**Teaching Values Through Reflective Practice: Senior High School Teacher Experiences**

Suyato and Iffah Nurhayati

Universitas Negeri Yogyakarta

suyato@uny.ac.id

Abstract

This article is a part of research project aimed at developing a Reflective Teaching Model in order to teach senior high school students the basic Pancasila values. Specifically, it is a section of preliminary research assessing the need of developing the model under construction. It was believed that teacher experiences are essential as bases of the developing the model. The experinces of teacher in teaching Pancasila values, namely religiousity, humanity, nationalism, democracy, and social justice are collected through focus group discussion. The findings show that senior high school teacher of Citizenship education rarely practiced reflective teaching due to some reasons. Firstly, the lack of knowledge on reflective teaching. Secondly, due to the pressure of government on mastering a lot of teaching material. Thirdly, the lack on a sense of urgency to practice the model of teachig. Last but not least, the taming of education leads teachers make ajustment (or change if you want) what Biesta calls “learnification” the process by which education became learning. It is a dangerous tendency. The authors believe that the only viable way to overcome this “anomaly” is by conducting reflective teaching. This practice allows students doing self-reflective individually so making teaching and learning become deeper in calculating Pancasila values.

Key words: reflective teaching, Pancasila values, teaching model.

**Background**

Today, it is believed that the role of teacher in teaching values has been changed from just by-stander to moral model. Accordingly, if teachers are to help students to become critically reflective adults with a thought-through commitment to civic and moral values, this implies not only that teachers themselves must have a clear sense of what it is to be critically reﬂective in the domain of values, but also that they must have a good knowledge of the values that underpin Citizenship and Moral Education. The experience of critical discussions of such values, and the ability to relate such values to the differing needs and experiences of children are also important. The remainder of the article is an attempt to explore the experiences of senior high school teacher in conducting reflective teaching. Being familiar with teachers prior habits, the author become firmly confident in reflective teaching model. Design and develop a model of reflective teaching model in teaching senior high school students the basic values of Pancasila are the next steps.

**Theoretical Bases**

The are some theories underlying this research development. In this section, however, it sufice to address some of them relating to themes as follows. Firstly, the aims of moral education. Secondly, “how Children learn values”. Thirdly, the nature and development of Reflective Teaching Model guided by some principles that characterize the practices of reflection and organization (school) culture on which teaching the basic values of Pancasila takes place.

**The aims of Moral Education**.

According to Halstead and Pike (2006: 41-43) the aims of Moral Education are (1) to produce informed moral agents; (2) to produce committed, active moral agents; and (3) to produce autonomous, critically reflective moral agents. There are at least three levels of achievement relating to the first aim (Halstead and Pike, 2006: 41). **The first stage** is initiating students into a specific moral tradition through formal and informal ones. **The second stage** consists of developing students’ understanding of moral principles and procedures; he calls these the ‘equipment’ they need to make good (i.e. rational) moral decisions (1990, p. 128). This ‘equipment’ consists of: (a) an understanding of relevant concepts such as the nature of virtues or the concept of a moral issue; (b) identiﬁcation of the rules or principles which individuals believe they ought to follow in their behaviour; (c) awareness of other people’s (and one’s own) feelings and the ability to identify with others and show concern for them; (d) knowledge of surrounding circumstances and factual knowledge relevant to any given moral situation; (e) practical wisdom in dealing with people and in moral decision-making (Wilson, 1996: 85–92). These components of the morally educated person are derived from a consideration of what it means to think and act morally and what is necessarily implied by this. Lickona (1991, pp. 56–61) puts a strong emphasis on the links between understanding and moral feelings (including conscience, self-esteem, empathy, loving the good, self-control and humility). **The third level** is the more academic study of morality, including ethical theories such as utilitarianism and Kantian ethics, and the skill of applying these to practical moral issues and dilemmas. Other areas of academic study include psychological theories of moral development, the relation of morality to religion and to the law, and links with spirituality and the emotions.

**To produce the second** aim of moral education, namely to produce commited, active moral agents is, as Wilson argues that the various elements of moral understanding should be brought to bear on practical situations in such a way that people actually act congruently to the decisions made and its contexs (1990, pp. 128–9). In other words, moral action is both a means and an outcome of moral education. Thus, school, family and local as well as national comunity provide important contexts where the normal interaction with others carries many opportunities and barriers for moral learning. Commitment to a set of rules or moral principles does not mean that a person will always live up to these principles in practice. To live up to the principles involves both motivation and strength of will. Straughan (1982) examines the complex relationship between moral understanding and moral action, focusing particularly on the problem that will is weak in education. Wilson’s view is that moral motivation is a matter of encouraging students to take seriously the entire form of life or thought that we call morality, to appreciate it for its own sake and to want to become a part of it (Wilson and Cowell, 1987, p. 35). One of the goals of moral education therefore is to ensure that students understand the importance of morality in their own lives, so that they have the moral courage to do what they know and feel is right.

**To produce the last** aims of moral education, namely autonomous, critically reflective moral agents can be explained as follows. The ultimate aim of Moral Education is to create independent, critically reﬂective, moral reasoners. The skill of critical reﬂection may be developed initially through reﬂection on practice and moral action. Reflection involves asking such questions as : whether I should have done this, what else I could have done, why that would have been better, and what others thought of my action. The same kind of reflection lies at the heart of Kohlberg’s approach to moral education, with its emphasis on the development of moral reasoning through the discussion of moral dilemmas (Kohlberg, 1969; Colby and Kohlberg, 1987). One important part of reflection is moral imagination to help both to enter into the worldviews of others and see how actions and decisions will affect them, and to envisage possibilities that are outside the scope of one’s present experience (Harris, 1989, pp. 72–4; Kekes, 1999).

Reflective Teaching

There are six keys ideals of reflective teaching ( Ghaye, 2011: 1):

1. Reflective practices help us understand the links between what we do (what we can call our practice) and how we might improve our effectiveness (by developing our practice).
2. Reflective practices also help us understand the links between feeling, thinking and doing. How we feel affects how we think. This affects what we actually do.
3. Reflection is often described as ‘structured’ or organized thinking.
4. You can understand your practice by looking backwards – but work needs to be lived forwards.
5. It is very important to use the power and potency of reflection to help you identify, develop and amplify what you can do, not just what you can’t.
6. Reflection can be triggered by many things.

Furthermore, Ghaye (2011: 2-3) explained that underlying assumption are as follows.

1. The individual (or work group) has a level of commitment, an ability, and sees the need to reflect on what they do.
2. The individual (or work group) is able to act to improve what they do, albeit in some circumstances in a limited way.
3. The individual (or work group) is able (sometimes with help) to articulate the choice of action (or inaction) being taken. Reflection- with-action assumes that we need to be clear about what particular kind of action we have in mind. There are different kinds of action. We can usefully think about five kinds: (1) Informed action. This is about being clear about why you are acting (or not) in a particular manner. This kind of action is informed by your values. (2) Committed action. This is being sure about what you are committed to doing. (3) Intentional action. This is being clear about the purpose of your action (or inaction). (4) Sustainable action. This is knowing how you can keep things going to achieve your intention(s). (5) Positive action. This is acting in such a way that it serves to strengthen, build resilience and enhance human flourishing. It strengthens, not weakens, you.
4. The individual (or work group) can explain (sometimes with help from others) and justify the outcome(s) of their actions.
5. If the outcome is deemed to be ‘good’, then the individual or work group might develop this into some kind of habit or routine that works again and again.

Last, but not least, there are ten guiding questions in reflective practice, as follows.

 1. *Values*: How should I act?

2. *Expectations*: What ought I to do?

3. *Context*: What is actually possible here?

 4. *Decisions*: Is my action justifiable?

5. *Options*: Could I have done anything better or differently?

6. *Judgement*: How far was this successful?

7. *Strength*: What is worth amplifying (getting more of, not less of ) next time?

8. *Learning*: Who has learnt what?

 9*. Voice*: Whose voice has been heard and whose has not?

10. *Knowledge*: Whose knowledge is worth knowing and why?

**Research Method**

To produce valid and credible data, some steps were conducted. The subjects involved in this reaserach were senior high school teachers in Special Teritory, namely Province of Yogyakarta, Indonesia. Firstly, subjects were chosen purposively. Second, reliable instruments were designed and developed. Thirdly, in collecting data researchers use multiple methods. Collected data were analysed carrefully to get meaningful findings. Triangulation was used to make sense of certain data.

**Participants**

Thirty Senior High Teachers from four Province (West Java, Central Java, East Java, and Yogyakarta) participated both in filling questionaire and Focus Group Discussion (FGD) Forum. There were 11 men and 19 women involved in this research.

Based on the length of work experience, they can be classified as follows:

≤ 5 years : none

6-10 years : 4 people

11-15 years : 6 people

16-20 years : 7 people

> 20 years : 13 people

**Findings**

* + - 1. **Descriptive Data**
1. **The Frequency of Doing Reflective Teaching**

In instilling the values ​​of Pancasila in their students, the teachers reflect on both teaching and after teaching. The object or target they are aiming for in reflecting also varies. The complete data can be seen in table 1 below.

Table 1.

In teaching about Pancasila values, teachers do the following things.

|  |  |  |  |
| --- | --- | --- | --- |
| Doing reflective | Often | Sometime | Rarely |
| On teaching | 22 | 7 | 1 |
| After teaching | 24 | 6 | 0 |
| Relating teaching materials | 23 | 6 | 1 |
| Relating teaching nmethod | 16 | 14 | 0 |
| Relating teaching aids  | 16 | 14 | 0 |
| Relating learning resources | 22 | 6 | 2 |
| Relating evaluation | 23 | 7 | 0 |
| Relating teaching effectiveness | 22 | 8 | 0 |

1. **Barriers to Reflective Teaching relatimg to certain value**

In conducting teaching and learning activities that allow students to reflect, of course the teacher has difficulty. The frequency of difficulties experienced by teachers in terms of values ​​embedded can be stated in Table 2 as follows.

Table 2

Difficulties experienced by teachers in instilling the following values.

|  |  |  |  |
| --- | --- | --- | --- |
| Values | Often | Sometime  | Rarely  |
| Religiousity  | 3 | 8 | 19 |
| Humanity  | 3 | 9 | 18 |
| Unity  | 2 | 12 | 16 |
| Democratic  | 3 | 12 | 15 |
| Social Justice | 2 | 15 | 13 |

1. **Teachers’ Dificulties on Domain of Development**

 Reflective learning requires the ability or skills to develop material, method selection, media selection, evaluation, and development of learning resources. For all these fields there are teachers who find it difficult, however the most experienced is the difficulty in the selection of teaching methods, while the least is the development of learning resources. The complete data can be read in the following table 3.

Table 3

Domains of Teachers’ Dificulties

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | Developing Teaching Materials | Designing or Choosing Teaching Media | Choosing Teaching Method | Evaluation | Learning Resources |
| Religious Values | 8 | 8 | 12 | 16 | 2 |
| Humanity | 5 | 9 | 11 | 6 | 2 |
| Nationalism or Spirit of Unity | 8 | 8 | 7 | 8 | 1 |
| Democratic Values | 4 | 11 | 10 | 6 | 0 |
| Social Justice | 8 | 10 | 9 | 10 | 1 |

1. **Opportunities to Doing Reflective for Students**

Data on opportunities given by teachers to their students to conduct reflection activities related to the basic values ​​of Pancasila are presented in table 4 From this table it can be seen that almost all teachers often provide opportunities for their students to reflect on the basic values ​​of Pancasila. None belongs to the rare category.

Table 4

Opportunity to Doing Reflective for Students

|  |  |  |  |
| --- | --- | --- | --- |
|  | Often  | Sometime | Rarely  |
| Religiuos Values | 22 | 8 | 0 |
| Humanity | 20 | 10 | 0 |
| Nationalism/Unity | 18 | 12 | 0 |
| Democratic Values | 20 | 10 | 0 |
| Social Justice | 19 | 11 | 0 |

1. **Media considered effective to Doing Reflective**

Relating to the media that are considered effective by the teachers and students to do reflection activities about the basic values ​​of Pancasila can be seen in table 5 From this table, for reflection, most view that video is the most appropriate or effective media, followed by daily events. Interestingly, there are 16 teachers who view daily events as the most effective medium for reflection.

Table 5

Teachers' views on the effectiveness of the media to reflect on the basic values ​​of Pancasila

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
|  | Video/Film | Pictures | Narrative Stories | Everyday Life Stories | Personal Experiencies |
| Religiuos Values | 13 | 1 | 1 | 16 | 7 |
| Humanity | 9 | 1 | 1  | 10 | 7 |
| Nationalism/Unity | 8 | 2 | 1 | 6 | 6 |
| Democratic Values | 14 | 2 | 0 | 7 | 5 |
| Social Justice | 9 | 1 | 3 | 8 | 7 |

1. **Enabling and inhibiting factors in reflective teaching**

In reflecting, of course there are many factors that influence both support and inhibition. In table 6 a summary of both the supporting and inhibiting factors is presented.

Tabel 6

Supporting and inhibiting factors in reflective teaching practices

| **Inhibiting Factors** | **Explanation** |
| --- | --- |
| 1. Different level of knowledge
 | Diverse student’s background |
| 1. Limited Media
 | Instructional Media is expensive |
| 1. Limited Time
 | * To conduct reflection fully needs a lot of time
* Limited scheduled time for other subject consideration
* Some students to ignore time
* Intensive activity
 |
| 1. Teacher Capability
 | Teacher capability of time and resource management |
| 1. Real Condition
 | * Difference between theory and practice
* Frequent question concering its relevance
 |
| 1. Material overloaded
 | To much to learn |
| 1. Dificul to motivate
 | Undervaluing moral education |
| 1. Infrastructures
 | Insufficient  |
| 1. The lack of condusive environment
 | In-rush to Compete  |
| 1. The lack of role model
 | A lot of bad models |
| 1. Low self-assertiveness
 | Low self-assertiveness |
| **Supporting Factor** | **Explanation** |
| 1. Student
 | An adequate student’s capability and willingnessLess contact with external evilStudent joyful feelingStudent MotivationStudent creativityStudent’s welcome to critique |
| 1. Teacher
 | Administrative requirement to reflection |
| 1. Time
 | Morning or beggining time of school activities |
| 1. Teaching Material
 | Exposing real cases from community |
| 1. Reference
 | Adequate referent resources |
| 1. Instructional Media
 | Variative and interactive media |
| 1. Facility
 | LCD, film, documenter |
| 1. Environment
 | Condusive  |

**Discussion**

 **Students’ Ways of Learning Values**

**Learning through direct instruction or teaching**

It was the most populair method in teaching moral and values among senior high school teachers in Yogyakarta. It was believed that direct instruction in civic and moral virtues has been the most effective when it is systematic and explicit. Such instruction can be integrated into the existing curriculum or be separated as a discipline subject. It was suggested that in matters of morals we learn ‘ﬁrst by being shown by others, then by being trained by others . . . and lastly by being trained by ourselves’ ( Halstead and Pike, 2006). In more contemporary jargon, we learn through observation, through participation and guided action, and through critical reﬂection.

**Learning through observation.**

In the second place in popularity was teaching and learning through observation. Students observe many things in schools, both intentionally and unintentionally. But all of them may contribute to their development to understanding of the world, of what it is to be human, and of the nature of good and bad, right and wrong. We shall look particularly at the ways students can learn values through observing teachers, school rituals, the school environment, the ethos of the school, and democracy in action both in classroom and in the schoolwide. Students learn many things by imitating the example of others, especially the significant others, and may develop dispositions such as trust (Applebaum, 1995) and respect (Tierno, 1996).

**Learning through participation and guided action**

There are good grounds for believing that students will learn active citizenship in a similar way of learning to swim or to ride. The most effective way of learning to swim is by swimming and to ride a bike by riding a bike. By being given opportunities to act like citizens and being guided as they do so, students learn materials relating values more effective. Similarly, perhaps the best way to learn to behave morally is to be given opportunities to behave morally. Arthur and Wright call this ‘experiential learning’, and argue that if students are to develop the dispositions and skills required by citizens in a democratic society, they need ‘to develop active, collaborative and cooperative working patterns in their lives focused on real problems in a real community’ (2001, p. 85). Such activities beneﬁt students in many ways, for example, developing their conﬁdence and initiative, giving them a sense of being part of a community, and contributing to the development of positive values like independence and a sense of purpose. Experiential learning falls into three main categories: simulations; involvement in school activities; and extra-curricular involvement in activities inside or outside the school.

**Learning through reflection**

There is widespread agreement that learning through participation and action is most effective when it is combined with critical reﬂection and discussion. One reason may be that purely experiential activity may be associated in students’ eyes with low-level activity of learning (Taylor, 1994, p. 52). The affective experience of extra-curricular activities and community service work may in itself contribute to the development of moral and civic values among students, but lasting effects are most likely when accompanied by cognitive strategies such as reflective journals, the discussion of moral dilemmas arising within the activities, and opportunities to reflect on the personal meaning and relevance of the experiences and activities (Boss, 1994; Rest, 1988; Walker, 1986). Schools are ideally placed to provide such opportunities.

The approach has some similarities with Values Clariﬁcation, but although questions of privacy may arise it can ﬁre the moral imagination (Coles, 1989). It is particularly inﬂuenced by Vygotsky’s view that children use inner speech to formulate their own problem solving and to move from regulation by others to self-constructed rules, and by Bakhtin’s (1981) description of the dialogic nature of speech, which explains how children construct a shared understanding of words, activities and moral principles through dialogue with adults. Many other kinds of conversation and discussion, debating and arguing can contribute to the sharpening of students’ critical thinking.

Controversial issues in particular, which are discussed in some detail in the Final Report of the Advisory Group on Citizenship (1998, pp. 8–9, 27, 56–61), provide students with opportunities to wrestle with alternative viewpoints, to understand the difference between fact and opinion, to apply principles, to develop reasoning skills, to detect bias and loaded or emotive vocabulary, to evaluate evidence and to provide rational justiﬁcations for their own opinions and decisions (cf. Arthur and Wright, 2001, pp. 73–80). Discussion has been described as the best way of handling controversial issues, since it encourages active participation, helps students to appreciate both sides of an argument, and, with careful planning by the teacher, can challenge students to aim for greater clarity of thought and expression. Discussion of dilemmas was used by Kohlberg and his colleagues to promote moral reasoning (Blatt and Kohlberg, 1975); discussion was particularly directed at modelling and eliciting reasoning at the next stage of moral development so that, by exposure to different moral points of view, cognitive conﬂict would be stimulated in the individual pupil’s awareness of problematic situations, and their movement to a higher stage would be facilitated.

Finally, critical thinking skills are essential if students are to reﬂect effectively on the lessons learned through participation in community service and other action-based approaches to teaching value. Critical thinking has been deﬁned as ‘reasonable, reﬂective thinking that is focused on deciding what to believe or do’ (Ennis, 1995: xvii). It includes the ability (1) to interpret, analyse and evaluate ideas and arguments; (2) to recognize false assumptions and conclusions; (3) to assess the validity of generalizations; (4) to distinguish between relevant and irrelevant information; (5) to see through bias and propaganda; (6) to use evidence impartially; (7) to assess the strengths and weaknesses of an argument; and (8) to draw justiﬁable conclusions. Claire (2001: 112–14) argues that the goal of critical thinking is usually problem-solving or decision-making, and that these lie at the heart of both responsible citizenship and personal moral development. Without these skills, the transmission of information within Citizenship lessons is of limited significancy.

**References**

Bank, J.A. (2008). Diversity, group identity, and citizenship education in a global age. *Educational Researcher,* 37 (3); Education Database.

Benhabib, S. (2004). *The rights of others: Aliens, residents, and citizens.* Cambridge, UK: Cambridge University Press.

Bennet, M.J. (1986). A development approach to training for intercultural sensitivity. *International Journal of Intercultural Relations, 10 (2),* 179-196.

Bennet, M.J. (1993). Toward Ethnorelativism: A Developmental Model of Intercultural Sensitivity. In M.R. Paige (Ed.) *Education for the Intercultural Experience* (pp.21-71). Yarmouth, ME: Intercultural Press.

Castles, S., & Davidson, A., (2000). *Citizenship and migration: Globalization and the politics of belonging.* New York: Routledge.

Ghaye, T. 2011. *Teaching and learning through reflective practice, A practical guide for positive action Second edition.* London and New York: Routledge.

Gregory, J. (2006). “Facilitation and facilitator style” in P. Jarwis, (ed.) *The Theory and practices of teaching.* London and New York: Routledge.

Hammer, M.R., Bennet, M.J., & Wiseman, R. (2003). Measuring intercultural sensitivity: The intercultural development inventory. *International Journal of Intercultural Relations, 27,* 421-443.

Halstead, J,M. and Mark A.Pike. (2006). *Citizenship and moral education.*London and New York: Routledge.

Holm, K., Nokelainen, P., & Tirri, K. (2009). Intercultural and Religious Sensitivity of Finnish Lutheran 7th -9th Grade Student. In C. Bakker, H.G. Heimbrock, R. Jackson, G. Skeie, & W. Weisse (Eds.). *Religious Diversity and Education-Nordic Perspectives* (pp. 131-144). Munster: Waxmann.

Lindsey, Tim dan Pausacker, Helen. (2016). *Religion, Law and Intolerance in Indonesia.* Abingdon, UK and New York, USA: Routledge

Luchtenberg, S., (Ed.). (2004). *Migration, education and change.* London: Routledge.

Nash, R. (2005). A letter to secondary school teachers: teaching about religious pluralism in the public schools. In Noddings (Ed.). *Educating citizens for global awareness* (pp. 93-106). New York: Teachers College Press.

Noddings, N. (1993). *Educating for intelligent belief or unbelief.* New York: Teachers College Press.

Noddings, N. (2005). *Educating citizens for global awareness.* New York: Teachers College Press.

Osler, A. & Starkey, H. (2005). *Changing citizenship.* Maidenhead, Berkshire: Open University Press.