTERPRETING CLASSES OF THE ELESP SANATA DHARMA UNIVERSITY

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The questionnaire consists of two parts. In the first part, the respondents need to read some statements and put a tick (v) in the column represents your answer. In the second part, the students need to answer some questions provided by the researcher.

Please answer the questionnaire based on your experience in Interpreting class that you have taken. Please fill the questionnaire honestly and seriously.

Thank you,

Tanaka Gita Megani
**QUESTIONNAIRE**

Dear respondents,

I need your cooperation in filling the questionnaire in order to gather some data on my research entitled: **Investigating the Implementation of Ignatian Pedagogy in Interpreting Classes of the ELESP Sanata Dharma University.** Please do it honestly since it will not affect your mark in this course.

SD: Strongly Disagree  
DA: Disagree  
U: Undecided  
A: Agree  
SA: Strongly Agree

Thank you for your cooperation.

**PART A**

**Put a tick on the column which represents your answer.**

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<td>Journal could help me to improve my English competence</td>
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</tr>
</tbody>
</table>
PART B

In this part, you are expected to answer the questions in essay form. Please state your answer clearly and honestly.

1. What kind of activities represented the implementation of Ignatian Pedagogy in interpreting class?
   "Cura personalis"
   Ms. Marni uses personal approach in order to implement Ign. Pedagogy in the class.

2. Do you think that Ignatian Pedagogy helped you to improve your interpreting skills in this interpreting class?
   Yes, for sure. It helps me monitor my progress in my learning activities & improve my skills through the reflection & action.
Name: 
St.number: 
Phone Number/email: 

QUESTIONNAIRE ON INVESTIGATING THE IMPLEMENTATION OF IGNATIAN PEDAGOGY IN INTERPRETING CLASSES OF THE ELESP SANATA DHARMA UNIVERSITY

The researcher of the study is a student of ELESP Sanata Dharma University who is conducting a research for her thesis.

The researcher asks you to participate as the respondents of the research since this questionnaire is set for ELESP students who took or have been taking an Interpreting class.

The goals of the questionnaire are:

1. To analyze the implementation of Ignatian Pedagogy in the teaching-learning activities of Interpreting Class.
2. To find how the students perceive Ignatian Pedagogy implementation in interpreting class.

The questionnaire consists of two parts. In the first part, the respondents need to read some statements and put a tick (v) in the column represents your answer. In the second part, the students need to answer some questions provided by the researcher.

Please answer the questionnaire based on your experience in Interpreting class that you have taken. Please fill the questionnaire honestly and seriously.

Thank you,

[Signature]
Tanara Gita Megani
**QUESTIONNAIRE**

Dear respondents,

I need your cooperation in filling the questionnaire in order to gather some data on my research entitled: *Investigating the Implementation of Ignatian Pedagogy in Interpreting Classes of the ELESP Sanata Dharma University*. Please do it honestly since it will not affect your mark in this course.

SD: Strongly Disagree  
DA: Disagree  
U: Undecided  
A: Agree  
SA: Strongly Agree

Thank you for your cooperation.

**PART A**

Put a tick on the column which represents your answer.

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<th>No</th>
<th>Statements</th>
<th>SD</th>
<th>D</th>
<th>U</th>
<th>A</th>
<th>SA</th>
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<tr>
<td>1</td>
<td>The lecturer introduced you Ignatian Pedagogy or 3C (Competence, Conscience, and Compassion).</td>
<td></td>
<td></td>
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<td>4</td>
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<tr>
<td>5</td>
<td>The lecturer used some videos, recordings or other media based on the topics so that I can improve my competence</td>
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<td>6</td>
<td>The lecturer provided some assessments to evaluate the students’ competence</td>
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<tr>
<td>No.</td>
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<tr>
<td>7</td>
<td>The lecturer gave me opportunity to ask some questions in class as an implementation of conscience</td>
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<td>8</td>
<td>The lecturer offered a consultation outside the class as a practice on lecturer's conscience</td>
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<tr>
<td>9</td>
<td>The lecturer appreciated the students opinions as realization of her compassion</td>
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PART B

In this part, you are expected to answer the questions in essay form. Please state your answer clearly and honestly.

1. What kind of activities represented the implementation of Ignatian Pedagogy in interpreting class?

   - Teacher never underestimate the students and always appreciate their work.
   - Students always try their best at presenting or trying to interpret a text.

2. Do you think that Ignatian Pedagogy helped you to improve your interpreting skills in this interpreting class?

   Yes, by joining this class now I understand that being good at academic is never enough, but being good at making relationship with other is also important.
Appendix 2: Interview Guideline

Students’ Interview Guideline

1. Apakah yang anda ketahui mengenai Pedagogi Ignasian?
2. Kegiatan apa saja atau hal-hal apa saja yang mengena dari kelas interpreting?
3. Apakah terdapat kegiatan yang mengharuskan anda untuk bekerjasama dengan teman di kelas interpreting?
4. Apakah anda merasa bahwa interpreting itu penting? Usaha apa saja yang anda lakukan untuk
5. Apakah yang anda ketahui mengenai Learning Log?
6. Bagaimanakah interaksi mahasiswa dan dosen di kelas interpreting?

Lecturer’s Interview Guideline

1. Bagaimana pemahaman anda mengenai Pedagogi Ignasian?
2. Mengapa anda memakai Pedagogi Ignasian sebagai dasar rencana pembelajaran?
3. Metode pembelajaran apa yang anda gunakan di kelas interpreting?
4. Aktivitas apa yang anda berikan untuk meningkatkan aspek ‘competence’?
5. Aktivitas apa yang anda berikan untuk meningkatkan aspek ‘conscience’?
6. Aktivitas apa yang anda berikan untuk meningkatkan aspek ‘compassion’?
7. Apa itu learning log? Apakah tujuan dari learning log?
8. Bagaimana interaksi anda dengan mahasiswa?
9. Kesulitan apa saja yang anda hadapi dalam menerapkan Pedagogi Ignasian atau 3C di kelas interpreting?
10. Keuntungan apa yang anda dapat dari Pedagogi Ignasian?
Siang.

Oke, sekarang saya ingin minta tolong jadi narasumber thesis saya.

Ehem, iya oke.

Eee, tau Pedagogi yang digunakan Sanata Dharma gak? Itu apa ya?

Eee, setau saya pedagoginya itu meliputi tiga hal yaitu competence, conscience sama compassion.

Iya, nah itu kan jadi basis kampus kita untuk pembelajaran nih ya. Nah, cara kampus menerapkan di kampus kita itu gimana ya?

Eee, diterapkan dalam hal-hal kaya misalnya aktivitas kita belajar di kampus, kaya misalnya apa ya… eee, diskusi itu salah satunya karena dalam sikusi itu menurut saya sudah meliputi tiga hal tadi ee seperti competence, ya of course kita eee, menerapkan hal itu karena ee diskusi tentang ee stau pengetahuan. Misalnya tentang English pronunciation atau apa.. eee, misalnya dalam kelas interpreting ini ee kita mendapatkan satu topik dan kita harus brainstorm tentang topic itu kan kita diskusi tuh nah competencenyaa dapet lah.tapi.. tentang compassion, compassion itu tentang bagaimana kita.. ini yaa eee.. berbagi. Ketika diskusi itu kita kan eee ga semua orang tahu tentang satu topic yang kita bicarakan. Kadang ada satu yang lebih menonjol satu tentang itu, kemudian satu tidak gitu.. di situ kita saling membantu, kita saling berbagi informasi, ya kita sharing lah, sharing gitu.

Berarti memang ada kesadaran dari diri sendiri ya untuk membantu temannya dan merasa bahwa interpreting tuh penting ya?

iya, he’eh. Eee, jadi ketika diskusi itu kita, kita gak.. o, iya ii.. saya enggak yang saya paling tahu, jadi saya gak yang ngomong sendiri di depan. Enggak, enggak
kaya gitu. Jadi kita saling sharing, saling memberikan kesempatan untuk belajar satu sama lain

**Apakah menurut anda dosen itu benar-benar menerapkan 3C itu dan kegiatan-kegiatan apa lagi yang mendukung penerapan pedagogi ini?**

oke, kalau kemarin dosen interpreting itu.. ehm.. ya menerapkan 3C itu.. eee, kegiatan-kegiatannya contohnya seperti eee seperti memberi tugas rumah itu memberi tugas rumah jadi ketika mengerjakan tugas rumah itu kita kan eee tahu nih tanggungjawab kita ngerjain itu. Ketika kita ee saya sendiri tidak tahu tentang topik itu tidak tahu banyak tentang kosakatanya saya sadar diri dan saya browsing di internet, cari-cari terminology-terminology yang saya gak tahu, kemudian saya juga tanya-tanya sama eee apa ya, ya yang lebih, lebih pinter lah istilahnya dari saya gitu misalnya temen saya. Kita saling membantu dan kita saling tahu tugas kita tuh apa sib dan tanggungjawab kita.

**Lalu saya juga pernah dengar di kelas interpreting itu menggunakan learning log, bisa di jelaskan sedikit nggak itu seperti apa?**

Oke, learning log itu eee itu sebagian besar menjelaskan pengalaman kita dalam belajar interpreting di kelas itu khususnya, jadi eee, eee misalnya kita lebihnya dimana terus eee pengalaman yang paling berarti dan membantu kita dalam eee memaknai kelas interpreting itu gimana. Intinya gitulah

**Berarti bisa saya ambil intinya sih sebenarnya interaksi dari dosen dan mahasiswa itu benar-benar ada ya?**

Ada, iya ada. Jadi, ketika mahasiswanya bertanya selalu ditanggapi oleh dosennya.

**Lalu, ee setelah mengikuti mata kuliah interpreting ini yang bisa di ambil dan ingin dilakukan setelah mendapatkan mata kuliah ini tuh apa?**

Saya ingin lebih banyak tahu tentang interpreting. Kemudian ada satu yang saya suka, yang saya benar-benar belajar dari kelas interpreting ini adalah kita itu saling menghargai banget, kita saling menghargai banget eee saling memberi kesempatan.

**Berarti dihargai banget ya?**

He’em sangat saling menghargai, bahkan dosennya juga memberikan kesempatan mahasiswa untuk bisa belajar, untuk bisa apa ya? Untuk bisa mengembangkan diri lah terutama dalam hal interpreting karena menurut saya sendiri, interpreting itu sulit.
Oke, terimakasih banyak ya sudah membantu. Terimakasih

Sama-sama.

---------------------------------------------------------------------------------------------------

Interviewee #3 / May, 21st, 2015

• the researcher
• the interviewee

Selamat pagi!

Ya, pagi.

Eee, ini saya mau minta tolong jadi narasumber thesis saya ya. Mohon bantuananya. Pertama-tama saya ingin tahu apakah tahu Pedagogi yang digunakan oleh kampus kita?

Ya, Pedagogi Ignasian

Boleh dijelaskan sedikit nggak atau sepengetahuanmu itu Pedagogi Ignasian itu apa?

Jadi, sepengetahuan saya, pedagogi Ignasian itu adalah pedagogi yang berdasarkan pada spiritualitas serikat Yesus karena kampus kita adalah kampus Jesuit, universitas Jesuit. Nah, berangkat dari hal itu kemudian menggunakan pedagogi Ignasian yang ini sebenarnya tertuang dengan sangat jelas dalam 3C, core values yang ada di Sanata Dharma; competence, conscience sama compassion. Jadi, mahasiswa itu diajak untuk menyadari dan kemudian menggali setiap kompetensi yang ada pada dirinya, lalu kemudian mengasah hati nurani (conscience) hingga akhirnya kemudian dapat menunjukkan semua itu, mengimplementasikannya dalam sebuah aksi nyata (compassion). Tapi terlepas dari semua hal itu, yang paling mendasar tuh ya refleksi. Refleksi itu jadi instrumen utama untuk melatih anak-anak dalam pedagogi Ignasian. Nah itu yang saya ketahui terkait dengan pedagogi Ignasian yang digunakan di kampus kita.

Nah, untuk penerapan kampus sendiri kan berarti digunakan dalam cara pembelajaran yang mungkin disiapkan dari dosen itu sendiri. Di semester 7 kemarin mendapat kelas interpreting ya? Nah, di kelas interpreting itu sendiri yang mengena dari kelas interpreting itu apa?

Eee, yang menarik bagi saya di sini adalah bagaimana cara dosen itu bersikap itu sangat-sangat terlihat. Jadi, -menyebutkan nama dosen- itu terlihat, bukan terlihat ya. tapi memang sangat dekat dengan mahasiswa. Sangat dekat dengan

Lalu kegiatan pembelajaran yang mendukung pengetahuan tentang interpreting itu apa?

Oke. Eee, kalau untuk saya pribadi, yang sangat membantu dan menolong terkait dengan interpreting itu adalah practice-nya di kelas.

Apakah ada kegiatan yang mengharuskan untuk kerjasama di kelas ini?

Ada dan itu di dalam kelas sejauh yang saya ingat, di dalam kelas, berpasang-pasangan. Dan kemudian diminta untuk memberikan peer, eee, evaluation, peer comments kayak gitu juga, peer revise, ya kayak gitu.

Untuk dari kesadaran diri sendiri merasa nggak sih kalau interpreting itu penting?

Kalau saya pribadi, penting. Bukan mengada-adanya tapi sungguh bagi saya pribadi penting karena disini interpreting itu tidak sebatas pada interpreting itu sendiri gitu loh. Nah, kalau dalam konteks pembelajaran dan pengaplikasan bahasa Inggris, karena saya mahasiswa PBI. Ya jelas itu sangat penting, sangat penting karena nanti ketika masuk di dunia kerja, apabila nanti sungguh-sungguh bertekun di bidang bahasa inggris skill komunikasi itu sangat dibutuhkan.

untuk kegiatan diskusi tadi, apakah anda juga terlibat langsung untuk memberi komentar atau diam saja atau cuma mendengarkan?

Iya, he’eh. Saya disini terlibat dalam diskusi di kelas, saya ikut bertanya dan saya ikut menjawab. Hanya saja mungkin intensitas saya yang tidak terlalu sering mungkin karena saya juga terus terang cukup membatasi diri karena saya juga sadar angkatan. Jadi, saya juga disini terus terang waktu itu cukup membatasi tapi saya ikut terlibat aktif.

Saya pernah dengar di kelas interpreting itu ada learning log. Itu apa ya?

Apa yang anda dapat dari mata kuliah interpreting ini dan yang ingin dilakukan setelah mendapat interpreting itu apa?

Oke. Yang saya dapat otomatis skill interpreting ya, secara otomatis yang saya dapat itu interpreting skills, itu satu. Kemudian yang kedua fluency, terus terang saya dapat lebih fluency bukan hanya speaking fluency juga listening fluency. Terus terang saya nggak punya gambaran untuk lanjut jadi seorang interpreter ya, atau at least belum punya gambaran juga kan karena saya juga belum ada pengalaman di bidang itu. Hanya saja, tentu yang saya lakukan tidak akan menyia-nyiakan skill yang sudah saya dapat itu loh karena otomatis itu sudah menjadi milik saya itu loh. Maka, entah bagaimana nanti saya berlatih selama saya masih di PBI ya. Saya masih temu sama dosen, saya masih menjumpai situasi dimana saya dituntut untuk berbicara bahasa Inggris. Tapi setelah saya lulus nanti belum tentu saya menjumpai situasi belajar bahasa Inggris, itu aja sih.

Berarti ketika ada seseorang, yang anda lihat dia kesulitan berbicara dengan katakanlah orang yang berasal dari luar negri dan membutuhkan interpreter. Apakah anda akan membantu?

Ya bantu saja, kenapa enggak?

Oke, terimakasih banyak atas waktunya. Tuhan memberkati.

Iya, sama-sama mbak.
Interview on May 27th, 2015

- the researcher
- the interviewee

Selamat siang

Selamat siang

Saya mau minta tolong Miss Marni untuk menjadi narasumber thesis saya. Pertama-tama, saya ingin tahu pemahaman anda tentang Pedagogi Ignasian seperti apa?

dinilai dari akademiknya saja, tapi eee bahwa ketika mahasiswa keluar dari kelas itu, yang pinter atau yang improve itu tidak hanya ilmunya tetapi hatinya juga. Dia tahu benar dan tidak benar, benar-salah, baik-buruk, dia menjadi tahu.

Kemudian, dia merasa percaya dirinya bertambah kemudian dia menjadi lebih apa ya, menjadi rendah hati itu ya. Pinter tapi rendah hati. Kalo competence, semua orang punya tapi yang plus poinnya adalah conscience sama compassion.

Lalu metode pembelajaran apa sih yang digunakan pada saat interpreting itu?


Untuk lebih spesifik lagi, tadi anda menyampaikan bahwa Pedagogi Ignasiy itu mengenai 3C yaitu competence, conscience and compassion. Nah, kegiatan pembelajaran yang memang mempengaruhi atau mengembangkan aspek competence itu sendiri, apa?


Emm. menurut anda apakah interaksi dengan mahasiswa sudah cukup?

Aku tuh malah merasa terlalu dekat dan malah dapat kritikan dari salah satu dosen yang mungkin berbeda pendapat. Tetapi aku memang dekat dengan mahasiswa

Tapi akhir-akhir ini saya memahami artinya yaitu kita mengikuti dulu maunya mahasiswa itu apa, terus habisitu kalu kita udah misalnya “I listen to you, guys” Mereka pasti akna dengerin kita dan melakukan apapun yang kita inginkan. Daripada misalnya saya bilang “Do this, do that.” Kalian tuh kok nyebelin sih atau kalian nggak pernah belajar” Itu tidak akan membuat mereka itu eee istilahnya do what we want. Tetapi ketika kita mendengarkan, siapa sih orang yang didengarkan dulu nggak akan balik.

Nah, eee selama pengimplementasian itu nggak mungkin mulus-mulus aja nih ya, kesulitan yang dihadapi atau didapatkan itu apa saja?


Apakah ada kesulitan dari mahasiswanya sendiri dalam proses penerapan penerapan dari pedagogi ignasian sendiri ini atau enggak?

Eee, sebenernya kalo boleh ditanya lagi, keuntungan dari pedagogi ignasian itu tu, untuk di kelas interpreting itu sendiri tu apa?

Dia yang aku targetin di conscience nyaa, supaya dia lebih percaya diri, gitu.
Terus ada yang anaknya tu congkak banget sih, dia agak rendah diri dikit, kayak gitu-gitu target, he’eh. Itu yang bikin eee, apa ya, pedagogi ignasion itu menurutku ideal, menurutku ya. Ada banyak yang ngga setuju, tapi kalo menurutku it’s a good practice.

Okee, eeee, mungkin itu aja. Terima kasih banyak untuk bantuannya. Semoga berguna untuk saya dan anda.

Sama-samaaa~