The Ignatian Leadership Model for Catholic Schools: Critical Spirituality Theory on Leadership Practices

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THE IGNATIAN LEADERSHIP MODEL FOR CATHOLIC SCHOOLS:
CRITICAL SPIRITUALITY THEORY ON LEADERSHIP PRACTICES

A Dissertation Presented

to

The Faculty of the School of Education
Department of Leadership Studies
Catholic Educational Leadership Program

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Leonardus Evert Bambang Winandoko
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ABSTRACT

The Ignatian Leadership Model for Catholic Schools: Critical Spirituality Theory on Leadership Practices

Catholic schools in Indonesia played an essential role in educating young Indonesian to serve their brothers and sisters. This study demonstrates how three Catholic schools continue the important role of educating students to serve others: St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School. Utilizing a multi-case study of leadership practices, this research study examines the Ignatian Pedagogical Paradigm’s impact on school leaders who promoted religious inclusivity. The study similarly highlights the challenges in promoting religious inclusivity. This research illustrates how the school leaders infuse their spiritual values into the school community to embrace religious diversity. The findings illustrate how the Ignatian Pedagogical Paradigm which influences school leaders’ leadership practices through the lens of critical spirituality theory.

Data analysis through the lens of Critical Spirituality theory reveals that the leaders in the three Catholic schools had five spiritual values: cura personalis, companionship, magis, openness, and being people for others. By showing their spirituality through personal relationships, the leaders encouraged the school community to embrace religious diversity. This study also discovered that school leaders used the Ignatian Pedagogical Paradigm to promote religious inclusivity with its five elements, namely: context, experience, reflection, action, and evaluation.
The findings also suggest five approaches for leaders to infuse their spiritual values in order to nurture a religiously inclusive community: *faith formation, communication, role model, personal approach, and school programs*. Furthermore, this research has three implications for the school leadership practice: a) critical spirituality theory can be combined with the Ignatian Pedagogical Paradigm to evaluate the school leadership’s practices in promoting inclusivity, b) the Ignatian Pedagogical Paradigm can be applied to the leadership practices, and c) the Ignatian Pedagogical Paradigm can be adapted to a multi-religious community. Finally, this research proposes recommendations for future study and leadership practices.
This dissertation, written under the direction of the candidate’s dissertation committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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CHAPTER I: THE RESEARCH PROBLEM

Statement of the Problem

Indonesia is a secular country with the biggest Muslim population globally, where Catholics are only 2.91 percent of the 268.5 million people (Bureau of Central Statistics, 2020; Kompas, 2020). Even though small in number, Catholics played an essential role in the Indonesian educational system (Rosariyanto, 2009). Prior to Indonesian independence in 1945, there were four types of secondary schools (elementary to high school): Nationalist model schools, Muslim-based schools, Christian-based schools, and European model schools (Budiraharjo, 2013). Catholic schools were the mission-based schools run by the Jesuits and other religious orders since 1871 (Rosariyanto, 2009). Since then, Catholic schools have played a significant role in making Indonesia the country that it is today (Budiraharjo, 2013; Rosariyanto, 2009; Sirozi, 2004). Many Indonesians send their children to Catholic schools because of the educational quality, character building, and spiritual values (Afriansyah, 2020; Hamu, 2016; Suwarni et al., 2020).

After 1945, Indonesia has had only two types of schools: Muslim-based schools (managed by the Ministry of Religious Affairs) and secular, nationalist schools, managed by the Ministry of Culture and Education (Christiano & Cummings, 2007; Sirozi, 2004; Budiraharjo, 2013). Catholic schools, like secular schools, receive some amount of public funds to run their operations. The Indonesian government often neglects Catholic schools’ professional leadership development (Rosser, 2018).

In the current situation, principals in Indonesian Catholic schools face many challenges because of religious diversity. Lyn Parker (2010) explains the situation in Indonesia regarding religious interactions in the following manner: “since 1998, relations between religions have
become fraught...Indonesia is becoming less religious tolerant, and for those who see inter-faith education, interaction and ‘mixing’ as one way forward to Indonesia” (para. 3). There are tensions among Muslim and non-Muslim citizens in many fields (e.g., marriage, greetings for non-Muslim celebration, building of non-Muslim houses of worship, and education). Intolerance and inter-religious conflicts in Indonesia echo the opinion that religions are the reason for violence and hatred among people. Schools in Indonesia contribute less toward educating students for harmony amidst diversity (Muhaemin & Sanusi, 2019, pp. 19-23).

In 2009, the Indonesian Jesuits examined the need of a leadership program for the Catholic high schools. Then, Asosiasi Sekolah Jesuit Indonesia (ASJI- The Association of Indonesian Jesuit Schools) designed a one-year-long program for Catholic school educators (ASJI, 2017). During the program, participants experienced the Ignatian Pedagogical Paradigm as a model to teach diverse students in classrooms. The Ignatian Pedagogical Paradigm “is a model that promotes the goals of Jesuit education, speaks to the teaching-learning process, addresses the faculty-student relationship, and has practical meaning and application for the classroom” (Korth, 2008, pp. 280-281). Unfortunately, there are few studies about the Ignatian Pedagogical Paradigm’s impact on Indonesia’s school management level, especially for the participants’ schools in 2009 (Budiraharjo, 2013). The following section describes Catholic schools’ background in the Indonesian educational system and the need for a leadership development program.

**Background and Need for the Study**

There are two types of schools in Indonesia: Muslim-based schools and non-Muslim schools (Budiraharjo, 2013). Budiraharjo (2013) mentions that the Ministry of Culture and Education manages non-Muslim schools, and the Ministry of Religious Affairs governs Muslim-
based schools. This dualistic system was rooted in the Dutch and the Indonesian nationalists’ traditional schooling system in the early 1900s. As mentioned, before 1945, there were four types of schooling in Indonesia. First, European schools, were established by the Dutch to educate low-level bureaucratic officers. Second, Muslim-based schools, were founded by religious groups to maintain Muslim values and identity. Third, Mission-based schools were led by Christian and Catholic orders to evangelize the people in Indonesia. Fourth, Nationalist schools were based on family values and the school community (Budiraharjo, 2013, pp. 17-19).

Catholic schools’ role in Indonesia’s current educational system started in 1860 (Rosariyanto, 2009). Rosariyanto (2009) describes the role of Catholic educational institutions as well established from their inception in the late 1860s. Catholic education in Indonesia was developed based on appropriate principles, to create a new generation with a strong religious character and moral standing (Rosariyanto, 2009). A Jesuit priest, Fr. Van Lith, helped Indonesian people through the gradual transformation of Catholic schools’ educational experiences and abandoned traditional evangelization designed to convert people (Rosariyanto, 2009). Catholic schools contributed to shape students’ awareness of Dutch colonization and nurture thinking skills for Indonesia’s independence.

In the current era, Catholic schools in Indonesia continue to play a significant role in educating children. Budiraharjo (2013) argues that “in a system where free education offered through public schools in non-existent, private schools play a major role” (p. 26). Unfortunately, the dualistic Indonesian educational system (Muslim and non-Muslim) made it challenging to differentiate public schools (owned by the state) from private schools (Duncan, as cited in Budiraharjo, 2013). Catholic schools are put in the same category as public schools, which have the government’s full funding, but Catholic schools receive only a small number of tax money
(Budiraharjo, 2013; Rosser, 2018). Public schools have a leadership-training program funded by the government. However, Catholic schools are excluded from that leadership program and charge parents to pay for similar programs.

The Catholic church, through the Jesuit order, offered a way to empower Indonesian school leaders. In 2009, the Jesuits ran a training program based on the Ignatian Pedagogical Paradigm (IPP) and designed to manage the school. The Ignatian Pedagogical Paradigm is a teaching method cultivating students through a cycle of five elements: context, experience, reflection, action, and evaluation. These five components of the IPP can be applied to any educational area, including managerial practices in the schools. As the IPP leads students to enact a Jesuit education’s characteristics, it can lead school leaders to similar values of inclusivity (Chubbuck, 2007). There were several studies about the implementation and impact of the IPP in student-learning achievement (Chubbuck, 2007; Thielman, 2012). Nevertheless, the essential elements of the IPP have not been used yet for the school management level. This study will explore how the IPP impacts school leaders and how it can deepen their understanding, with the goal of improving a Catholic school’s leadership practices in the Indonesian multi-religious context.

**The Purpose of the Study**

The purpose of this study is to explore how the Ignatian Pedagogical Paradigm could influence Catholic school leadership practices in Indonesia as a multi-religious country. The information was gathered from selected educators who attended a one-year leadership training program conducted by Jesuits from 2009 to 2016 and served as principals and vice-principals in Indonesian Catholic schools. I investigated the aspects of the Ignatian Pedagogical Paradigm that
help shape educators’ beliefs and experiences in managing their schools in a multi-religious community.

This study utilized a case study methodology with in-depth interviews. The 2009-2016 Indonesian Jesuit Leadership training program included 279 participants from six (arch)dioceses in Indonesia: The Archdiocese of Jakarta, the Archdiocese of Semarang, the Diocese of Bandung, the Diocese of Surabaya, the Diocese of Padang, and the Diocese of Denpasar. Purposeful sampling was used to select three participants, who were the administrators of their schools. Through interviews, I gathered data on the Ignatian Pedagogical Paradigm’s implementation in their leadership practices. This qualitative research attempts to understand how principals or administrators make decisions through the theoretical framework described in the next section. In addition, I tried to capture school leaders’ perspectives in the context of a multi-religious community.

**Theoretical Frameworks**

This study utilized critical spirituality (CS) and the Ignatian Pedagogical Paradigm (IPP) as theoretical frameworks and anchors. Critical spirituality was used to examine how principals or administrators cultivate school culture to enhance their faculty’s understanding and commitment to inclusivity. Furthermore, I examined how the principals’ spirituality impacts school communities (faculty and staff) and induces a culture of inclusivity in a multi-religious community. The Ignatian Pedagogical Paradigm assisted participants with understanding the idea of critical spirituality theory in interviews and focus groups.

**Critical Spirituality Theory**

In this study, I employed the critical spirituality theory framework to examine the impact of efforts to improve Indonesian Catholic schools’ leadership practices in a multi-religious
context. The study utilized Scanlan’s (2011) version of critical spirituality. Scanlan (2011) explains critical spirituality as “the nexus of social justice and spirituality” (p. 295). Scanlan (2011) delineates,

the notion of critical spirituality, pioneered by Dantley, is grounded in critical theory. The critical theory promotes the investigation, interpretation, and critique of suffering and oppression within society. Critical social theory is concerned in particular with issues of power and justice and the ways that the economy, matters of race, class, and gender, ideologies, discourses, education, religion, and other social institutions, and cultural dynamics interact to construct a social system. (p. 295)

*Critical spirituality* is a *critical* theory that encourages the investigation, interpretation, and critique of suffering and oppression within society (Scanlan, 2011). This theory is also *spiritual* because it is an “active and personal search by educational leaders for meaning, connectedness, resistance, and ultimate transformation of schools and their social milieu that have historically touted a marginalizing and undemocratic hegemony” (Dantley, 2010, p. 218). Scanlan (2011) elaborates,

spirituality helps principals affirm personal struggle and individual dignity and integrate personal values with professional decisions. Spiritually guided leadership is centered in relationships: the leader’s relationship with self, with a power or force greater than him-/herself and with others. (p. 295)

I used critical spirituality in the context of Catholicism in this study. Scanlan (2011) writes that “If critical spirituality is a language, Catholic social teaching is the dialect spoken by one faith tradition. Thus, this language informs … particular analysis of school leaders” (p. 296). Catholic social teaching emphasizes the dignity of all, the common good and a preferential
option for the marginalized (Scanlan, 2008). Catholic social teaching emphasizes structural 
reform in pursuing social justice. Catholic schools have historically reflected these values to the 
degree that they have been inclusive of traditionally marginalized students. Catholic social 
teaching compels adherents to proactively assist those marginalized in society (Pontifical 

Scanlan (2011) continues that Catholic social teaching inspires school principals to strive 
for their schools’ inclusivity. The positive anthropology of Catholicism’s faith traditions, which 
teaches all individuals as the image and likeness of the divine, welcomes everyone into the 
community. Catholic schools implement inclusive education because they are guided by 
missions and philosophy that reflect Catholic social teaching. Inclusive services to meet 
students’ needs are the divine calls for school leaders in Catholic schools (Scanlan, 2011, pp. 
296-297). Addressing the Indonesian Catholic school multi-religious context, this study used the 

lens of Scanlan’s Critical Spirituality.

The Ignatian Pedagogical Paradigm

The Ignatian Pedagogical Paradigm is a methodology rooted in St. Ignatius’ vision of the 
world. He is the founder of the Society of Jesus. The Ignatian Pedagogical Paradigm aims to 
prepare leaders in a manner that is conducive to the “full growth of the person which leads to 
action . . . that is suffused with the spirit and presence of Jesus Christ, the Son of God, the Man-
for-Others” (Secretariat for Education of the Society of Jesus [SESJ], 1993/2017b, p. 370). That 
the Ignatian Pedagogical Paradigm includes the formation of the whole person, intercultural and 
interreligious dialogue, openness to growth and reflection, and the formation of “men and 
women for others” (Arrupe, 1973/2017).
The Ignatian Pedagogical Paradigm is a teaching method cultivating students through a cycle of five elements: context, experience, reflection, action, and evaluation. These five components of the Ignatian Pedagogical Paradigm can be applied to any educational area, including leadership practices in the schools. As the Ignatian Pedagogical Paradigm leads students to enact a Jesuit education’s characteristics, it can lead school leaders to the same value of diversity and social justice (Chubbuck, 2007). In this study, I explored the Ignatian Pedagogical Paradigm’s impact on Catholic school leaders in their context of educating a multi-religious community.

The Connection Between CS and the IPP

The specific context of Indonesian Catholic schools is defined by the diversity in their stakeholders’ religious beliefs (students, parents, teachers, the board of trustees, and government officers). Principals and administrators have to manage their schools without neglecting the multi-religious context of Indonesia. Most principals in Indonesian Catholic schools are Catholics. The critical spirituality framework helped identify how Catholic spirituality influences principals in managing their school practices in their diverse multi-religious communities.

The Ignatian Pedagogical Paradigm entails a cycle of education similar to the four tenets of Dantley’s (2003) critical spirituality. This self-reflective process of spirituality and the deconstructive interpretation in critical spirituality involves the contexts, experience, and reflection process in the Ignatian Pedagogical Paradigm. At the same time, performative creativity and transformative action in critical spirituality are the action and evaluation in the Ignatian Pedagogical Paradigm. This cycling process of the Ignatian Pedagogical Paradigm is more relevant and well-known by Indonesian Catholic principals than the four tenets of critical spirituality. Therefore, I interviewed participants in a one-year leadership training program.
conducted by Jesuits from 2009 to 2016 using the five elements of the Ignatian Pedagogical Paradigm.

In addition to this framework, Scanlan (2011) examines a transformative leader through the lens of Catholic social teaching. In this study, I used values from the Ignatian Pedagogical Paradigm that cultivate the whole person, including an education toward social justice and inclusivity, which is essential in the Indonesian multi-religious school context. Furthermore, I explored how their spirituality impacts the promotion of social justice and inclusivity in their leadership practices.

**Research Questions**

The research questions for this inquiry are as follows:

1. How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?

2. How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?

3. How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?

4. How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?

**Limitations**

The limitations of this study have to do with the number of participants in the interviews and focus groups. A number of 279 educators attended a leadership training program during 2009-2016, and there was no guarantee that they would respond to the invitation. The COVID-19 pandemic also limited the possibility of contacting participants personally, and the response rate
might have been lower. Therefore, I used purposeful sampling and reduced the number of participants to three and their school’s community. My specific positionality as participants’ former trainer could also impact the accuracy and openness of data provided by educators. At the same time, this positionality gave me greater access and closer relationships with the participants. These considerations are more fully addressed in the methodology section of this study.

**Educational Significance**

This study focuses on Catholic school leaders’ experiences and perspectives on the Ignatian Pedagogical Paradigm’s influence. It aims to deepen this understanding, with the goal of improving a Catholic school’s leadership practices in the multi-religious context. This study analyzes the Ignatian leadership model through the Ignatian Pedagogical Paradigm and critical spirituality theory, and their impact and benefits to the Indonesian educational system.

This study aims to examine leadership practices and leadership development through the lens of critical spirituality, in order to help improve or strengthen Catholic school leaders’ promotion of inclusivity and social justice. This lens of spiritual experience will contribute to the research in the area of Indonesian school leaders. There are some studies about religious-based leadership, but this critical spirituality lens will contribute more to the Indonesian educational system.

In 2022, Jesuits in Indonesia will have a new training center to prepare school leaders. This study’s findings will provide a deeper understanding of the needs of Indonesian Catholic school leaders. The data collected from participants could shape the new materials for the training programs. Additionally, the research will inform training-center leaders about school participants’ context and the programs’ materials. Finally, this study will provide information for
Indonesian Catholic school leaders to develop their school’s performance in promoting inclusivity through effective leadership.

**Definition of Terms**

*Asosiasi Sekolah Jesuit Indonesia (ASJI).* An association of Jesuit schools in Indonesia that supports its members and other Catholic schools in developing their performances, consisting of eight Jesuit high schools and other Jesuit-run schools.

*Catholic High School.* An educational institution enrolling students in grades 10 through 12, recognized by the diocesan bishop, devoted to the formation of young people in a community climate that is permeated by the Gospel message and actively participating in the evangelizing mission of the Church.

*Catholic Identity.* An awareness and articulation of Catholic beliefs and practices in pursuit of the religious mission, academic excellence, and multiculturalism in recognition of the universality of the Catholic Church (Cook, 2001).

*Catholic School Culture.* The component of the school community that reflects its Catholic beliefs and traditions, which are “manifested by what is taught and how, how people relate to one another, what the environment looks like, what celebrations occur and, finally, by its name” (Convey, 2012, p. 211).

*Ignatian Pedagogical Paradigm.* A paradigm that promotes the goal of Jesuit education, speaks to the teaching-learning process, addresses the faculty-student relationship, and has practical meaning and application for the classroom activities (Korth, 2008).

*Indonesian Jesuit School.* An educational institution run by the Jesuits of Indonesia Province that promotes a faith that does justice, encourages mutual respect, and celebrates the human dignity and human rights of each person in the educational community.
**Indonesian Leadership Training Program.** A one-year-long leadership training program conducted by the Jesuits from the Indonesian Province. Seven cohorts participated in the program from 2009 to 2016. Each cohort completed the program in one year and studied the Ignatian Pedagogical Paradigm as a leadership model.

**Jesuit.** A member of the Society of Jesus. The term is also used as an adjective that helps describe the work and institutions of the Jesuit religious order.

**Leadership.** Management by persuasion and inspiration, rather than direct or implied coercion. It is the ability to impress the will of the leader on those led in order to solicit obedience, respect, loyalty, and cooperation. It is a non-coercive relationship between leaders and followers. (Schafer, 2005, p. 231).

**Principal.** A school leader in the business world would be considered the Chief Operations Officer in the school (James, 2009).

**Society of Jesus.** A Roman Catholic religious order founded by St. Ignatius of Loyola in 1540. Also referred to as “Jesuits”.
CHAPTER II: LITERATURE REVIEW

Introduction

This study focuses on the impact of the Jesuit-led leadership training program in Indonesia between 2009 to 2016. Indonesia is a secular country with the most numerous Muslim populations globally. Catholics in Indonesia are only 2.91 percent of 268.5 million people (Bureau of Central Statistics, 2020; Kompas, 2020). In the current situation, principals in Indonesian Catholic schools face many challenges because of religious diversity. The Indonesian government’s lack of support for professional leadership development add to the difficulties for principals (Rosser, 2018). In 2009, the Indonesian Jesuits examined the Indonesian Catholic school’s lack of leadership development and designed a one-year program for Catholic school educators (ASJI, 2017). During the program, participants studied the Ignatian Pedagogical Paradigm as a model to teach diverse students in classrooms. Nevertheless, few studies have been conducted assessing the Ignatian Pedagogical Paradigm’s impact on Indonesia’s school leadership and its contribution to multi-religious communities. This section presents the studies related to leadership practices within the diverse community and the literature on critical spirituality and the Ignatian Pedagogical Paradigm.

Overview

There are two bodies of literature reviewed in this study. The first body of literature aims to contextualize the importance of this research in terms of leadership practices in Indonesia. The second part of this literature expands on the previous discussion of the theoretical frameworks used in this study. Many studies about leadership practices in Indonesian Catholic schools and worldwide will be reviewed in the first section. By situating the Indonesian Catholic school condition from a historical perspective, readers can acknowledge the principals’ role in their
schools. The principal’s role is highlighted in many studies on Indonesian leadership practices (Budiraharjo, 2013; De Vlieger, 2019; Ho, 2018; Malingkas et al., 2018; Oei, 2015; Prasetyo, 2019). These studies set up the foundation for researching other works on leadership practices from around the world. In addition, to enrich the perspectives of leadership practices, this review section includes the practices that support or promote religious inclusivity and other elements of diversity, such as socioeconomic, ethnicity, and students’ different ability.

The second body of literature discusses in more length the two theoretical frameworks: the Ignatian Pedagogical Paradigm and the Critical Spirituality Theory. There are many studies on the Ignatian Pedagogical Paradigm that focused on classroom management actions. This review selected studies on the Ignatian Pedagogical Paradigm related to leadership practices and diversity in the community. The Ignatian Pedagogical paradigm studies are selected to expand the understanding of the theoretical framework on diversity and inclusivity. Those reviews are followed by a discussion of Critical Spirituality Studies, which are focused on the same theme of inclusivity.

**Leadership Practices**

The first part of this review consists of three sections. The first section focuses on studies of the Indonesian Catholic schools. Rosariyanto’s (2000, 2001, 2009) works explain the situation of the Catholic schools from a historical perspective. The second section examines the leadership practices in Indonesia. These studies focus on the principal’s strategies to manage the school. Leadership practices in a diverse community serve as the third section of this review. In this last section, the studies broaden the scope of the principal’s strategies beyond the Indonesian context.
The Indonesian Catholic Schools

Rosariyanto (2001) traced back the shaping of the current educational system in Indonesia to the first Catholic schools. Catholic education began with the pastoral catechism for the parishioners in 1512. Francis Xavier, a Jesuit priest, was one of the missionaries who introduced Catholicism to Indonesia. However, the Jesuits and other missionaries were deported from Indonesia by the Dutch government in 1600, and Catholics had to practice their faith clandestinely in the country (Rosariyanto, 2000). The Dutch colonized Indonesia from 1602 to 1942 (Aritonang & Steenbrink, 2008).

A new chapter of Catholic education started in 1859, when Jesuit priests arrived a second time in Indonesia, following Francis Xavier’s initial arrival in 1512. The Jesuits took care of pastoral ministries and invited congregations of sisters and brothers to run the schools (Rosariyanto, 2009; Subanar, 2000). In Indonesia, because people did not spend most of their time in religious ceremonies and reflection and devoted only a few hours per week to religion, religious expansion needed other vehicles. For Islam, it was mostly the social and economic network that spread the Islamic faith. For Christianity, including Catholicism, education for children in a modern, Western-style school was the way that led to baptism, church services, and other Catholic rituals and practices (Steenbrink, 2007, p. 3).

Rosariyanto (2000) explains the Catholics’ situation in an Indonesia that was ruled by the Dutch from 1808 to 1942. The Dutch government considered religious affairs as one of the areas that should be administered by the state’s supreme authority. The duty to control and regulate the non-Christians was delegated to traditional rulers and chiefs. For the official Protestant Church, a committee under the Dutch queen or king’s direct supervision selected the Protestant ministers to
be sent to Indonesia. The Catholic and Protestant missionaries needed a special work permit called *radicaal* to work in the Dutch colonies, including Indonesia (Steenbrink, 2007).

Indonesia in 1842 was an apostolic vicariate, a territorial jurisdiction of the Catholic Church under a titular bishop, where dioceses or parishes had not yet been established (Rukiyanto, 2019). An apostolic vicariate is led by a vicar apostolic who is usually a titular bishop. The vicar apostolic could formally appoint his priests, but only after receiving the *radicaal* in the Netherlands and then obtaining permission from the governor-general to work in a specific place in the Dutch colonies. Until the 1880s, most priests received a government salary. The Dutch government paid them to go to the colonies to support Dutch citizens (Rosariyanto, 2001; Steenbrink, 2007).

Steenbrink (2007) describes the development of Catholic missionaries who worked in Indonesia from 1810 to 1890. The colonial government increased the number of salaried priests from a few priests in 1810 to 23 priests, including Batavia’s vicar apostolic in 1890. There were three classes of priests from 1810 to 1890 who served the Catholics in Indonesia (Steenbrink, 2007, p. 3). In the 1890s, there was the addition of 14 third-class priests that worked in Indonesia. The number of priests during 1890 remained secure. This increasing number of clergies paid by the government in 1900 helped ease the public financial burden (Steenbrink, 2007, p. 3).

Steenbrink (2007) explains that “the vicar apostolic of Batavia coordinated the allocation of salaries over an increasing number of ecclesiastical territories, and he also functioned as an intermediary in the administration of salaries, pension plans, travel reimbursements, and furloughs in Europe” (p. 3). Fortunately, the Dutch government reimbursed all missionary activities, especially in the Outer Islands (outside Java Island). In the Flores and Sumba islands,
the Dutch colonial government granted the costs associated with constructing school buildings, the salaries of teachers, and the supervision of these schools. The priests who served as school inspectors were paid from the government salaries (Steenbrink, 2007, p. 5).

Rosariyanto (2000) outlines the Catholic schools in the eastern part of Indonesia as “highly valued and praised not only by Catholics themselves, but also by other people” (p. 129). Steenbrink (2007) details the Catholic development in the West Papua (the easternmost island of Indonesia). In 1921, there was an agreement between the colonial government and the Catholic church authorities (Vicariate of Netherlands New Guinea, separated from the Apostolic Vicariate of Batavia/Jakarta). The colonial government gave a 100-guilders salary per month to all priests and brothers who worked in the southern part of West Papua. The colonial government also subsidized the children in boarding schools. Towards the end of the colonial period, the new marriage regulations tighten the bonds between the colonial administration and Catholic clergies. The new rules gave a more significant role to Catholic clergies (Steenbrink, 2007, p. 5).

Aritonang and Steenbrink (2008) delineate that the beneficial relationship between Catholic authorities and the colonial government in 1937 produced one school in Manehui and 15 schools in Fakfak (p. 357). In 1940, the Catholic church established 30 elementary schools in Merauke, South Papua. In Mimika, 173 Catholic schools and ten other institutions served about 1,600 Catholics (Aritonang & Steenbrink, 2008, p. 358). By 1940 there was a school in Arso, Jayapura, with 50 students, and in 1942, the first school children were baptized there (Aritonang & Steenbrink, 2008, p. 358).

In 1924 there was a conference of the Catholic leadership in Indonesia (Steenbrink, 2007). In this conference, six vicars and prefects apostolic came together in Batavia (now Jakarta) to discuss the national issues of Catholic missions. For Catholic schools and boarding
schools, the Catholic leaders decided to continue the policy to admit only Catholic children, despite the financial disadvantages. The Catholic hierarchy decided to make them more fully Catholic in terms of staff, students, and character. Non-Catholic children were no longer to be accepted. Non-Catholic students who were still studying in the school were urged to follow Catholic catechism classes, with their parents’ permission. In schools for native students, it was allowed to accept non-Catholic students. Steenbrink (2007) writes that, at the end of the conference, “it was explicitly regretted that some Catholic schools still had some non-Catholic teachers on their staff. Only in places without separate Catholic schools for boys and girls could coeducation of both sexes in the same class be allowed” (p. 18).

Rosariyanto (2000), Steenbrink (2007), and Subanar (2008) explain the challenges of the Indonesian Catholic schools in the early era of their existence. There was a lack of books for Catholic schools, while textbooks for Dutch Catholic schools were considered unsuitable for the Indonesian situation. Therefore, more efforts were to be made to produce adequate books for Catholic schools in Indonesia (Steenbrink, 2007, p. 18). To maintain the best quality of education, Catholic schools became more selective and served the haves only. Catholic schools were the institutions admiranda non amanda (admired but not loved) (Rosariyanto, 2000, p. 129; Subanar, 2008). Because of the heavy financial burden caused by many Catholic schools and hospitals, there were no new institutions created without the permission of the highest church authority, which was the vicar apostolic (Steenbrink, 2007, p. 18).

In 1925, there were many high-quality primary schools for Catholics, but few high schools for girls and not many proper Catholic high schools for boys (Steenbrink, 2007, p. 18). Besides the major seminary for educating priests, there was no Catholic academic institute, nor even a boarding house for Catholic students in the city of Batavia (now Jakarta), Bandung, or
elsewhere (Rosariyanto, 2001; Steenbrink, 2007). Therefore, Catholic leaders in 1925 decided to give priority to secondary and higher education and to provide pastoral help for Catholic students (Steenbrink, 2007). The Catholic hierarchy also decided that the minor and major seminaries (schools for educating priests) of Muntilan and Yogyakarta would be used as central seminaries for the whole colony (Indonesia). Steenbrink (2007) notes that for the islands outside Java the Catholic leaders opted for other methods: either sending priests to locations of the various religious orders in the Netherlands or founding seminaries in other islands, such as Flores and Minahasa (p. 18).

Aritonang and Steenbrink (2008) write about Catholic education in the eastern part of Indonesia. In that region, a Catholic education was a powerful instrument to attain influence and prestige in this majority Protestant region. This influence was also possible because of the sharp increase in foreign personnel of the Catholics. Between 1900–1940, a rapid increase in Dutch priests, nuns, and brothers was much more significant than the increase in the number of Catholics. In 1902, almost 7,000 Catholics were served by three Jesuit priests and eight nuns. In 1940, for 25,304 Catholics, there were 25 priests, 26 brothers, and 80 nuns. By that time, there were already 25 native Indonesians working as nuns in the city of Minahasa, but all the priests, religious brothers, and 55 nuns were European (mostly Dutch with some German priests). This situation was quite different from the one of the expatriate Protestant mission personnel in the region, whose number was never bigger than ten. The Protestant mission leader Baron van Boetzelaer, after regretting that the Catholics had started their mission in Minahasa, stated that their activity was not compatible with the effort exerted by the Protestant mission (Aritonang & Steenbrink, 2008, p. 430).
Aritonang and Steenbrink (2008) explain that the statistics for Catholic education (1900-1940) show a strong emphasis on Dutch language education in the most prestigious (and most expensive) type of school. In 1939, there were three Dutch-language Kindergartens, three HIS (Holland-Inlandsche School, Dutch-language indigenous school) and two HCS (Hollandsch-Chineesche School, Dutch language school for Chinese), two high schools (MULO-Meer Uitgebreid Lager Onderwijs), one teacher training college, two Dutch-language vocational schools, and a minor seminary. At that time, 85 Catholic Malay (in 1945 it became Indonesia) schools offered the traditional Malay language as part of a three-year education course. However, nine of the 85 Malay schools offered a five-year course (Aritongan & Steenbrink, 2008, p. 430).

Aritonang and Steenbrink (2008) wrote about the Catholic schools in Minahasa and local language use in schools. In the 1900s, the Catholic missions used the Malay language as their common language. However, in Minahasa, many people studied and practiced the Dutch language, and this regency was called “the twelfth province of the Netherlands” (Aritonang & Steenbrink, 2008, p. 430). Therefore, most of the Dutch Catholic religious teachers worked in the Dutch language schools. Seventy-one European sisters and brothers taught in the Dutch language schools, and only six teachers worked in Malay language schools (Aritonang & Steenbrink, 2008).

Aritonang and Steenbrink (2008) also reported that in Minahasa, the Catholic schools attracted many Protestants. The famous Protestant figure who studied in the Catholic school in the 1920s is Wilhelm Johanis Rumambi, a son of a Protestant minister. Rumambi studied in a Catholic brothers-run primary school in the city of Manado before he went to the Protestant boarding school in Surakarta, Java (Aritonang & Steenbrink, 2008). Rumambi’s case showed the
effectiveness of Catholic schools in educating their students compared to other schools at that time (Aritonang & Steenbrink, 2008, p. 431).

Aritonang and Steenbrink (2008) explain that the people who lived in Minahasa (not only the Catholics) were spending a lot of money to secure the best education for their children. Although the impact of education decreased after independence, it remained an essential aspect of Catholic life. In 2000 it was reported that the Catholic schools still larger than the percentage of Catholics in Minahasa – unclear sentence, rephrase. In the same year, 15 percent of the teachers at Catholic primary schools were not Catholic. Thirty percent of the teaching staff at high schools were not Catholic, although in all cases religious classes were taught by Catholic teachers. The percentage of Catholic students was even less than that: not much more than half of the students (about 30,000) in 140 primary schools and 63 secondary schools were Catholic. At that time, the diocese’s official policy was to argue that faith education was more of a family than a school affair. Therefore, the diocese wanted to develop a new mission for its schools (Aritonang & Steenbrink, 2008, p. 431).

In terms of the current educational situation in Indonesia, Bedi and Garg (2000) state in their study that in most developing countries, education is largely public. However, the scarcity of public funds and recent evidence of public school’s inefficiency calls for examining the dominant role of the state. Bedi and Garg (2000) use data from Indonesia to examine the effectiveness of public versus private schools. They use labor market earnings as their measure of effectiveness. Controlling for observable personal characteristics and school selection, graduates of private secondary schools perform better in the labor market. This situation is contrary to the widely held belief that public secondary schools are superior in Indonesia (Bedi & Garg, 2000). Their findings, coupled with the existing literature on private school
effectiveness and cost advantages, suggest the need for greater private participation in the education sector (Bedi & Garg, 2000).

Catholic schools in Indonesia fall into the private school category (Bedi & Garg, 2000). There is no clear-cut hierarchy of schools; however, the prevailing conventional wisdom is that private Catholic schools are the best schools in Indonesia (Bedi & Garg, 2000). Except for these Catholic schools, public secondary schools are generally considered better than private secondary schools (non-Catholic schools). For instance, 77 percent of students in public junior secondary schools have textbooks, while the number falls to 64 percent for private non-religious junior secondary schools. The sorting of children into schools is based on demand and supply considerations and reflects the interaction of parental choice and a school’s selection criteria (e.g., test scores obtained in primary school examinations). The latter is particularly true for entering public secondary schools, where admission is coveted. This data suggests that school sorting may not be exogenous, and students with higher ability may be more likely to attend public secondary schools. The data provide some evidence for this sorting mechanism. School-specific descriptive statistics display that individual who attended public schools and private Christian schools have more educated parents, and a smaller percentage have ever failed a primary school grade, compared to individuals educated in private non-religious schools (Bedi & Garg, 2000).

Bedi and Garg’s (2000) findings conclude that public and private schools differed significantly in their management structure. School principals in private schools had far greater autonomy. Private school principals also tried to promote an atmosphere conducive to better teaching and learning. More significant interaction among teachers was encouraged, and monetary rewards were provided for good teaching. These results suggest that channeling more
resources to schools does not increase their effectiveness. Private school advantages seem to lie in their superior management and organizational practices.

Bedi and Garg (2000) found that regardless of the source of these advantages, their findings, coupled with the existing literature on private school cognitive and cost advantages, underline the private sector’s role. In many developing countries, private sector participation in the education sector is limited and is sometimes prohibited. The private sector’s ability to provide effective and efficient education argues for a more significant private sector role in educational provision. Preventing private schools’ growth might deny a country a cheaper and more effective way of delivering education (Bedi & Garg, 2000).

Rosser (2018) offers a framework to look at the Indonesian educational situation and explores Indonesia’s biggest challenge regarding education. The Indonesian government hopes to improve educational quality and more access to education (Rosser, 2018). However, numerous assessments of the country’s education performance suggest that it has a long way to go before achieving that goal. Many Indonesian teachers and lecturers lack the required subject knowledge and pedagogical skills to be effective educators. Learning outcomes for students are inadequate, and there is a disparity between graduates’ skills and the needs of employers. He argues that Indonesia’s poor education performance has low public spending on education, human resource deficits, perverse incentive structures, and poor management. The problem, at its root, has been a combination of politics and power. Change in Indonesia’s education system’s quality depends on a shift in the balance of power between competing coalitions that have a stake in the nature of education policy and its implementation.
Leadership Practices in Indonesia

Malingkas et al. (2018) researched the effects of Catholic school principals’ performance in Indonesia. Their research aimed to examine servant leader and integrity’s effects on Catholic senior high schools’ principal performance in North Sulawesi, Indonesia. This quantitative research gathered data from 75 teachers at 11 schools. The research results show that the servant leader approach has significant positive effects on the principal performance. They also found that the integrity of principals can affect their performance in school. There were noteworthy effects of the servant leader approach and integrity working simultaneously to improve the principals’ performance in their research. Their study shows how servant leaders and integrity can support a positive impact on a principal’s performance (Malingkas et al., 2018).

Oei (2015) conducted research on a principal’s strategies to transform an Indonesian failing high school. He concentrated on how a school principal transforms a low-performance school into a high-performance school, while considering the impact and the perception of the local school community. Based on the findings, he acknowledged that the wise school principal is a principal who perceives students as a grace from God. The principal treasures and cherishes students as the pearls of the future generation. As an educator, the school principal gives her loving care to all members of the school community. The school principal has the charisma to lead, organize, and manage the school and the people. Oei (2015) concludes that “the school principal positively gives a strong impact on the school community and her strategies are appropriate for MA SMK [the name of the high school]. She has a ‘golden hand’ to turn around and [raise] the dying school into [a] high-performing school” (p. 111).

Ho (2018) observed the potential of using the Enneagram as a framework of leadership development for educators in Indonesia. Specifically, it sought to evaluate the short and long-
term effects of an Enneagram leadership program (ELP) on flexible leadership and self-reflection of K-12 middle leaders in the Indonesian Catholic school system. Forty-five school leaders from an Indonesian Catholic school group participated in an Enneagram-based leadership program and completed questionnaires pre-and post-test. Flexible leadership was measured using the Leadership Versatility Index (Kaiser & Overfield, 2010) and self-reflection was measured using the Self-Reflection and Insight Scale (SRIS; Grant et al., 2002). In addition, 113 peer evaluations were collected. Statistic test results indicated significant increases in self-assessed leadership flexibility in the short and long-term, as well as a significant increase in peer evaluation (Ho, 2018).

Furthermore, engagement for reflection positively related to the overall scores of leadership versatility. Ho (2018) found that the Enneagram, together with effective metrics, can be a useful framework to support leadership development in schools. This study’s results have implications for administrators who are interested in applying the knowledge and practice of the Enneagram to personal and professional growth.

Raihani (2014) describes the importance of school–family relations in establishing a culture of religious tolerance among students at a state-run senior secondary school in the multicultural city of Palangkaraya, Central Kalimantan. Palangkaraya is a provincial capital city and is home to different ethnicities and religions. In 2001, a massive ethnic riot erupted between the local Dayak and emigrant Madurese in Sampit, a district in Central Kalimantan province, and quickly spread to other districts, including Palangkaraya. This conflict was regarded as a national tragedy and took hundreds of lives. In this post-conflict context, Raihani (2014) examined how several related aspects of the school – culture, curriculum and instruction, politics and policies, and school–community relations – contributed to the school’s efforts to nurture religious
tolerance among students. The data was derived from the author’s ethnographic fieldwork in 2010 employing participant observation, focus group discussions, and in-depth interviews with the principal, teachers, and students (Raihani, 2014).

Raihani (2014) found that students acquired an embodied cultural capital of religious diversity and tolerance from families and community. This environment has equipped them to help create a tolerance culture in the school, despite the unsupportive school politics and inconsistent school policies related to religious diversity. Based on their initiative and, to a lesser extent, inspired by the formal curriculum, religion teachers played a pivotal role in shaping students’ understanding of religious diversity and tolerance through deliberate teaching about some aspects of other religions (Raihani, 2014).

Maknin (2018) researched the trends of how students formed social relationships and chose their close friends from the standpoint of multi-religious, multi-ethnic, and multi-tribe perspectives at a public high school in Batu, Indonesia. Her study revealed that the students were less prone to be open-minded to accept friends with different religions. They did not welcome the idea of tolerance to other religions or tribes either. The recommendation from this study is that classes of religion at public schools should teach about tolerance to other religions, ethnicities, and tribes. Furthermore, the emphasis should be on internalizing multi-religious values and family synergy to shape a person who can accept other religions and tribes in any relationship, and always be humble to others. These values should become those that the students possess (Maknin, 2018).

Hoon (2013) investigated how multicultural citizenship education is taught in a Chinese Christian school in Jakarta, where multiculturalism is not a natural experience. Hoon (2013) utilized ethnographic research to explore the reality of a ‘double minority’ (Chinese Christians)
and how this marginal group’s citizenship is constructed and contested in national school and familial discourses. Hoon (2013) argues that it is necessary for schools to actively implement multicultural citizenship education to create a new generation of young adults who are empowered, tolerant, active, participatory citizens of Indonesia. As schools are a microcosm of the nation-state, successful multicultural citizenship education can have real societal implications, for it has the potential to render the idealism enshrined in the national motto of ‘Unity in Diversity’ a lived reality (Hoon, 2013).

De Vlieger (2019) discusses Indonesia’s religious diversity management in education. Indonesia recognizes six religions as official: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. While it is argued in literature and human rights reports that this restricted recognition limits the freedom of religion in education, little research has been conducted that analyzes the effects experienced by students in schools (De Vlieger, 2019). Hence, De Vlieger (2019) carried out a case study at a junior high school with one group of students who were Muslim and another group of indigenous students who belonged to an unrecognized local religion. The study assessed how the school managed religious diversity and to what extent this is influenced by the state’s policies. The study also assessed how the indigenous students perceived and experienced the school and how they expressed their religion (De Vlieger, 2019).

In his study, De Vlieger (2019) describes the administrator’s strategy to accommodate school religious diversity. Based on his experience, the school’s vice-principal could recognize discrimination easily and was eager to stop it. He found that there is no written policy about discrimination at the school. The Vice Principal managed such situations by asking the discriminated students to report to him immediately. He would then directly talk to the teacher
who discriminated them. In some cases, the Vice Principal will ask the teacher and student to solve the situation by talking to each other. Some students also stated that they should tell the teacher if incidents like this happen (De Vlieger, 2019, pp. 56-57).

The Vice Principal stated that limiting the school in providing freedom of local religion is the government’s policy and designed to keep the Muslim students satisfied. The school does manage to accommodate the local students in their freedom to express religious traditions by giving them free days for rituals. The school gives them a choice to attend or not attend the Islamic religion classes by grading the local students on their deportment instead and not noting their absences from the religion classes. The school has also clearly stated that one must not discriminate against people based on their background. De Vlieger (2019) recommended the school to develop a clear written policy on local language usage. There was no clear policy for students to know whether they may or may not use their local language, resulting in some tension at school (De Vlieger, 2019, pp. 57-58).

Prasetyo (2019) proposed the concept of spiritual leadership for school principals in Indonesia. Prasetyo’s (2019) study concluded with five recommendations. First, he showed that implementing spiritual leadership will help principals to improve teachers’ performances. Spiritual leadership provides an opportunity to deepen teachers’ intuition and to create a happier working environment. Thus, their performance will increase and influence their students’ learning outcomes (Prasetyo, 2019).

Second, implementing spiritual leadership will also strengthens teachers’ commitment, since they have a similar spiritual calling and membership in tradition. Third, the encouraging workplace will promote job satisfaction among the teachers. Therefore, their intention to leave their job will be reduced. Fourth, spiritual leadership creates an inclusive environment in the
workplace. This type of environment results because spiritual leadership can accept different beliefs in the workplace, so the equality among teachers could be achieved. Finally, this inclusive environment will initiate an organizational transformation where the school is adaptive and responsive to various kinds of differences in individuals’ cultures and beliefs (Prasetyo, 2019).

Budiraharjo (2013) describes Indonesian Catholic schools’ conditions and the Indonesian leadership training program. This phenomenological study of an Indonesian cohort group describes Catholic schools’ vital role in shaping the current Indonesian school system. Budiraharjo (2013) focuses on the transformative capacity of ten trainers of the Indonesian Leadership Training program. Catholic schools need strong leadership to lead institutions in a multi-religious context like Indonesia (Budiraharjo, 2013; Rosariyanto, 2009). Budiraharjo (2013) explains Indonesian Catholic schools’ situation and the reason for the leadership training program developed by the Indonesian Jesuits in 2009. Budiraharjo’s (2013) study, however, did not look into the impact of the program on participants’ leadership practices and how it improved their school management skills (Budiraharjo, 2013).

**Leadership Practices in Diverse Community Settings**

Abawi et al. (2018) detail a cross-cultural study of inclusive leadership practices within a basic education context in each of the following countries: Australia, Canada, and Colombia. Each school was selected after district educational leaders identified the school as inclusive of students with diverse learning needs over an extended period of time. The researchers were particularly interested in the norms and assumptions that were evident within conversations because these were viewed as indicators of the embedded school culture within each context. School leaders and teachers were interviewed to determine the link between rhetoric and reality,
what inclusion *looked like, felt like,* and *sounded like* at each site, and whether any discernible differences could be attributed to societal culture (Abawi et al., 2018).

In their study, Abawi et al. (2018) used a refractive phenomenological case study to capture the messages within each context and the participants’ lived experiences as they sought to cater to the needs of students. Data was collected from semi-structured interviews with school leaders and teaching staff. Each researcher conducted environmental observations, documenting the impressions and insights gained from the more implicit messages communicated verbally, non-verbally, and experientially from school structures, visuals, and school ground interactions. Themes were collated from the various narratives that were recounted. Both similarities and distinct socio-cultural differences emerged (Abawi et al., 2018).

Abawi et al. (2018) introduced their study with an explanation of an *inclusive school.* The complexities faced by schools and school leaders continue to expand as student populations become more diverse. Schools face the challenge of producing high-quality educational outcomes for all students. This definition now includes students with special needs or disabilities, those who have suffered extreme trauma in their lives, and those from families facing varied difficulties. In addition, schools must cater to gender diversity, religious diversity, and physical disability. They accept the UNESCO (2009) definition of inclusion as the common goal for an inclusive school,

Inclusion is . . . a process of addressing and responding to the diversity of needs of all children, youth and adults through increasing participation in learning, cultures and communities, and reducing and eliminating exclusion within and from education. It involves changes and modifications in content, approaches, structures, and strategies with
a common vision that covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children. (pp. 8-9)

Abawi et al. (2018) underline the principal’s crucial role in each context, because each principal sets the cultural tone within their school. The overarching theme pertinent for all of the schools was that they were each on a journey to inclusive school practice, and for this to be achieved, each principal’s key strategy was the same: to support capacity building and professional learning focused on addressing individual student and staff need (Abawi et al., 2018).

In the Canadian and Australian contexts, the language used showed a strong participatory leadership model in action (Abawi et al., 2018). Although being less obvious in the Colombian context, the Colombian principal still sought to empower others and build on their strengths. Each leader promoted a belief that all children can learn when provided with the right support. In order for this to happen, they actively built the capacity of their teaching and support staff and expected that they, in turn, would be willing to learn by seeking and accepting feedback and by displaying flexibility when faced with challenges. Although each principal’s positive assumptions were challenged when staff or families with conflicting views left the school, those that remained were committed to their beliefs and assumptions, and ultimately a strongly inclusive school culture emerged and was sustained (Abawi et al., 2018).

Schmidt and Venet (2012) studied favorable conditions to academic development and achievement of students with learning difficulties in regular classes in Grades 5 and 6. More particularly, they focused on three school principals’ subjective views on inclusive education or students’ integration with exceptional learning needs and how these views connect with actions initiated and obstacles encountered within their schools, respectively. Physical integration of
students with learning challenges in the regular classroom can be expanded to full membership and programming for all students, given an inclusive philosophy and practice. The principals’ discourses have been analyzed in light of the most important elements within their frame of reference. Three different approaches (academic integration, social integration, and inclusion) and three distinct leadership styles (organizational, transactional, and a third leadership style based on the “re-culturing” principle) have been identified and question the type of leadership that is most likely to favor necessary changes in views and practices of inclusive education within their establishments. Schmidt and Venet (2012) put forward the idea that these principals are guided by adaptability to their environment and act according to principles that agree with their staff members. Their findings provide insight into how principals integrate their approaches and beliefs about including students with difficulties into their overall work as leaders and provide ideas for further study (Schmidt & Venet, 2012).

Schmidt and Venet (2012) further collected some studies that have established connections between the principals’ positive attitude towards inclusion and their actions regarding the process of implementing inclusive practices. Collins and White (2001) argue that the principal’s positive attitude would be associated with greater availability of resources and time to enable different interveners to collaborate. This type of leadership better suits the change in attitude necessary to play a crucial role in the success of relationships between ordinary and special education teachers (Guzmán, 1997) and would help integrate disabled students in a natural environment with very little restriction (Praisner, 2003). This inclusive leadership style is related to more contact between able and disabled students and can better respond to the demands of special education students (Collins & White, 2001; Praisner, 2003).
Collins and White (2001) review the reverse situation, which does not favor inclusion. They argue that attitudes which do not favor inclusion result in failure, since they are associated with insufficient planning, limited resources for teachers, lack of knowledge of better practices, and limited personal experiences for students with special needs (Collins & White, 2001). As the school principals play an important role in molding the attitudes and behaviors of not only staff members but also students, parents, and most of the community towards inclusion (Collins & White, 2001; Guzmán, 1997), school principals must demonstrate attitudes, abilities, and knowledge of strategies to facilitate inclusive practices (Collins & White, 2001).

Guzmán (1997) studied the practices of six principals of successful inclusive schools and identified a series of common factors. The author found that these administrators collaborated with their staff to develop an inclusion philosophy adapted to their school’s needs. The six principals established a communication system that allowed staff members to make critical judgments on the institution’s policies and practices and make recommendations for possible changes. They were actively and personally involved in developing intervention strategies for at-risk students and dialoguing with parents. They established disciplinary policies for all students by taking specific problems related to students’ learning difficulties and taking appropriate action. They followed a professional development plan concerned with inclusive schooling, among other things. Finally, the six principals demonstrated abilities to collect information and solve problems (Guzmán, 1997).

Riehl (2000) categorized the tasks of administrators according to their responses and respective contributions to diversity, which allowed her to emphasize three types of roles: 1) foster the development of new understandings regarding diversity, 2) promote inclusive practices within schools (inclusive teaching and learning practices and development of inclusive school
cultures), and 3) establish connections between schools and communities. The approach of school principals to these three roles would determine the degree to which their practices are characterized as being inclusive and able to promote changes in this regard (Riehl, 2000).

Salisbury and McGregor (2002) researched principals who were considered exemplary in implementing inclusive practices in their schools. The characteristics of leadership identified among the five administrators who participated in the study referred to promoting inclusive principles and practices in their schools by practicing what they preach, encouraging the formation of learning communities, and resorting to sharing the power of decision-making with their staff members. Beyond superficial changes, these principals attempted to bring about real changes in attitudes, beliefs, and practices to modify each school’s culture. They hired staff members by taking a reflexive approach and used information from their schools to provoke discussions on the values and implications inherent to diversity, inclusion, collaboration, and teaching practices. They knew how to create opportunities and find time to allow staff members to reflect on and discuss the factors that might affect inclusive practices. During this process, staff members learned to collaborate more effectively, adapt their teaching methods to support all students, and document their interventions’ efficiency (Salisbury & McGregor, 2002).

Thielman (2012) showed the importance of leadership in school turnarounds. The researcher demonstrated this by displaying the emerging research on turnarounds, which suggests that success requires effective leadership. The principal chosen to lead a turnaround must be an instructional leader who will focus on improving teaching and student performance, understanding that all other duties associated with school management support this primary responsibility. The researcher also described the leaders’ seven disciplines for strengthening instruction (Thielman, 2012).
Thielman (2012) delineated strategies that principals should implement in order to better manage a school community. Critical analysis of practice is needed. A school leader attempting a turnaround must take a hard and honest look at what various assessment data say about teaching and learning in the school. Similarly, commitment and accountability among the school’s leadership must be related to change and understanding the work it entails. Getting teachers to change what and how they teach is a daunting task that can overwhelm any well-meaning leader. The board and superintendent or president must provide the principal and faculty the support they need to initiate changes (Thielman, 2012).

The third value is continued innovation and risk-taking (Thielman, 2012). For a turnaround to work, leaders must be willing to change often in order to meet the needs of their students. The principal and teachers looked for ways to improve and to help their students learn more. They were not bound by mandates from the central office of a school district or charter management organization (Thielman, 2012, p. 143).

Thielman (2012) continues with the fourth lesson, which is identifying and engaging key leaders. The school leader needs to identify allies to implement change and identify early who is and who is not on board with the changes. The fifth action is to establish credibility. School leaders must establish credibility and good faith when attempting a turnaround. The most difficult part of a turnaround is balancing a clean break with the past and honoring both the past and the present. The sixth step is to foster buy-in across the entire school community. Successful turnarounds must draw upon the skills and knowledge of the dedicated and engaged staff. The seventh action is to leverage resources. School leaders must have multiple resources and support when making change. Visiting other schools, asking the College Board for guidance, and seeking help from other successful educators are the ways to make leverage. Some educators have been
successful at making changes in schools, and they are excellent resources. The last important thing is the right leadership. The leaders need to have a strong vision for the school and impact others with that energy. Leaders have to believe in their students’ ability to achieve at higher levels and convince their colleagues to work for this vision (Thielman, 2012, pp. 143-144).

Scanlan (2011) collected studies on leadership practices that promote inclusivity. He found that inclusivity is a contested terrain within the field of Catholic education. On the one hand, efforts toward inclusivity abound. For instance, some Catholic schools are creating climates that reduce harassment of students based on sexual orientation (Doyle, 2004; Gevelinger & Zimmerman, 1997), create access for students with special needs (Durow, 2007; Scanlan, 2009), and maintain accessibility for students from lower socioeconomic strata (O’Keefe & Scheopner, 2009). On the other hand, practices of exclusivity remain. For instance, Catholic schools are still primarily tuition-driven (Gray & Gautier, 2006) and have underdeveloped systems of service delivery for students with special needs (Scanlan, 2009) or who are bilingual (Scanlan & Zehrbach, 2010; Scanlan, 2011, p. 296).

Scanlan (2011) proposes the socially-just educational leadership style from the works of Anderson and Capper. In this type of leadership, principals promote equity of audits (Skrla et al., 2004, 2006; Skrla et al., 2009) and service delivery reform (Kugelmass, 2004; Frattura & Capper, 2007). Work in socially-just educational leadership has influenced the broader field of educational leadership. As Shields (2004) asserts, “Educational leaders are expected to be transformative, to attend to social justice as well as academic achievement” (p. 110). Social justice education, according to Carlisle, Jackson, and George (2006), is the conscious and reflexive blend of content and process intended to enhance equity across multiple social identity groups (e.g., race, class, gender, sexual orientation, ability), foster critical perspectives, and
promote social action (p. 56). Educational leaders are called on to critically investigate how schools reproduce societal inequities and, in response, work to reverse these trends (Bogotch, 2002; Dantley & Tillman, 2006).

Cardno et al. (2018) investigated the nature and challenges of diversity in two large multi-ethnic secondary schools in Auckland, New Zealand, and how they managed diversity to achieve ethnic inclusion. A qualitative case study approach was adopted to conduct in-depth interviews with senior leaders, curriculum leaders, and pastoral care leaders to probe their understanding of the concept of ethnic inclusion and their perceptions of practices and challenges. The findings showed that while leaders claimed to be committed to improving all students’ academic achievement by using inclusive practices, there was little evidence of what the literature establishes as effective practice. Furthermore, diversity management through interventions was often exclusive to Maori and Pacific students, with other ethnic groups generally ignored. The implications for practice include a need to widen the meaning of diversity and inclusiveness beyond the current focus on Maori and Pacific initiatives, a need for staff development on the topic of ethnic inclusion, and a need to engage in dialogue about minority ethnic groups included with the school community (Cardno et al., 2018).

Khanal et al. (2020) examine how principals in three award-winning community high schools enact leadership practices in Nepal’s specific contexts. The results reveal that the principals used multiple frames of leadership and were proactive towards reforms. High levels of interest, collaboration, the prohibition of political activities inside the school, approachability for parents, recruitment of high-quality teachers, and innovative programs proved critical for success. This study has implications for how principals enact their role to transform low-performing schools into high-performing schools within a short period (Khanal et al., 2020).
Another study on leadership practices intended to reduce and eliminate discrimination within and from education was conducted by Hanafin et al. (2018). Changing policy discourses and enrolment patterns of minority disadvantaged groups have led increasingly to educational leaders being charged with inclusion, which is called the major challenge facing educational systems worldwide. This largely qualitative study of Irish Traveller parents and Traveller preschools in Ireland explores inclusion, defined as a response to diversity intended to reduce and eliminate exclusion within and from education. Methods included focus group and individual interviews with Traveller parents and interviews with teachers and managers (Hanafin et al., 2018).

Hanafin et al (2018) elaborated their study in three parts. First, the context of Travellers, Traveller education, inclusion, and leadership is described. Secondly, data is presented showing that certain recognitive and distributive leadership practices were found to build relational schools and to support a marginalized, minority, ethnic population to feel included and valued within the educational setting. Specifically, Travellers felt included in the preschools and participated actively; inclusion was strengthened by practices such as intentional cultural representation, open-door policies, warm and supportive attitudes of school staff; and Travellers’ educational experiences and lack of confidence inhibitors to feeling included. Finally, some points for school leaders wishing to engage inclusively with minority populations are suggested. The researchers concluded that leadership practices can advance or hinder the global inclusion project (Hanafin et al., 2018).

A study by Santamaria and Santamaria (2015) presents an argument regarding the contexts and relative strengths of the leadership practices of individuals who work in educational leadership for diversity, social justice, and equity. This study serves to engage dialogue while
providing a platform to explore the intersectional, cross-cultural, and collaborative elements underlying applied critical leadership. Applied critical leadership (ACL) offers an example of culturally responsive leadership in education, where the practice is drawn from positive attributes of a leader’s identity. Their research question focused on the leadership practices of Indigenous leaders, leaders of color, and leaders who choose to lead through critical lenses, which intersect and manifest as culturally responsive leadership, contributing to sustainable change. The researchers also wanted to conceptualize those intersections and find the implications for educational leadership preparation, policy, and reform (Santamaria & Santamaria, 2015).

Abusham (2019) proposes five changes to improve the readiness of future school leaders to address inequity. These changes include an asset mindset, safe spaces, diverse voices, embedded experiences, and explicit development of leadership efficacy. American public schools were founded on the premise that education could mitigate social inequities (Growe & Montgomery, 2003). Despite considerable effort, much work remains to be done. The leaders of our schools and school districts can support this effort and complement other initiatives. However, they must be trained to do so. As Breen (cited in Abusham, 2019) argued, the school community’s success hinges on maximizing the potential of every member of the community. Future school leaders are positioned to drive this effort, and preparation programs must provide them with the tools to do so (Abusham, 2019).

Johnson and Pak (2018) researched leadership development to support racial and religious inclusion in schools. Their work focuses on school and district leadership’s role in the development and implementation of reform aimed at increasing racial and religious tolerance. It chronicles the rise of intercultural and democratic citizenship curriculum in three North American sites—Springfield, Massachusetts, Kirkland Lake, Ontario, and San Diego,
California—during the 1940s. Johnson and Pak (2018) utilized parallel historical case studies and analyzed archival documents, school district memos, school board minutes, and literature. Their study delineated that school leaders practiced leadership for democracy as they promoted civic dialogue on race and immigration issues, developed curriculum for propaganda analysis, challenged racial and religious prejudice. School leaders also worked with community groups to formulate district policies in establishing racial and religious inclusion (Johnson & Pak, 2018).

McCray et al. (2004) investigated secondary school principals’ perceptions of multicultural education. They sought to determine how such independent variables as school and community characteristics (i.e., whether the school was located in an urban, suburban, or rural community, the socioeconomic status of the school, the school size, and the racial make-up of the school) affected principals’ perceptions of multicultural education. This study showed that the principals of smaller schools tended to have a more negative perception of multicultural education. The smaller schools in the state were generally located in rural communities, served lower socioeconomic communities, and employed principals with lower levels of educational attainment than the larger schools. All of these factors were significantly related to more negative principals’ perceptions of multicultural education (McCray et al., 2004).

McCray et al. (2004) showed that principals tend to make a connection between school size and diversity within the school. The larger school needs more of a multicultural educational climate, and therefore it could be viewed as being less divisive. Principals who are in smaller schools might believe that the focus on multiculturalism could be divisive between majority and minority students. The smaller schools tended to have principals with lower levels of educational attainment and were generally located in rural settings and lower socioeconomic communities. Their studies showed the dynamics of how smaller schools in rural and lower socioeconomic
communities can produce negative effects among principals when it comes to diversity and multicultural education. The secondary school principals’ perception of multicultural education relates to the school size. The researchers also determined that some negative perceptions existed among these secondary school principals, as they related to the school characteristics (McCray et al., 2004).

Wasonga and Fisher’s (2018) work explored principals’ perceptions of how they understand, respond to, and influence their school communities to promote social justice, school improvement, and building democratic communities. Their data was gathered through focus group discussions with high, middle, and elementary school principals. Analyses from transcripts found a preponderance of quandaries around power, authority, democracy, and student interest. While this finding was expected, particularly interesting was how principals responded to the quandaries of conflict, complacency, self-preservation, and acts of social justice (Wasonga & Fisher, 2018).

Wasonga and Fisher (2018) found that principals’ chosen strategies and practices (responses/influences) in their work within schools were not only influenced by their understandings of students’ best interest, government policies, and accountability, but they were also impacted by the need for social justice on one hand and self-preservation on the other. While self-preservation was realized by minimizing conflict and risks as explained in the theory of micro-politics, social justice and greater democracy were realized through transactional and transformative leadership. Not all principals in their study articulated leadership actions that reflected understanding, responding, or influencing the school community regarding social justice and democratic community. Some principals simply questioned policies, without taking action to mitigate the effects of the policies (Wasonga & Fisher, 2018).
Wasonga and Fisher (2018) noted in their study that while demands on principals differed depending on community socioeconomic and cultural context, principals’ transformative actions and commitments to advancing social justice simultaneously impacted issues related to school improvement and democratic community. Their study shows that justice, school improvement, and democratic community are not mutually exclusive constructs. Those variables are interdependent, interrelated, and indubitably connected to the construction of power relationships, hence quandaries (Wasonga & Fisher, 2018). Quandaries are a few of many that principals experience while running schools. Frameworks, including micro-politics, social justice, power/authority, transactional and transformational leadership, are presented to unravel the paradoxes in school leadership. Quandaries and frameworks inspire different ways of thinking, responding, influencing, and adjusting to different situations in schools (Wasonga & Fisher, 2018).

The Ignatian Pedagogical Paradigm and Critical Spirituality

The second section of this literature review has to do with the Ignatian Pedagogical Paradigm and critical spirituality theory. There are many studies on the Ignatian Pedagogical Paradigm that focused on classroom management actions. This review selected studies on the Ignatian Pedagogical Paradigm related to leadership practices and the diverse community. The Ignatian Pedagogical Paradigm studies are selected to expand the understanding of the theoretical framework on diversity and inclusivity. These reviews are followed by critical spirituality studies on the same theme of inclusivity.

*The Ignatian Pedagogical Paradigm*

The Ignatian Pedagogical Paradigm is a model that promotes the goals of Jesuit education, speaks to the teaching-learning process, addresses the faculty-student relationship,
and has practical meaning and application for the classroom. Similar to the process of guiding others in the *Spiritual Exercises* (the exercises founded by Saint Ignatius of Loyola), faculty accompany students in their intellectual, spiritual, and emotional development. They do this by creating the conditions, laying the foundations, and providing opportunities for the continual interplay of the student’s experience, reflection, and action. Throughout the process, faculty must be sensitive to their own experience, attitudes, and opinions, lest they impose on their students’ agenda (Korth, 2008, pp. 280-281).

Korth (2008) explains that Ignatian education strives to develop men and women of competence, conscience, and compassion. It is a collaborative process between and among faculty and students that fosters personal and cooperative study, discovery, creativity, and reflection to promote lifelong learning and action in service to others. Korth (2008) delineates the Ignatian pedagogy steps, which include context, experience, reflection, action, and evaluation. The Ignatian Pedagogical Paradigm applies to all curricula and students of all ages and backgrounds and is fundamental to the teaching-learning process in and out of the classroom, helps faculty be better teachers, personalizes learning, and stresses the social dimension of both teaching and learning (Korth, 2008).

In a practical application in Asia, Go and Atienza (2019) explore the implementation of the *Ignatian pedagogy*. This pedagogy was never presented as a finished product. In fact, towards the end of the document, the International Center for Jesuit Education made an explicit request for feedback on the proposed paradigm. Educators were called upon to share insights that could emerge only from its implementation to improve understanding and application of Ignatian pedagogy. The ideas in their works have been culled from the experiences of such teachers. They are the fruit of numerous workshops and conversations among practitioners committed to the
Ignatian Pedagogical Paradigm and the improvement of its practice. Go and Atienza (2019) gave a particular interpretation of Ignatian pedagogy that highlights the two defining elements of Ignatian pedagogy: reflection and action.

Codina (2017) explains the difference between Ignatian pedagogy and Jesuit pedagogy. Ignatian pedagogy does not correspond exactly to Jesuit pedagogy. Jesuit pedagogy refers to the syllabus and methodology systematized by the Society of Jesus since the middle of the 16th century and set out in the *Ratio Studiorum* (Acquaviva, 1599/2017). At the same time, Ignatian pedagogy relates to the spirituality of Ignatius, as is especially reflected in the Spiritual Exercises. On the educational map, hundreds of institutions project an Ignatian face more than a Jesuit one, demonstrating that an Ignatian orientation can be achieved without necessarily referring to the Society of Jesus (Codina, 2017).

In this sense, Duminuco (2000) wrote an article on the source of Jesuit education. Duminuco (2000) allows readers to focus on four centuries of a worldwide pedagogical tradition that has been successful in helping to form leaders in civic society and to express thanks to God and to the countless men and women who have contributed so many years of service in the tradition of Jesuit education. The author answers the question of whether the world needs a new *Ratio* for a new millennium. *The characteristics of Jesuit education* is not a new *Ratio Studiorum*. That document lacked the practical guidelines and norms that could incarnate what was intended in the teaching-learning process. However, the development of *Ignatian Pedagogy: a practical approach* completes the requirements in providing a worldview and method that now are enabling a much more effective renewal in Jesuit education worldwide. The Ignatian Pedagogical Paradigm certainly in form and much of its context differs from the 1599 *Ratio Studiorum*. It urges the use of the Ignatian paradigm by way of infusion in all curricula wherever
possible. Therefore, *The Characteristics of Jesuit Education* and *Ignatian Pedagogy* taken together as a comprehensive document is a new *Ratio Studiorum* for a new millennium (Duminuco, 2000).

Kolvenbach (1998/2017) defines the characteristics of Jesuit education. In his discourse in Caracas in 1998, Fr. Kolvenbach recognized the serious questions and debate within the Society of Jesus surrounding the capacity of Jesuit education to educate for justice and transform society. Schools have adapted to the new challenges and Fr. Kolvenbach argues that a Jesuit school remains irreplaceable for the individual and the social growth of people, communities, and for community advancement. *The Characteristics of a Jesuit Education* was published in 1986. This document was decisive in the process of recovery and transformation of the schools. The document was relevant not only to secondary schools. Higher education institutions in the Society of Jesus in Latin America and other regions considered the discourse a source of inspiration towards infusing their educational task with the Ignatian philosophy. Some years later, in 1993, the *Ignatian Pedagogical Paradigm* was published, which is a practical application of the *Characteristics* in class (Kolvenbach, 1998/2017a).

This study’s essential framing is provided by Chubbuck (2007) and involves the Ignatian Pedagogical Paradigm and its implementation in an educational setting. In her work on socially just teaching, Chubbuck (2007) explains the impact of Ignatian pedagogy and critical pedagogy to raise inclusivity awareness. Chubbuck (2007) says that “both pedagogical approaches are similar: instruction centered on the experiences and context of both student and society; reflection and dialogue are drawn from personal engagement in the learning process; and learning expressed in reordered priorities and action” (p. 259).
Chubbuck (2017) notes that Ignatian pedagogy components parallel many theories of good teaching (e.g., Kirshner & Whitson, 1997; Ladson-Billings, 1995; Moll, 1994; Zeichner & Liston, 2014). Ignatian pedagogy is distinctive, however, in its clear grounding in faith. The mission of Jesuit education, as described by Kolvenbach, SJ (2000/2017b) includes a commitment to *faith that does justice*, where justice is integrally linked to faith, since a claim to love God without also pursuing justice for men and women is seen as a farce (Arrupe, 2017), a teaching found in biblical writings. Jesuit education in conjunction with Ignatian pedagogy produces students of *competence, conscience, and compassion*. The students will work as *effective advocates, agents, and models of God’s justice, love, and peace*. The alumni of Jesuit schools aim for the good of all people and *the reform of society and its structures* (Chubbuck, 2017, pp. 243-244).

**Critical Spirituality Theory**

Critical spirituality theory is the nexus of social justice and spirituality (Scanlan, 2011). Critical spirituality theory is based on a critical theory that promotes the investigation of oppression within society (Dantley, 2003). From the standpoint of this study, the crucial work on critical spirituality is Scanlan’s (2011) study. His research tries to answer the following question, “How do school leaders cultivate a culture of critical spirituality to enhance their faculty’s understandings of and commitments to inclusivity?” (Scanlan, 2011, p. 293). Scanlan uses critical spirituality to explore three U.S. schools’ leadership practices in their responses to marginalized students. Combining critical spirituality theory with Catholic social teaching, Scanlan (2011) creates “the bridge between critical spirituality and socially-just educational leadership” (p. 297). Scanlan’s methodology, through the use of critical spirituality, is a crucial part of the research on leadership practices in Indonesia.
Scanlan (2011) used Dantley’s (2003, 2005, 2010) notion of critical spirituality. Many scholars (Blanton, 2007; Boyd, 2012; McClellan, 2010; Scanlan, 2011) referred to Dantley’s critical spirituality in 2003. In his article, Dantley (2003) suggests that “critical spirituality, an amalgamation of critical theory and African American prophetic spirituality, can enhance the discourse of transformative educational leadership” (p. 3). His work is destined for educational leaders of all ethnicities who are committed to schooling and social justice. Dantley (2003) allows African American spirituality tenets to serve as part of the foundation for their reformative leadership practice and praxis. It can be applied to the Indonesian school setting with its multi-religious context.

In his article, Dantley (2005) examines the studies done by many researchers through a critical lens. Many researchers argue that being spiritual is to have a sense of something more or something beyond. To these authors, that something more may be a more in-depth social understanding. It may be an awareness of or attunement to our situation’s mythological, archetypal, or religious dimensions. The spiritual includes a search for meaning that becomes a primary motivation for our lives. When that search for meaning is thwarted or compromised, our lives begin to feel shallow and empty (Dantley, 2005, pp. 501-503).

Dantley’s statement on critical spirituality helps me deepen my understanding of using this theory as a framework. Dantley (2005) explains that “school leaders who come to understand and use critical spirituality not only are reflective but also engage in performative creativity” (p. 503). Principals or administrators will make endeavors that change their school systems when they exercise reflection on race, class, and gender. This reflection would inspire school leaders to mark the difference in their schools (Dantley, 2005).
Dantley (2010) mentions the four elements of critical spirituality: critical self-reflection, deconstructive interpretation or hermeneutics, performative creativity, and transformative action (p. 214). The critical spirituality challenges leaders to serve as “organic intellectuals and civil rights activists” (Dantley, 2010, p. 214). Dantley (2010) also says that “principals who are transformative leaders are those who allow their spiritual selves to assist them in the execution of their leadership responsibilities” (p. 215). For Dantley, the purpose-driven leader had called prophetic pragmatism and provided an alternative to school leadership’s positivistic approach (Dantley, 2010).

Dantley (2010) summarizes the concept of critical spirituality by explaining the two facets, which are the critical and the spiritual,

Critical spirituality is critical because it is grounded in the notions of the asymmetrical relations of power as demonstrated in the contested terrains of race, class, gender, and other markers of identity. It is spiritual because it is an active and personal search by educational leaders for meaning, connectedness, resistance, and ultimate transformation of schools and their social milieu that have historically touted a marginalizing and undemocratic hegemony. (p. 218)

Dantley (2010) continues that critical spirituality can serve as a theoretical foundation for the leader’s behavior. In professional practice, this framework could lead principals and administrators to reflect on their perception of race, gender, ability, sexual orientation, and other social issues. Therefore, critical spirituality would help school leaders to understand the source of their perspectives and “create transforming strategies for institutional and ultimately societal change, and finally to muster the courage to bring about this envisioned radical reconstruction” (Dantley, 2010, p. 218).
McCray et al. (2012) also follow Dantley’s elaboration on critical spirituality. McCray et al. (2012) describe that “critical spirituality combines aspects of African American spirituality and critical theory” (p. 100). Critical theory celebrates individuals’ practice inquiring the assumptions and asymmetrical relations of power that influence many discursive practices in a capitalist-driven society. Therefore, critical spirituality begins with an internal reflection and continues to an organizational renewal process. This theory “encompasses four specific elements: critical self-reflection, deconstructive interpretation, performative creativity, and transformative action” (McCray et al., 2012, p. 100). In this research design, these four elements will be used to interview participants of the Indonesian leadership training program from 2009 to 2016.

In another study, Gardner (2011) proposes new perspectives of critical spirituality, “Three sets of theory…critical social theory, modernism and postmodernism, and reflective practice and reflexivity…are together they provide a powerful combination of ideas that enable and underpin the idea of including critical spirituality in practice” (p. 47). Gardner (2011) mentions that she values critically spiritual practice that is life-affirming. Critical spiritual practices emphasize wholeness and constructive mutual relationships in communities. This theory affirms the importance of engaging with all forms of spirituality, including religious traditions, to be inclusive and positively active in working with a difference (Gardner, 2011, p. 14).

Boyd (2012) shares another way to use critical spirituality as a lens. His work examines Freire’s spirituality through the lens of Michael Dantley’s concept of critical spirituality. Boyd (2012) explains that Freire’s spirituality reflects sentiments and dimensions similar to Dantley’s critical spirituality (p. 759). Boyd argues that Freire and Dantley’s spirituality spreads “justice,
benevolence, and equality, relieving suffering and fostering prosperity” (p. 771). Boyd compares Dantley and Freire in terms of their perspective on hope, conversion to solidarity with the oppressed, and prophetic vision. Dantley and Freire project a moral vision of the world as it should be. Both theories identify themselves with those who are oppressed and seeks to speak prophetically to the institutions of their day. Boyd (2012) said, “while Dantley’s perspective was shaped by the prophetic pragmatism of African-American spirituality, Freire’s views were informed by the Roman Catholic liberation theology” (p. 771). He offers four implications of Freire’s critical spirituality to work for social change (Boyd, 2012).

Critical spirituality could be used to analyze many areas of human existence. Milojevic (2005) explores critical spirituality as a concept that aims to transcend the needs of the human spirit and of society. She proposes that critical spirituality is a resource for fostering critical pedagogy (Milojevic, 2005, p. 8). Bussey (2006) applied critical spirituality as a lens to analyze a variety of societal problems. He writes,

the critically spiritual perspective integrates the concerns of critical theory for social justice, gender equity, and legitimation processes with an identification with the other that is based upon a meditative stance that establishes a sense of unity with and between minds. (p. 42)

Bell (2008) studies the possibility that spirituality can act as a force of resistance in relation to management through the development of a practice-based morality. Bell (2008) says that “the development of critical spirituality of organization arises from their potential as a source of inspiration for the development of a praxis that seeks to overcome processes of social domination and oppression in relation to work and management” (p. 305).
This literature review focuses on the critical spirituality that Dantley constructed in 2003. Dantley describes critical spirituality as an amalgam of the tenets of African American spirituality and critical theory; it deals with notions of what is moral (and not moral), democratic (and not democratic), and equitable (and not equitable) in schools (Dantley, 2003). He also argues that “this new theoretical interpretation can function to not only deconstruct asymmetrical relations of power that dominate the educational system but can also be instrumental in prescribing acts of reflective resistance purposed to bring about a radical reconstruction of schools” (Dantley, 2003, p. 3).

Dantley (2003)’s definition of critical spirituality is emphasized by Blanton (2007), who says that spirituality must contain and include a critical approach to be spirituality. Blanton (2007) says that “Capper, Keyes, and Theoharis (2000) recognized that leaders’ perspective of spirituality is a critically oriented approach grounded in critical theory and liberation theology” (p. 33). Blanton also cited Riehl (2000) that called for a critical approach and morality, especially about the marginalized. Moreover, he inserted Beringer (2000)’s comment to include ethical consideration in critical spirituality. Blanton follows Dantley (2003)’s perception that spirituality must have a critical theory basis and calls for critical awareness and a critical language. He agrees with Dantley’s idea to “challenged dualistic and positivistic modes of thinking in seeking a holistic view” (Blanton, 2007, p. 34).

This research utilized critical spirituality theory frameworks to examine the impact of efforts to improve Indonesian Catholic schools’ leadership practices in a multi-religious context. I chose Scanlan’s version of critical spirituality based on his study in 2011. Scanlan (2011) explains critical spirituality as “the nexus of social justice and spirituality” (p. 295). Critical spirituality is based on the critical theory that encourages the investigation, interpretation, and
critique of suffering and oppression within society (Scanlan, 2011). This theory is also spiritual because it is an “active and personal search by educational leaders for meaning, connectedness, resistance, and ultimate transformation of schools and their social milieu that have historically touted a marginalizing and undemocratic hegemony” (Dantley, 2010, p. 218).

Scanlan (2011) elaborates that “spirituality helps principals affirm personal struggle and individual dignity and integrate personal values with professional decisions. Spiritually guided leadership is centered in relationships: the leader’s relationship with self, with a power or force greater than him-/herself and with others” (p. 295).

I used critical spirituality in the context of Catholicism in this study. Scanlan (2011) says that “If critical spirituality is a language, Catholic social teaching is the dialect spoken by one faith tradition. Thus, this language informs…particular analysis of school leaders” (p. 296). Scanlan (2011) continues,

Within this contested terrain, values of Catholic social teaching push Catholic school leaders toward inclusivity. Calls for these schools to develop inclusive service delivery systems to meet students’ special needs, for instance, are grounded in the positive anthropology of the faith traditions of Catholicism, teaching that all individuals are made in the image and likeness of the divine and, accordingly, to be welcomed into the community. Catholic schools enacting innovative reforms reflecting inclusivity are typically guided by missions and statements of philosophy that explicitly reflect the values of Catholic social teaching. (pp. 296-297)

Addressing Indonesia’s Catholic schools’ multi-religious context, this study employed Scanlan’s critical spirituality lens.
Indonesian Catholic schools’ context entails the diversity in their stakeholders’ religious beliefs (students, parents, teachers, the board of trustees, and government officers). Principals and administrators have to manage their schools without neglecting the multi-religious context of Indonesia. Most principals in Indonesian Catholic schools were Catholics. Therefore, the critical spirituality framework helped identify how Catholic spirituality influences principals in managing their school practices in their diverse communities.

**Figure 1**

*A Comparison Between the Ignatian Pedagogical Paradigm and Critical Spirituality*

This study juxtaposes critical spirituality (CS) and the Ignatian Pedagogical Paradigm (IPP). The Ignatian Pedagogical Paradigm has a cycle of five elements similar to four components of Dantley’s critical spirituality (see Figure 1). This self-reflection process of spirituality and deconstructive interpretation in CS mirrors the contexts, experience, and reflection process in the IPP. At the same time, performative creativity and transformative action in CS correspond to the action and evaluation in the IPP. This cycling process is relevant and more well-known to the Indonesian Catholic principals than the four critical spirituality
In this study, I interviewed participants of a one-year leadership training program conducted by Jesuits from 2009 to 2016 and ten other school members in each school.

In addition to this framework, Scanlan examines a transformative leader through the lens of Catholic social teaching. I utilized values from the Ignatian Pedagogical Paradigm or Ignatian pedagogy that promote the whole person, including education toward social justice and inclusivity, which are essential in the Indonesian multi-religious context. Furthermore, I explored how the leaders’ spirituality impacts the promotion of social justice and inclusivity in their leadership practices.

In this study, I employed Scanlan’s (2011) methodology to answer the research inquiry on the Indonesian Catholic leadership practices in the multi-religious context. Scanlan’s research tries to answer this question, “How do school leaders cultivate a culture of critical spirituality to enhance their faculty’s understandings of and commitments to inclusivity?” (Scanlan, 2011, p. 293). Scanlan uses critical spirituality to explore three U.S. schools’ leadership practices in their responses to marginalized students. Combining critical spirituality theory with Catholic social teaching, Scanlan (2011) creates “the bridge between critical spirituality and socially-just educational leadership” (p. 297). This study combined critical spirituality with the Ignatian Pedagogical Paradigm, promoting inclusivity in the multi-religious context.

Summary

The literature review supports this study’s aim to explore the way the Ignatian Pedagogical Paradigm influences Catholic school leadership practices in Indonesia as a multi-religious country. The literature contextualizes this research within the Indonesian Catholic school system. From the beginning, Catholic schools have played an important role (Rosariyanto, 2009; Steenbrink, 2007). In Indonesia, secondary education is run by the
government and private institutions. Indonesian Catholic schools abide by the government’s rules to manage their schools. Unfortunately, Indonesian Catholic schools have to provide for most of their needs by themselves, including their administrators’ professional development, with limited support from the government (Budiraharjo, 2013; Rosser, 2018). Through the Indonesian Jesuits, the Catholic church conducted a leadership training program to fill in for this lack of administrators’ improvement (Budiraharjo, 2013).

The Indonesian Jesuits chose the training for school leaders because of the administrators’ important role (ASJI, 2017). Some studies on leadership practices in the Indonesian Catholic secondary schools show the principals’ important role (Ho, 2018; Malingkas et al., 2018; Oei, 2015). Ho (2018) suggests one model of leadership practices through the Enneagram. The Enneagram, together with effective metrics, can be an effective framework to support leadership development in schools. The results of his study have implications for administrators interested in applying the Enneagram knowledge and practice to personal and professional growth. Malingkas et al. (2018) found that the servant leader type has significant positive effects on principal performance. He also found that the integrity of principals can have an effect on their performance in school. Oei (2015) acknowledges the principal’s character and charisma to turn around a low-performance school into a high-performance one. A leader’s performance will positively impact the school community regardless of their strategies (Oei, 2015).

There are studies on the leadership practices to promote inclusivity in the Indonesian public schools as well. Raihani (2014) and Maknin (2018) underline the importance of religious education to foster inclusivity in Indonesian schools. Schools should establish a strong relationship with families to raise awareness and nurture a culture of religious tolerance among
students (Raihani, 2014). Through religious education, students will be open-minded to accept diversity. Religious education should include tolerance to other religions, internalizing multi-religious values, and collaboration with the families (Maknin, 2018). These studies showed that the Indonesian schools need to be more proactive to edify students through religious education. Raihani (2014) and Maknin (2018) did not specifically mention the principal and the leadership’s role in their studies.

A study from De Vlieger (2019) describes the administrator’s approach to deal with diversity in culture and religions in an Indonesian school. The school’s approach to strive for freedom of tradition rather than freedom of religion can be seen as the most practicable solution to be applied in similar settings where the law does not allow for official recognition of a specific religion. His research in an Indonesian public school describes how the leadership’s personal approach finds ways to accommodate local students’ traditions without violating the government’s policies (De Vlieger, 2019, p. 58).

Many studies state that school leaders face the challenge of producing high-quality educational outcomes for all students, in view of gender diversity, religious diversity, and physical disability (Abawi et al., 2018; Collins & White, 2001; Guzmán, 1997; Salisbury & McGregor, 2002; Schmidt & Venet, 2012; Thielman, 2012). Principals need to display a strong distributed leadership model in action or empower others and build on their strength to achieve that goal (Abawi et al., 2018; Salisbury & McGregor, 2002). Three leadership styles (organizational, transactional, and re-culturing principle) are most likely to favor necessary changes in views and practices of inclusive education within their establishment (Schmidt & Venet, 2012). Some studies provide insight into how principals integrate their approaches and
beliefs about including students with difficulties into their overall work as leaders (Collins & White, 2001; Guzmán, 1997; Schmidt & Venet, 2012).

The principal needs to foster a new understanding regarding diversity, promote inclusive practices, and establish connections between schools and communities (Riehl, 2000). To create an inclusive community, a principal should learn lessons from a successful leader with eight actions to do (Thielman, 2012). In this strategy, critical analysis of existing practice is needed alongside having commitment and accountability (Thielman, 2012). Scanlan (2011) collected studies on leadership practices that promote inclusivity. He found that inclusivity is a contested terrain within the field of Catholic education. On the one hand, efforts toward inclusivity abound. On the other hand, practices of exclusivity remain. Scanlan (2011) also proposes a socially-just educational leadership.

Cardno et al. (2018) show in their study that the implications for practice include a need to widen the meaning of diversity and inclusiveness beyond the current focus on Maori and Pacific initiatives, a need for staff development on the topic of ethnic inclusion, and a need to engage in dialogue about minority ethnic group inclusion within the school community. Khanal et al. (2020) prove that high levels of interest, collaboration, the prohibition of political activities inside the school, approachability for parents, recruitment of high-quality teachers, and innovative programs are critical for a successful school which can be applied to support an inclusive school program. Hanafin et al. (2018) conducted a study about leadership practices that intended to reduce and eliminate exclusion within and from education.

A study from Lorri Santamaria and Andres Santamaria (2015) presents an argument regarding the contexts and relative strengths of the leadership practices of individuals who work in educational leadership for diversity, social justice, and equity. Abusham (2019) proposes five
changes to improve the readiness of future school leaders to address inequity. Johnson and Pak (2018) researched leadership development to support racial and religious inclusion in schools. McCray et al. (2004) investigated secondary school principals’ perceptions of multicultural education. They sought to determine how such independent variables as school and community characteristics affect principals’ perceptions of multicultural education. Wasonga and Fisher’s (2018) work explored principals’ perceptions of how they understand, respond to, and influence their school communities to promote social justice, school improvement, and building democratic communities.

This literature review also highlighted the theoretical frameworks for this study. The Ignatian Pedagogical Paradigm and critical spirituality theory are utilized to examine the participants’ leadership practices in this study. A cycle of the Ignatian Pedagogical Paradigm includes context, experience, reflection, action, and evaluation (Korth, 2008). The Ignatian Pedagogical Paradigm is fundamental to the teaching-learning process in and out of the classroom, helps faculty to be better teachers, personalizes learning, and stresses the social dimension of both teaching and learning (Korth, 2008). This pedagogy has already been applied in many countries, including Indonesia (ASJI, 2017; Go & Atienza, 2019). Go and Atienza (2019) analyze Ignatian pedagogy’s implementation and share the insights that emerge from teachers’ practices in schools.

Codina (2017), Duminuco (2000), and Kolvenbach (2017a) connect the Ignatian pedagogy to the Ratio Studiorum and The Characteristics of Jesuit Education as the sources of all the Jesuits’ educational apostolate. Ignatian pedagogy relates to the spirituality of Ignatius, as specifically reflected in the Spiritual Exercises (Codina, 2017). The Ignatian Pedagogical Paradigm, in form and much of its context, differs from the 1599 Ratio Studiorum. It promotes
the use of the Ignatian pedagogy by way of infusion in all curricula, wherever possible. *The Characteristics of a Jesuit Education* is a decisive document in the process of recovery and transformation of the schools. The *Ignatian Pedagogical Paradigm* is a practical application of the *Characteristics* in class (Kolvenbach, 2017a). *The Characteristics of Jesuit Education* is not a new *Ratio Studiorum*. That document lacked the practical guidelines and norms that could incarnate what was intended in the teaching-learning process. Therefore, when taken together, *The Characteristics of Jesuit Education* and *Ignatian Pedagogy* form a comprehensive document that is a new *Ratio Studiorum* for a new millennium (Duminuco, 2000).

The relevant work on the Ignatian Pedagogical Paradigm and its implementation in an educational setting is provided by Chubbuck (2007). In her work on socially just teaching, Chubbuck (2007) explains the ability of Ignatian pedagogy and critical pedagogy to raise inclusivity awareness. Chubbuck (2007) argues that “both pedagogical approaches are similar: instruction centered on the experiences and context of both student and society; reflection and dialogue are drawn from personal engagement in the learning process; and learning expressed in reordered priorities and action” (p. 259). Nevertheless, her work did not touch on the area of leadership level.

The second theoretical framework of this study is *critical spirituality*. Dantley (2010) mentions four critical spirituality tenets: critical self-reflection, deconstructive interpretation or hermeneutics, performative creativity, and transformative action. This study will juxtapose critical spirituality (CS) and the Ignatian Pedagogical Paradigm (IPP). The Ignatian Pedagogical Paradigm has a cycle of education that is similar to the four tenets of Dantley’s critical spirituality. This self-reflection process of spirituality and deconstructive interpretation in CS mirrors the contexts, experience, and reflection process in the IPP. At the same time,
performative creativity and transformative action in critical spirituality are the action and evaluation in the Ignatian Pedagogical Paradigm. This cycling process is more relevant and well-known to the Indonesian Catholic principals than the four critical spirituality tenets.
CHAPTER III: METHODOLOGY

Restatement of the Purpose

This study explored how the Ignatian Pedagogical Paradigm influences Catholic school leadership practices in Indonesia as a multi-religious country. Furthermore, the study involved educators who attended a one-year leadership training program conducted by Jesuits from 2009 to 2016 and served as principals, vice-principals, or administrators in Indonesian Catholic secondary schools. In addition, this study investigated the aspects of the Ignatian Pedagogical Paradigm that help shape educators’ beliefs and experiences in managing their schools to promote inclusivity.

Research Questions

The research questions for this inquiry were as follows:

1. How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?

2. How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?

3. How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?

4. How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?

Research Design

This research utilized a multiple case study methodology to analyze the school leader’s implementation of the Ignatian Pedagogical Paradigm training program around religious inclusivity in their school. As a qualitative study, this study focused on participants’ perceptions
and how they made sense of their lives (Creswell & Creswell, 2018, p. 204). The data in this study was descriptive and reported in words rather than numbers (Locke et al., 2013). The attempt was to understand multiple realities in the object of study: the case (Merriam & Tisdell, 2016, p. 38). My purpose was to delimit that object of the study to participants’ perspectives on the impact of their Ignatian Pedagogical Paradigm training program. This study centered on the process that was occurring, as well as the product or outcome. I was particularly interested in understanding how managerial skills occur in participants’ leadership practices.

My research questions were more explanatory and led to the use of a case study. These questions dealt with tracing operational processes over time rather than mere frequencies or incidence (Yin, 2018, p. 10). This case study’s unique strength was its ability to deal with a complete variety of evidence (documents, artifacts, interviews). My research was a common case in leadership practices. In my research, the concrete case study was individual leadership practice, which was the participant as a school leader (Yin, 2018, p. 31).

A rationale for my multiple-case study was the selection of three cases that I believed to be literal replications. Those three schools’ selection required my prior knowledge of the outcomes, with the multiple-case inquiry focused on how and why the ideal outcomes occurred and hoped for literal replications of conditions from case to case (Yin, 2018, p. 59). My study was also a revelatory case model because I could observe and analyze a phenomenon previously inaccessible to social science inquiry, which was the Indonesian Jesuits’ Leadership Training program. My positionality gave me this access to the participants related to the cases (Yin, 2018, p. 50).

Furthermore, my study was an embedded case study. This same case study involved units of analysis at more than one level. The context in my study was the Ignatian Pedagogical
Paradigm Jesuit training program’s influence on leadership practices in promoting inclusivity (classified as the context in Figure 2). The case was the school of the participants, and within this case, attention was also given to subunits (a second level): the principal, the teachers, and archival data (Yin, 2018, p. 51). The subunits added significant opportunities for extensive analysis and enhanced insights into the multiple-case study (Yin, 2018, p. 53).

I chose the case study for its methodology because of “the unit of analysis and not the topic of investigation” (Merriam & Tisdell, 2016, p. 38). This research’s interest was the training program participants from 2009 to 2016 as the analysis unit. Moreover, participants’ relationship with the training program fitted Merriam and Tisdell’s (2016) explanation of a case study, “If there is no end, actually or theoretically, to the number of people who could be interviewed or to observations that could be conducted, then the phenomenon is not bounded enough to qualify as a case” (p. 39). Additionally, my case study answered the research questions which deal with “the tracing of operational processes over time, rather than mere frequencies or incidence” (Yin, 2018, p. 10). Therefore, the case study method suited the goals of my research. As mentioned by Schramm, the essence of a case study was “to illuminate a decision or set of decisions: why they were taken, how they were implemented, and with what result” (Yin, 2018, p. 14).

In my data collection, there were multiple sources of evidence. I utilized the triangulation of interviews, focus groups, and archival data. The strength of case study data collection was the opportunity to use many different sources of evidence. Case studies using multiple sources of evidence were rated more highly (in terms of their overall quality) than those that relied on only a single source of information (Yin, 2018, p. 126). The rationale for using triangulation in my study was to do an in-depth study of a phenomenon in its real-world context.
I developed convergent evidence in data triangulation to strengthen the construct validity of my case study (Yin, 2018, p. 128).

**Figure 2**

*The Ignatian Pedagogical Paradigm and Critical Spirituality Embedded Multiple-case Design*

I gathered data through interviews, focus groups, and archival data. Interviews were conducted with three selected principals, and my knowledge evolved through dialogue (Kvale, 1996). The interviews were semi-structured (Glesne 2016; Yin 2018), lasting about two hours. Follow-up conversations, WhatsApp texting, and email exchanges were following these interviews. Initial interviews were conducted in July, and all principals, involved in a second formal interview in August 2021. However, these interviews were not the primary data source for this study. I also drew upon interviews with other school personnel in focus groups to strengthen the analysis and data triangulation. These focus groups consisted of ten other school personnel (Bogdan & Biklen, 2016, p. 105).

**Figure 3**

*Convergence of Evidence*

![Convergence of Evidence Diagram](attachment:image_url)

As for the triangulation, I also collected data from archival materials related to each school’s enrolment trends, mission, policies, and recruitment procedures. Unfortunately, I could not make any observations or school visits due to a pandemic COVID-19 situation. Therefore, besides focus groups, these archival data represented another resource for triangulating, confirming, and augmenting what I heard in the interviews.
Research Context

Three principals were selected among schools in six (arch)dioceses. The participants were from the Catholic secondary schools within the following areas: The Archdiocese of Jakarta, Archdiocese of Semarang, Diocese of Bandung, Diocese of Surabaya, Diocese of Denpasar, and Diocese of Padang. Furthermore, I chose three participants of the Jesuit training program and their schools. My case study was the influence of the Ignatian Pedagogical Paradigm on school leaders’ leadership practices in promoting inclusivity. Embedded units of analysis were three participants who had attended this training and their schools. I chose three participants and their schools to increase validity with multiple sources of evidence (Yin, 2018, p. 44).

Catholic secondary schools in the Archdiocese of Jakarta that participated in the training program were a number of 53, with 84 educators (principals, administrators, or teachers). As shown in Table 1, the Archdiocese of Jakarta sent its educators in three cohorts from 2009 to 2012. Their schools were run or owned by religious orders, private, or parishes. When this study began, Jakarta was the capital city of Indonesia and the most populated metropolitan region (10.92 million people). Jakarta was a pluralistic and religiously diverse city. As of the 2010 Indonesian census, 36.17 percent of the city’s population were Javanese, 28.29 percent Betawi, 14.61 percent Sundanese, 6.62 percent Chinese, 3.42 percent Batak, 2.85 percent Minangkabau, 0.96 percent Malays, and 7.08 percent were others (Statistics Indonesia, 2010). In 2020, Jakarta’s religious composition was as follows: Islam (83.6 percent), Protestantism (8.6 percent), Catholicism (4 percent), Buddhism (3.5 percent), Hinduism (0.18 percent), and 0.01 percent Confucianism (Statistics Indonesia, 2020).
The Archdiocese of Semarang sent 58 educators from 34 schools in two cohorts (2009 to 2011). Participant schools were from Semarang, Yogyakarta, Ambarawa, Magelang, Muntilan, Solo, Pekalongan, Purbalingga, Kudus, and Ungaran. At approximately 98 percent, Javanese people form the overwhelming majority of the population in Central Java (Statistics Indonesia, 2010). Central Java, where the Archdiocese of Semarang was located, was known as the Javanese culture’s center. The majority religion in Central Java was Islam (96.74 percent), and Christianity was only 2.75 percent (Statistics Indonesia, 2020).
In 2012, the Diocese of Surabaya sent 31 educators from 16 schools. They were from many East Java cities: Surabaya, Madiun, Malang, Sidoarjo, and Kediri. According to the 2010 census, East Java was the second populous Indonesian province after West Java, with over 37 million people. Ethnic Javanese dominated this province, with a significant population of foreign ethnic groups, such as Chinese, Indians, and Arabs (Statistics Indonesia, 2010). Islam in East Java was 96.36 percent, with only 2.32 percent Christians (Statistics Indonesia, 2020).

The Diocese of Bandung participated in the fifth cohort’s training program, with their 41 educators from 22 schools. They came from many cities of the West Java province: Bandung, Cigugur, Cimahi, Cirebon, Garut, Indramayu, Karawang, Pamanukan, Purwakarta, Subang, and Tasikmalaya. West Java was the native homeland of Sundanese people, which formed the largest ethnic group in the province (Statistics Indonesia, 2010). Based on the Indonesian census of 2020, religions in this province were represented as follows: Islam (93.9 percent), Protestantism (4.8 percent), Catholicism (0.7 percent), Hinduism (0.1 percent), Buddhism (0.4 percent), and 0.02 percent Confucianism (Statistics Indonesia, 2020).

In 2014, the Diocese of Padang sent 31 educators from 16 schools. They came from many cities: Airmolek, Baganbatu, Bagansiapiapi, Bukittinggi, Dumai, Duri, Padang, Pekanbaru, and Selatpanjang. Most of their cities were located in the West Sumatra province. West Sumatra was the native homeland of the Minangkabau people. They spoke the Minangkabau language and were predominantly Muslim. West Sumatra had historically played an essential role within the Muslim community in Indonesia. The region was considered one of the strongholds of Islam in Indonesia. The newest data of West Sumatran religion was from the 2010 Indonesian census. Islam was practiced by 98 percent of the West Sumatran, while Christians accounted for approximately 1.6 percent (Statistics Indonesia, 2010).
The last cohort came from the Diocese of Denpasar in 2016. They were 34 educators from 14 schools in Bali and Sumbawa. Their schools were from Ampenan, Denpasar, Ginawe, Mataram, Singaraja, and Sumbawa. According to the latest census (mid-2019), Bali was populated by 4.36 million people, with 30,000 expatriates living on that island. Unlike most Muslim-majority cities in Indonesia, about 83.5 percent of Bali’s population adhered to Balinese Hinduism. Minority religions included Islam (13.37 percent), Christianity (2.47 percent), and 0.5 percent Buddhism (Statistics Indonesia, 2020).

Participants

I chose three participants of the Jesuit training program and their schools. Considering that my case study was the Ignatian Pedagogical Paradigm's influences on school leaders’ leadership practices in promoting inclusivity, I utilized four criteria for the participants. First, the
participants were familiar with the Ignatian Pedagogical Paradigm and its implementation in school settings. Second, all participants had been in a leadership position as principal, vice-principal, or administrator after participating in the Ignatian Pedagogical Paradigm training program. The third criterion was that the school had much archival data that could be accessed via the internet. Finally, I had access to their school’s archival data and could conduct focus group interviews. Therefore, I chose St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School (all pseudonyms).

Table 2

Participants of the Interviews (All Pseudonyms)

<table>
<thead>
<tr>
<th>No</th>
<th>Name</th>
<th>School</th>
<th>Gender</th>
<th>Religious background</th>
<th>Current Position</th>
<th>Cohort</th>
<th>Years in Leadership</th>
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<td>1</td>
<td>Edwin</td>
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<tr>
<td>2</td>
<td>James</td>
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<td>Catholic</td>
<td>Vice Principal</td>
<td>First, Jakarta</td>
<td>10 - 15</td>
</tr>
<tr>
<td>3</td>
<td>Jordan</td>
<td>SJBHS</td>
<td>Male</td>
<td>Catholic</td>
<td>Vice Principal</td>
<td>First, Yogyakarta</td>
<td>1 - 5</td>
</tr>
</tbody>
</table>

Note. SMRHS stands for St. Matteo Ricci High School, SRBHS stands for St. Robert Bellarmine High School, and SJBHS stands for St. John Berchmans High School.
Table 3

Participants of Focus Groups (All Pseudonyms)

<table>
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<th>School</th>
<th>Gender</th>
<th>Age</th>
<th>Current Position</th>
<th>Years in School</th>
<th>Years in Leadership</th>
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</thead>
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<td>45 - 55</td>
<td>Administrator</td>
<td>15 - 30</td>
<td>0 - 9</td>
</tr>
<tr>
<td>29</td>
<td>Stephen</td>
<td>JBHS</td>
<td>Male</td>
<td>50 - 60</td>
<td>Administrator</td>
<td>30 - 45</td>
<td>0 - 9</td>
</tr>
<tr>
<td>30</td>
<td>Winston</td>
<td>JBHS</td>
<td>Male</td>
<td>50 - 60</td>
<td>VP</td>
<td>15 - 30</td>
<td>0 - 9</td>
</tr>
</tbody>
</table>

Note. MRHS stands for St. Matteo Ricci High School, RBHS stands for St. Robert Bellarmine High School, and JBHS stands for St. John Berchmans High School. VP stands for Vice Principal.
The Jesuit training program was set up for three days seminars and inputs in the designated place. After that, all participants went back to their respective schools and tried to implement that new knowledge. After three months of doing the implementations, they gathered again in the same place to report their achievements and challenges they encountered. On that occasion, they received more new information to be applied for the next three months. Overall, there were three gatherings for input sessions, discussing their difficulties, and nine months of implementation in their schools (Edwin, personal communication, July 17, 2021).

**Figure 5**

*Leadership Training Program Process*

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**Data Collection**

The data collection was conducted by contacting Catholic educators who participated in a one-year training program from 2009 to 2016. Informed by Creswell and Creswell’s (2018) qualitative method, I set the boundaries for selected principals based on a purposeful sampling of schools. The next step was collecting information through semi-structured interviews and followed by focus groups of other personnel in their schools (Creswell & Creswell, 2018, p. 185). Additionally, I gathered data through the school’s archival documents.
Interviews

The first interview was conducted in July 2021, and there were other informal interviews to clarify the matters. Following Bogdan and Bilken’s (2016) recommendations, I approached interviews as interpersonal conversations in which knowledge evolved through dialogue. Bogdan and Bilken (2016) stated that the purpose of a qualitative research interview was “to gather descriptive data in the subjects’ own words so that the researcher can develop insights on how subjects interpret some piece of the world” (p. 98).

The interviews were semi-structured (Glesne, 2016; Merriam & Tisdell, 2016; Yin, 2018). In this case, the questions were more flexibly worded, or the interviews were a mix of more and less structured questions (Merriam & Tisdell, 2016, p. 110). Glesne (2016) pointed out that questions often emerge during fieldwork and could add to or replace preestablished ones (p. 96). Whereas a collegial conversation allowed more license for expressing disagreements, an interviewer was always contrived on some level. In this, I was more prone to mask any criticisms they had of responses, as the purpose of the interview was to understand the participant’s perspective.

Glesne (2016) pointed out that interviewing requires attentiveness on multiple levels. This study followed him by actively listening to the interviewee, especially because the interview was not tightly structured. I was mindful of this when the interviews were conducted. I sought to establish an atmosphere in which the participant was comfortable discussing the subjects. These interviews were conducted on Zoom to facilitate this rapport and took approximately two hours.

All interviews were held in confidential settings at times convenient to the interviewee. For example, two principals were interviewed after the school day and one principal in a Zoom meeting room during school hours. Every effort was made to ensure that interview sites did not
compromise the confidentiality of the interviewee. I conducted one initial interview lasting approximately 120 minutes with each of the interview participants. Then, I followed up with participants in writing emails, by phone, WhatsApp texting, and Zoom meetings to thank them for their participation and offered a formal invitation to contact me as the researcher, should they have any questions or concerns about the interviews. I also requested each interviewee to follow up with them for clarifications or had subsequent questions in the initial interviews.

I informed all interviewees of the purpose of this study. Participants also were informed that their interviews were purely voluntary. They were informed that the interviews were to be recorded, and I also did note-taking. All interviewees also were informed that all the interviews were kept confidential, and no information about them was given to the school authorities or the public. These recorded interviews were stored in a locked box inside a locked drawer in my locked room at Loyola House Jesuit Community in San Francisco.

The interviewees were free to leave or pursue the discussion brought about by the interviews at any time. Before the interviews started, consent forms were emailed to the interviewees to read, sign, and email me back. Once these consent forms were returned, I began the interviews. I then transcribed all the interviews without any help from other persons.

**Focus Groups**

The second set of data gathering involved the other personnel (faculty or administrators) in the participants’ schools. In this study, focus groups or group interviews were structured to foster talk among the participants about leadership practices by their principal. People were brought together and encouraged to talk about the subject of interest. They consisted of ten people and me as a facilitator (Morgan, 1997). The structured focus group was particularly useful when the topic of the exploration was general, and the purpose was to stimulate talk from
multiple perspectives from the group participants. I also benefited from this model so that I learned what the reins of use were. The participants were also promoted to talk about a topic they might not be able to, so we did not bully about individual interviews (Bogdan & Biklen, 2016, p. 105). With this manner of focus groups, the study encouraged participants to share their perspectives on policy, school culture, and activities that resonated with their principal’s approaches to embodying their beliefs.

Group participants stimulated each other to articulate their views or even realize their views. Nevertheless, Bogdan and Biklen (2016) reminded me that, when using focus groups,

A major problem with the focus groups can be that individuals may not share important experiences they have had because they are too embarrassed to share them in the group. Why are you gain in stimulating talk among participants? You may lose in the quality of data, so you need to decide what you want to gain from experience. Other problems can include individual members who talk too much, and the difficulties of keeping the discussion on topic. (p. 105)

With this knowledge, I selected the participants based on the principals’ recommendation and their availability. Generally, focus groups were scheduled for one to two hours (Morgan, 1997, p. 47). All three focus groups had lasted about two hours. Initially, I set the length at ninety minutes, but I informed the participants to plan two hours.

Archival Documents

Besides interviews and focus groups, the third data-gathering technique that I employed was archival research. This form of data-gathering involved collecting documentation, archival data, and audio-visual artifacts. I conducted archival research after interviews via the Internet and emails. In all locations, this involved communication with the principal. In addition, the
study included exploring the school website and their social media platforms (YouTube, Facebook, Instagram, and Twitter).

I conducted most of the archival research after the interviews in order to strengthen the data for triangulation. I examined school documents, including publications (i.e., handbooks, newsletters, social media platforms). Relevant emails were examined for themes of inclusivity. Furthermore, I gathered archival data on past trends in enrollment. I also identified audio-visual artifacts relating to inclusivity, such as items indicating the school community’s welcoming atmosphere, a culturally relevant setting, and embracing diversity.

Regarding this archival data gathering, Glesne (2016) explained,

As a society that venerates the written word, we have many types of written documents. Diaries, letters, memoranda, graffiti, notes, memorials on tombstones, scrapbooks, membership lists, newsletters, newspapers, computer-accessed blogs, and Facebook postings are all potentially useful documents. In addition to documents that you seek out from libraries, organizations, and computer searchers, you can ask research participants to produce documents for you: to keep diaries, journals, or other kinds of records. (p. 83)

Data Analysis

In this study, I followed Yin (2018) to analyze data. I operated pattern matching logic (Yin, 2018, p. 175). This logic compared an empirically based pattern (the findings) with a predicted one made before data collection. When the empirical and predicted patterns appeared similar, the results helped my case study strengthen its internal validity. In my study, the patterns were related to my research questions and matched processes and outcomes. Yin (2018)
observed that “focusing on the processes and outcomes in a given case study serves as one way of initially casting the “how’s” and “why’s” to be pattern-matched” (p. 175).

Following Yin (2018) in pattern matching for processes and outcomes, I used five steps to analyze data. First, I arrayed and displayed data in different ways. Yin (2018) explained that I could start my case study analysis by “playing” with the data and searching for common patterns, insights, and concepts (p. 164). In this step, I put information into different arrays, juxtaposed them, reflected different themes and subthemes. Then, I made a matrix of contrasting categories and placed the evidence within such a matrix. In my study, I played the data by creating visual displays (flowcharts and other graphics), tabulating the frequency of different events, and putting information in chronological order and other sequences (Yin, 2018, p. 167).

The second step was to watch for common patterns, insights, and concepts. Any data which already displayed or arrayed was helping me move toward a general analytic strategy. While I watched the patterns, I followed some cycles involving my original research questions, data interpretation, and my ability to state some findings and draw some conclusions (Yin, 2018, p. 168). Yin (2018) suggested that I move backward or forward through this cycle to develop an analytic strategy. I started a backward move by asking myself what I think I might conclude from my case study and then examined my data fairly to see how they might (or might not) support the conclusion (p. 168).

The third step was to develop a general analytic strategy. In this study, I relied on theoretical propositions. The propositions shaped my data collection plan and, therefore, yielded analytic priorities. The preceding proposition showed how a theoretical orientation guided my case study analysis. Moreover, the proposition helped me organize the entire analysis, pointing to
relevant contextual conditions to be described and explanations to be examined (Yin, 2018, p. 169).

Applying pattern matching logic along with the general strategy was the fourth step in my analysis. Yin (2018) explained that pattern-matching logic “compares an empirically based pattern with a predicted one made before you collected your data” (p. 175). The patterns were related to the “how’s” and “why’s” of the research questions in my case study. In this analysis step, I focused on the processes and outcomes to initially cast the “how’s” and “why’s” to become pattern matched. When the pattern of results was as predicted, I concluded. However, when the results failed to show the entire pattern as predicted, I questioned my initial proposition (Yin, 2018, p. 176). In this step, I made a theoretical replication across three schools.

The last step in this analysis involved addressing rival explanations and interpretations. Throughout, I attended to all the evidence collected. My analytic strategies covered my research questions. Therefore, my analysis investigated plausible rival interpretations. When someone in interviews or focus group had an alternative interpretation for one or more of my findings, I made this alternative into a rival. Then, I addressed the most significant aspects of my case study. By avoiding excessive detours to lesser issues, my analysis was less vulnerable to the accusation that I diverted attention away from the main issue because of potentially contrary findings. Finally, my analysis demonstrated a familiarity with the prevailing thinking and literature about my case study topic (Yin, 2018, p. 199).

Positionality of the Researcher

I was a principal at two Jesuit high schools in Indonesia (Kolese Gonzaga and Kolese Loyola) from 2009 to 2018. Since first grade, I have attended Catholic schools, having
completed elementary, secondary, undergraduate, and graduate education in the Catholic school setting. I am the son of Catholic school educators, and I have studied and taught in multiple (arch)diocesan and religious Order sponsored schools in various settings. This position closely relates to the condition of many of the participants in this study.

Serving as principal from 2009 until 2018, I was involved in a Catholic school administrator developmental program. I have access to more than 300 Catholic schools in Indonesia due to my former role as a trainer of the developmental program for administrators and principals run by the Jesuits. This positionality could discourage the participants from being honest and truthful in interviews. Therefore, confidentiality was guaranteed at the beginning of conversations.

Additionally, given my position in the Church as a Jesuit priest, and a graduate student at the University of San Francisco’s School of Education, I had greater access to principals and leaders in Catholic schools in Indonesia. Having two master’s degrees in Theology and Instructional Leadership added more perspective to my study’s reflection process. Simultaneously, this positionality provided a bias in my analysis and processing of the data.

**Human Subject Protection**

All interviews with principals or administrators were already granted permission from the individual participants. Before the interviews commenced, the stakeholders were reminded that their participation was entirely voluntary, and they could withdraw anytime from the proceedings. A consent form was sent via email before the interviews. They were assured of confidentiality. The transcriptions and audio recordings were kept safe. These recorded
The principals’ permission to gather the school’s archival documents was given in a written form, and data was collected according to the guidelines and the institution’s principles. Furthermore, the Institutional Review Board (IRB) approval was obtained from the University of San Francisco since this research intends to focus on human subjects. Therefore, the research followed all the Institutional Review Board guidelines to collect data from the research subjects.
CHAPTER IV: FINDINGS

Restatement of the Purpose

This study explored how the Ignatian Pedagogical Paradigm influences Catholic school leadership practices in Indonesia as a multi-religious country. The study involved educators who attended a one-year leadership training program conducted by Jesuits from 2009 to 2016 and served as principals, vice-principals, or administrators in Indonesian Catholic secondary schools. This study investigated what aspects of the Ignatian Pedagogical Paradigm help shape educators’ beliefs and experiences in managing their schools to promote inclusivity.

Overview

This overview introduces the general context of the three schools in this multi-case study: St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School (all pseudonyms). Run by a religious order, the Jesuits, these three schools abide by the regulations and curriculum that Indonesia’s government sets. Each school is varied geographically, demographically, and organizationally. But they followed a common Ignatian Spirituality that inspired the Jesuits. They serve students from any religious background and have non-Catholic teachers as the administrators or other essential roles.

St. Matteo Ricci High School is a coeducational school with primarily Catholics. The neighborhood is the impoverished community of the three sites, a residential area with little economic activity. Most of the people in that area are Muslims. Nevertheless, the students who enter St. Matteo Ricci High School are from a different world. Only a few students live relatively in poverty, and because of that, the school is known as a ‘school for the Christian and rich people.’ It serves students from grades 10 to 12, like other high schools in Indonesia. St. Matteo Ricci High School is a traditional Catholic school.
St. Robert Bellarmine High School is a Jesuit school in the capital city. It is a traditional school that serves mostly Catholic students. Unlike St. Matteo Ricci High School, this school is located in the most affluent community, surrounded by hotels and offices in the heart of the city’s economic activity. Next to their site is a very famous Muslim organization building and school. St. Robert Bellarmine High School are well known for their excellent academic achievements. Most students come from a high socioeconomic status. St. Robert Bellarmine High School exists in the same complex as the junior high school that serves grades 7 to 9. They fall under one Board of Trustees with a Jesuit as the president.

The last site, St. John Berchmans High School, is 348 miles away but relatively similar to St. Robert Bellarmine High School. The families who come to their school are of mid to high socioeconomic background and mostly Catholics. The neighborhood is in prosperous shape, with many vibrant markets and businesses. The residential area next to the school is primarily Muslim people. St. John Berchmans High School is an all-boys school, a traditional Catholic school that serves grades 10 to 12.

The data gathered for this study answered the following research questions:

1. How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?
2. How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?
3. How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?
4. How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?
Analysis

This analysis of St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School followed Yin’s theory (2018) to operate pattern matching logic which compared an empirically based pattern with a predicted one made before data collection. The similar patterns that showed in the results helped this study strengthen its internal validity. Furthermore, the patterns are related to my research questions and matching processes and outcomes. Five steps from Yin were applied in this process (Yin, 2018, p. 164-199). I now turn to the findings of St. Matteo Ricci High School.

St. Matteo Ricci High School

School Context and Demographic Overview

In 1949, a Jesuit Dutch priest established St. Matteo Ricci High School to educate young Indonesians to be leaders of their country. Since the beginning, they have been focusing on the growth of the Indonesian youth, regardless of their religious background. On their school website and documents, St. Matteo Ricci High School states their vision as they want to be a center of education for the agents of change who have competence, conscience, compassion, and commitment with the awareness of the signs of the times. Furthermore, one of their missions is welcoming everyone with participatory management. Thus, each individual has the same opportunity to grow fully through Ignatian Pedagogical Paradigm and humanism programs. (St. Matteo Ricci High School, 2021).

In the last six years, St. Matteo Ricci High School opened their gate for more varied students of religious background. Table 4 shows the data of their recruitment for students based on their beliefs. Mr. Aldo, a member of the school promotion department, explained that in a
couple of years (2019/2020 and 2020/2021), the number of non-Catholic students was decreasing because of inadequate information for the public.

Table 4

St. Matteo Ricci High School’s Catholic and Non-Catholic Students by Year

<table>
<thead>
<tr>
<th>Year</th>
<th>Catholic</th>
<th>Non Catholic</th>
</tr>
</thead>
<tbody>
<tr>
<td>2016-2017</td>
<td>533</td>
<td>226</td>
</tr>
<tr>
<td>2017-2018</td>
<td>539</td>
<td>249</td>
</tr>
<tr>
<td>2018-2019</td>
<td>542</td>
<td>255</td>
</tr>
<tr>
<td>2019-2020</td>
<td>557</td>
<td>273</td>
</tr>
<tr>
<td>2020-2021</td>
<td>588</td>
<td>258</td>
</tr>
<tr>
<td>2021-2022</td>
<td>597</td>
<td>248</td>
</tr>
</tbody>
</table>

Mr. Aldo explained his school condition,

When I was there [promoting St. Matteo Ricci High School to the public school], they asked me if I was from a Christian school. I said, yes, I was looking for any student, not only Christian. Unfortunately, the principal did not refer us to meet the students directly, but he referred us to ROHIS, a Muslim student organization, and then to ROHKAT, a Catholic student organization. It turned out that when we entered public schools, there was already segregation based on religion. For example, they believe that Catholic schools are only for Catholics, and Christian schools are only for Christians. So, if
students from other religious backgrounds join that school, the students will be converted to Catholicism or Christianism. I think this happens because of the lack of in-depth information related to what our vision is. Our website is the most accessible window for people to see. But unfortunately, there is still limited information on it. (Aldo, Focus group, July 21, 2021)

**Table 5**

*St. Matteo Ricci High School’s Catholic and Non-Catholic Faculty and Staff by Year*

As shown in Table 5, there is a significant number of non-Catholic personnel at St. Matteo Ricci High School. Moreover, the school gave an equal opportunity for their faculty and staff. Mr. Edwin, former vice-principal for facilities and infrastructure, explained, “The school allows every teacher and staff to be a leader in school events or programs. We do not check their religious background. We shared the same spirituality, that is Ignatian spirituality” (Personal communication, July 17, 2021).
**Research Question One**

Having explained the context of St. Matteo Ricci High School, I now turn to answer each research question. The first research question is, “How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?” I collected data from interviewing the former vice-principal for facilities and infrastructure, conducting a focus group of ten faculty members, and gathering the school’s documents. St. Matteo Ricci High School encounters three significant challenges in promoting inclusivity around religious diversity. The interview’s dominant codes were the induction program, tensions between school and government, and public information. Six teachers (classified as *files* in Table 6) said that induction programs for faculty and staff were the biggest challenge to promote inclusivity. Thirty-nine quotations (classified as *references* in Table 6) had underlined the need for preparing faculty and staff in the induction program. Three teachers came up with two other challenges and were supported by twenty-three quotations for the conflict-of-interest problem and nineteen quotations for the public information challenge.

**Table 6**

*Research Question 1: Challenges for Promoting Inclusivity Dominant Codes*

<table>
<thead>
<tr>
<th>Code</th>
<th>Files</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Induction program</td>
<td>6</td>
<td>39</td>
</tr>
<tr>
<td>Conflict of interest</td>
<td>3</td>
<td>23</td>
</tr>
<tr>
<td>Public Information</td>
<td>3</td>
<td>19</td>
</tr>
</tbody>
</table>
Having a Better Induction Program. The first challenge was the induction program for new teachers. Mr. Henry, a former vice-principal for curriculum for more than six years, described that the school should focus on new teachers and staff to promote inclusivity and diversity. He said,

We have so many young faculty members and staff. They came from different universities and various families background with their idealism. So, the first thing for them to be incorporated into our school that embraces diversity and is open to inclusivity lies in the induction program. Therefore, before they try to educate the students, they must understand and accept the Ignatian spirituality. (Focus group, July 21, 2021)

The induction program plays an important role if St. Matteo Ricci High School wants to promote inclusivity in the multi-religious context. Mr. Patrick, a student counselor and former vice-principal for treasury, observed,

We had a good discussion with Muslim teachers about the strategy for accompanying students. At the beginning of the dialogue, it was not easy. Some of the teachers showed the tendency to bring the radical idea of exclusivity. But, after some time, with different approaches from another Muslim teacher who already knew about Ignatian Spirituality, the deliberation was going forward. We had the same idea of how to accompany our students. (Focus group, July 21, 2021)

The induction program should introduce Ignatian spirituality to the new faculty members and staff to promote inclusivity. Mr. Patrick continued to argue,

It was difficult to introduce inclusivity without Ignatian spirituality, which is a foundation for our school’s vision and mission. For example, one new Muslim teacher happened to be reprimanded by the principal for his behavior toward students. This teacher’s
behaviors and appearances did not reflect a person who is aware of his role as an educator and parent for the students. Therefore, Ignatian spirituality is a vital component to widening new school members’ way of thinking. (Focus group, July 21, 2021)

Mr. Justin, a current vice-principal for curriculum who has been worked for St. Matteo Ricci High School for more than twelve years, added, “There is also tension between personal interest and school’s vision-mission” (Focus group, July 21, 2021). The challenge to promote inclusivity to new faculty members was about the internalization of the school’s values. Mr. Justin continued, “When the school failed to permeate their values, the problems will come up to the surface. The school’s policy should synch with this induction program to better embody the school’s values” (Focus group, July 21, 2021).

An induction program was needed for elevating teacher’s capability to embrace diversity. Mr. Lucas, a current vice-principal for facilities and infrastructure, said that some teachers were not ready yet to accompany students with diverse mind-set. He explained,

The Jesuits in the school already introduced Ignatian spirituality to the students, but other teachers should do the same thing. We are not yet having collaboration with other Muslim schools because I think we are not ready. We need to prepare ourselves just like other Jesuit schools to keep in touch with Muslim institutions.” (Lucas, focus group, July 21, 2021)

For Mr. Lucas, introducing Ignatian spirituality will be the priority, and the teachers should be able to open themselves to diversity. The first step was to observe and experience other situations. The next step would be for the teachers to build a bridge for a healthy partnership (Focus group, July 21, 2021).
**Conflict of Interest.** The second problem was unsynchronized objectives between the school’s mission and the government’s demands. All high schools in Indonesia have to abide by the government’s rules, even if they are not public schools. St. Matteo Ricci High School, as a traditional Catholic high school in Indonesia, follows the same rule. Nevertheless, for some teachers, this situation was the reason for growing tension between the school and government, and it was a stumbling block to be an inclusive school.

Mr. Henry brought about this concern and said that St. Matteo Ricci High School was hindered from becoming an inclusive school because of the government’s demand for Catholic schools. The school had its vision and mission, which were the Jesuit’s Universal Apostolic Preferences. On the contrary, the government required more administrative documents which were not in line with the school’s values. He described,

> Well, we have a particular school’s mission to carry the Jesuit’s Universal Apostolic Preferences these years. Unfortunately, we could not ignore the government’s request. They urge us to do the administration process with very strict supervision. I guess this overreacted watch by the government made us unbalance in the school’s strategy. It is like that we serve two masters who have opposite objectives. This is not an easy task to accomplish, and we must comply with both demands. (Henry, focus group, July 21, 2021)

In the pandemic COVID-19 situation, this unsynchronized objectives between the school’s values and the government’s requirements came to the surface more clearly. Mr. Justin, who often attended the meeting with the government’s representatives as the current vice-principal of curriculum, stated that the situation was tricky. He explained,
For example, we have to upload all our strategies on their website, on their system. So, everybody could see the school’s administrative data. They could compare each school’s data, and if our strategy were not to their liking, we would fail. Moreover, for the consequences, it could be a problem for us to have programs or events in school. (Justin, focus group, July 21, 2021)

The school was forced to fulfill the government’s rule on their online system. Mr. Justin stated, “They overlooked the uniqueness of each school. And it made us shackled to actualize the school’s goals” (Focus, group, July 21, 2021).

Mr. Edwin, as the former administrator, realized that the school’s mission to embrace diversity by accepting more non-Catholic students could not be fully achieved because of some government rules. For example, the Catholic school should build a mosque or other worship building with a certain number of Muslim or non-Catholic students. The school should also provide teachers to teach a religion class for every religion of their students. He explained, Well, we have a dilemma to increase non-Catholic student’s number. We wanted to accept more of them, but if we let more than 10% Muslim, 10% Hindu, or 10% Buddhist, we have to build a worship place for them. So, we are obliged to build a mosque, vihara, and temple for each student’s religion. The problem is always with the person who is in charge of the school supervision. Some friendly supervisors could prioritize the education of the students, but if we had supervisors who were only focused on the Muslim students in this school, it would be troublesome. (Edwin, Personal communication, July 17, 2021)

**Inadequate Public Information.** The third obstacle was inadequate public information. St. Matteo Ricci High School tried to be an inclusive school by recruiting students from various religious backgrounds. Unfortunately, not many people know about the school’s policy and
mission. Some teachers argued that the students did not want to apply to St. Matteo Ricci High School because the student’s lacked information. Mr. Aldo explained that the school’s website was not putting enough in-depth information about the diversity inside the school. The school website should be the front face of the school’s vision and mission. In this era of pandemic COVID-19, websites and other social media platforms would be the best tools to promote the school’s value of diversity and inclusivity (Aldo, focus group, July 21, 2021).

Parents and alumni as extended members of the school should be allies for promoting inclusivity and diversity. Mr. Aldo argued,

The school should involve parents to promote our school’s vision and mission. Alumni already knew about our mission because they are our school educated. However, parents will only know about us from our social media platforms, especially our website. In this digital era, we should consider every digital tool to promote our values. Parents and alumni are our strongest allies to do so. (Focus group, July 21, 2021)

Information for parents and alumni should be regularly updated about the school’s activities and mission. St. Matteo Ricci High School gave some information on their website, and it was not enough (Aldo, focus group, July 21, 2021).

Mr. Lucas, as a member of the school’s Campus Ministry, said that the school needs to upgrade their information about their spirituality to the public. Accurate and elaborate information should allow collaboration with other schools or institutions, especially Muslim-based schools. He explained,

If we try to engage the moderate Muslim institutions to collaborate with us, it will open our minds as educators. For example, we could invite them as speakers or participants in our partnership events. Moreover, we could ask them to talk to our students to understand
other religions and not be judgmental or too fanatical with their religion. (Lucas, focus group, July 21, 2021)

**Research Question Two**

The second research question is, “How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?” I collected data from interviewing an administrator as the primary source of this question. After that, I also conducted a focus group of ten faculty members and gathered archival documents of St. Matteo Ricci High School. As Table 7 has shown, the results of my findings from the main participant (Mr. Edwin) could be broken down into three dominant values. The first was Ignatian leadership practice: *cura personalis*. The second was *magis* (to do more): opportunity to grow and acknowledgment. The third was companionship: relationships and camaraderie.

**Care for the Person (*Curá Personalis*): Ignatian Practices.** Mr. Edwin, as a former training program participant, reflected on some aspects that he learned from the program. He acknowledged that the difficulties during the training could be overcome because of his Catholic spirituality and his Jesuit education. He described,

> For me, in the beginning, the training program was challenging to attend. I had to drive out of town on the weekend, and I still had work to do at school. Fortunately, I could always see things as positive experiences. Just like in Ignatian Pedagogical Paradigm, the person should first recollect his experiences and acknowledge the contexts… In the end, the training program was very inspiring. (Edwin, personal communication, July 17, 2021)

The experiences in completing the program for Mr. Edwin were significantly strengthening his vocation as an educator. First of all, he always saw himself as a teacher and father for the
students, not an administrator or a leader. He believed that an educator should set an example to the people entrusted to him, which are the students.

**Table 7**

*Research Question 2: Spiritual Values of the Leader Dominant Codes*

From the training program, Mr. Edwin learned that Ignatian Pedagogical Paradigm had a cycle with five elements that could be implemented in his classroom or even as a vice-principal for facilities and infrastructure. The essential thing in the Ignatian Pedagogical Paradigm cycle is context. He explained that to know a student’s or staff’s context was beneficial. In a classroom, he always observed every student’s background and a community’s uniqueness. He taught grade twelve and he had to know about the student’s progress from other teachers who taught them in
grades ten and eleven. Mr. Edwin would make sure that he did not miss any critical development of each student.

After Mr. Edwin drew enough information about his student’s progress, the next step was asking the student. He tried to know the actual situation of the students by asking them personally. He described,

Before I began to teach in the classroom, I always asked the teacher who taught my students from the lower grades [he taught grade twelve]. After that, I wanted to confirm that information by asking the student myself. What subject the student already accomplished was the context for me that I should follow up… Moreover, I wanted to know about their backgrounds as well. This kind of information helped me to adjust my teaching methods. (Edwin, personal communication, July 17, 2021)

He realized that to know his students was like Ignatian spirituality about *cura personalis* or caring for each person. As a Catholic and Jesuit educated, Mr. Edwin was inspired to be a servant who listened to his students and his ‘flock’ (Edwin, personal communication, July 17, 2021).

Mr. Edwin reflected the context of his students, and then he moved to the next step, which was action. He understood the students’ situation and was aware of their prior knowledge. Mr. Edwin explained,

Their prior experiences are essential for me to develop my teaching strategy and methodology. I gathered information from their former teachers and considered their laboratory experiments as well. These processes help my students to understand the subject better. And of course, I learned these from the training program. (Personal communication, July 17, 2021)
The student’s context and experiences lead him to reflect on those for preparing new actions and then evaluating them. He said, “Well, I evaluated this process by listening to them at the end of my teaching” (Edwin, personal communication, July 17, 2021).

Mr. Edwin also observed the program that started each session with prayer as very beneficial. This routine helped him to understand other non-Catholic colleagues better. He brought those experiences to his current school and reflected that the first activity in the school should be a prayer. He stated, “We did not force them to pray a Catholic prayer, but we invite them to read passages from a book or article about Jesuit education before we pray” (Edwin, personal communication, July 17, 2021). As a result, the faculty more appreciated the involvement of non-Catholic teachers in the morning assembly. ‘To find God in all things’ is the motto for his school, which was stated on the school’s website and social media platforms. Mr. Edwin believed that morning prayer and reflection could motivate them to find God and be better educators (Edwin, personal communication, July 17, 2021).

For the example of prioritizing the prayer, Mr. Lucas, a member of Campus Ministry, affirmed that the school encouraged non-Catholic teachers and students to practice their religious worships. He said,

I remember that some Protestant Christian students were asking me to have a specific room to practice their religious worship. Of course, gladly, we gave it to them on the third floor of Marcus’ building. And for our Muslim friends, we even adjust our teaching schedule so that they can go to the mosque and pray every Friday. (Lucas, focus group, July 21, 2021)

Practicing their religion as the expression of finding God in all things was believed to be the foundation of their vocation as the educator and students. From the training program, Mr. Edwin
believed that the IPP cycle process and the prayer were the essential values to be a better leader and a person (Edwin, focus group, July 17, 2021).

**To do More (Magis): Opportunity to Grow and Acknowledgement.** As a Jesuit school, St. Matteo Ricci High School lived up the word magis or “to do more.” Mr. Edwin had a convincing experience of magis in his training program. He explained,

This program was not an easy task to do. However, I believe that I would benefit much more by completing the program. There is the word “magis” in my school’s spirituality that I always have been trying to live up since I joined this school. I would give the best and more to serve the Lord. So, I finished the program with this spirit, give the best and push to the limit. (Edwin, personal communication, July 17, 2021)

The program was only offered to two teachers in his school, and Mr. Edwin was chosen to represent the school. He saw his involvement in this program as an opportunity given by God to nurtured himself to be a better person and an administrator (Edwin, personal communication, July 17, 2021).

Mr. Edwin was experiencing a growth process in his training program, which was far from over. “It took at least two years for me to implement what I learned and understood. And it is not over yet,” he said (Edwin, personal communication, July 17, 2021). He brought the knowledge from the program and induced it in his school, together with his colleague. The program was set up for three days seminars and inputs in the designated place. After that, all participants went back to their respective schools and tried to implement that new knowledge. After three months of doing the implementations, they gathered again in the same place to report their achievements and challenges they encountered. On that occasion, they received more new information to be applied for the next three months. Overall, there were three gatherings for
input sessions, discussing their difficulties, and nine months of implementation in their schools (Edwin, personal communication, July 17, 2021).

“Magis” spirituality made Mr. Edwin wanted to give the same opportunity and acknowledgment to his colleagues, regardless of their religious beliefs. He described,

When I was a vice-principal, I approached non-Catholic teachers and talked with them about the specific program. I discussed the possibility of they were becoming the leader of that program. With many activities and involvements, I think it was a success. They were familiarized with the school’s vision and mission, and I could see that they were enjoying themselves to be one of us in this community. (Edwin, personal communication, July 17, 2021)

The opportunity he gave to his colleagues was the expression of acknowledgment of his coworkers’ achievements. “We wanted to give them space and time to develop themselves as good educators. I believe that all members of our community are the friends given by God to educate young people entrusted to us,” he said (Edwin, personal communication, July 17, 2021).

This spirituality of “magis” which gives equal opportunity to everyone was confirmed by other teachers in St. Matteo Ricci High School. For example, Mr. Henry, a former vice-principal stated, “To become a leader of the school events, you have not to be a Catholic. Last time, our Muslim friend lead the initiation process for new students” (Henry, focus group, July 21, 2021). The initiation program in their school were the biggest and essential event. It involved all the member of the school and even the board of trustees, alumni, and parents. Therefore, the teacher who were entrusted to conduct and captain the event regarded as an excellent person. “We even regard him as the teacher who lives Ignatian spirituality than the Catholics,” he said (Henry, focus group, July 21, 2021).
Companionship: Relationships and Camaraderie. The training program developed a healthy relationship among the participants and between the instructors and the participants. Mr. Edwin reflected his experience on the training program as “a spiritual journey with good companions” (Edwin, personal communication, July 17, 2021). His spirituality seemed to be formed from the spirituality of the school’s mission. The mission statements of the school reflected commitment to human dignity and compassion. The school’s strategies which are part of their mission, stated in its website,

The general strategy is to maintain the presence and image of St. Matteo Ricci High School in the community, improve the quality of the school, and develop a dialogue atmosphere. The specific strategies are developing human resources, implementing participatory management, improving infrastructure, optimizing its utilization, increasing collaboration between parents and alumni with schools, developing education and teaching through the Ignatian Pedagogical Paradigm, increasing discipline and training sensitivity, caring for others, and increasing humanities activities. (St. Matteo Ricci High School, July 2021)

As reflected in an interview and focus groups of ten faculty members, the practical interpretations of the mission confirmed these commitments. For instance, Mr. Edwin structured staff assemblies to focus on a deeper awareness of tolerance and equality. “I did not look at their religious background when I gave them assignments. Instead, I sat with them, listen to them, and deliberate for the task they should carry,” he said (Edwin, personal communication, July 17, 2021). Moreover, the deep personal commitments of Mr. Edwin sustained him in his job as a vice-principal of facilities and infrastructure by the collaboration with his colleagues. For Mr.
Edwin, his faith in companionship and equality was grounded in Catholicism and Ignatian spirituality (Personal communication, July 17, 2021).

A healthy relationship with other participants from different schools also strengthened Mr. Edwin’s awareness of companionships. He learned from his companions and stated, “When I heard the experiences from other schools’ participants, I felt that I could do the same thing for my school. It was really encouraging, and I thought that I was not alone in doing these good things” (Edwin, personal communication, July 17, 2021). These encouraging experiences were continued to benefit Mr. Edwin’s school before the pandemic. The program already finished in 2009, but the relationship with instructors and other participants still happened at the current time. He explained,

Two years ago, before the pandemic COVID-19 broke out, our former instructors came to give the faculty information about Ignatian Pedagogical Paradigm and Instructional Leadership. Their willingness really touched me, and this is about camaraderie and companionship. We are not alone. We can do this together to be better educators. (Edwin, personal communication, July 17, 2021)

These good companions were also shown in the school policy for student’s accompaniment. Mr. Edwin reflected,

After participating in the training program, I could see many things our school has done to promote inclusivity. For example, we never checked teacher’s religious background to accompany students to school events or academic competitions that represented our school before other institutions. This example was all about trustworthiness and camaraderie. We believe that we are all educated in the same spirituality, Ignatian
spirituality, even if my friends are not Catholic. (Edwin, personal communication, July 17, 2021)

For Mr. Edwin, the spirituality which was lived among his colleagues was not an exclusive one. Instead, he believed that his friends had the same Ignatian spirituality, which shared a common and universal value, regardless of their religions (Edwin, personal communication, July 17, 2021).

**Table 8**

*Research Question 3: Ignatian Leadership Dominant Codes*

![Graph showing the number of coding references for different codes.](image)

**Research Question Three**

The third research question is, “How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?” I collected data from interviewing Mr. Edwin, a former training program participant and a former administrator at St. Matteo Ricci High School. Furthermore, I conducted a focus group of ten faculty members and gathered archival documents of the school. As Table 8 has shown, the results of my findings from the interview could be broken down into five dominant codes: context, experience,
reflection, action, and evaluation. Those codes were the five elements of the Ignatian Pedagogical Paradigm cycle. Nevertheless, I will present these findings with the vignette type data as a whole and then show them in the more specific elements.

**The Ignatian Pedagogical Paradigm in Leadership Practices.** The Ignatian Pedagogical Paradigm is a cycle of five elements: context, experience, reflection, action, and evaluation. The faculty and leaders at St. Matteo Ricci High School answered that knowing the religious diversity around their school is part of the Ignatian Pedagogical Paradigm’s process. For example, the former vice-principal for treasury, Mr. Patrick, said, “We tried to know and be familiar with our neighborhood through some events conducted by the students” (Patrick, focus group, July 21, 2021). St. Matteo Ricci High School was surrounded by “very plural religions and economic conditions” (Patrick, focus group, July 21, 2021). He explained that the school needs to know the context of its vicinity before conducting events. “To build good relationships and collaborations with other institutions, especially in the surrounding community, we have to know their context first,” he said (Patrick, focus group, July 21, 2021).

Those examples showed that the initial process of the Ignatian Pedagogical Paradigm was to know the context (to know their neighborhood), to experience the surroundings (to be familiar with their vicinity), to reflect the situation (found out the society’s diverse religious background), and then took action (build good relationships through school events). Furthermore, the last element of the Ignatian Pedagogical Paradigm is evaluation. Mr. Edwin, as the former leadership training participant, explained, “In the IPP [Ignatian Pedagogical Paradigm], evaluation is the first step to do new actions” (Personal communication, July 17, 2021). For him, the evaluation process was the step to see the difference between the head and the heart that could improve a person (Edwin, personal communication, July 17, 2021).
In this religious diversity context, Mr. Henry, as a former vice-principal at St. Matteo Ricci High School, explained the evaluation process in the Ignatian Pedagogical Paradigm. He said, “I think the current leaders have already done their part to evaluate the school policies” (Henry, focus group, July 21, 2021). He talked about the school’s tendencies to provide more opportunities for non-Catholic students and teachers to be school members. Therefore, the Ignatian Pedagogical Paradigm process could be found in a person’s experience or combinations of many people’s stories. After I show data through vignette type presentation, I now turn to show the findings by each element.

**Context.** The first step in the Ignatian Pedagogical Paradigm was to understand the context which surrounded the leader. Mr. Edwin realized that “to understand the context of the staff was crucial” (Edwin, personal communication, July 17, 2021). When he was a vice-principal of facilities and infrastructure, he spent more time listening and asked school staff about themselves and their families. Listening to their dreams, hopes, and stories made Mr. Edwin recognized the condition of his team. That information was the prior knowledge for him to better prepare for his following action. He described,

I scheduled one on one meeting with my staff and listened to their stories. For example, after I completed the training program, the school’s security team discussed their status. They wanted to be appointed as permanent employees, not just as outsourcing employees. They proposed that status because of the increasing needs of their families. I tried to understand their situation by listening to their difficulties, problems, hopes, and desires. It really helped me to plan my work with them. (Edwin, personal communication, July 17, 2021)
As a leader, understanding the context of their team or students was not enough. Mr. Edwin mentioned, “I have to know my responsibility first and the situation on the field before I start my work” (Edwin, personal communication, July 17, 2021). He had to observe the surroundings and the circumstances where he worked. Studying the data and collecting the information as much as possible regarding the job description came in handy for Mr. Edwin. He described,

In the field, as a leader, I had to acknowledge my list of dos and don’ts. I watched and learned the situation first to understand my responsibility better. What my advantages and disadvantages were regarding my job, I had to know it first. (Edwin, personal communication, July 17, 2021)

He knew that prior knowledge was essential for completed the tasks and jobs in excellent performances (Edwin, personal communication, July 17, 2021).

Mr. Aldo, a member of the school promotion department, confirmed the importance of context, which should be aware of by leaders. He explained,

The principal encouraged us and opened the opportunity to study the context of our society’s trend to choose a school. He asked the promotion department to broaden our understanding and scope of promoting St. Matteo Ricci to non-Catholic schools. We were expected to go to public schools and learn their inclinations and dreams about their ideal school. (Aldo, focus group, July 21, 2021)

The principal at St. Matteo Ricci High School offered his staff to have knowledge about society’s trends as a context to be conversant of their job description (Aldo, focus group, July 21, 2021).
The former vice-principal for treasury, Mr. Patrick, stated, “We tried to know and be familiar with our neighborhood through some events conducted by the students” (Patrick, focus group, July 21, 2021). St. Matteo Ricci High School was surrounded by “very plural religions and economic conditions” (Patrick, focus group, July 21, 2021). He explained that the school needs to know the context of its vicinity before conducting events. “To build good relationships and collaborations with other institutions, especially in the surrounding community, we have to know their context first,” he said (Patrick, focus group, July 21, 2021).

**Experience.** The second element of the Ignatian Pedagogical Paradigm that Mr. Edwin mentioned was experience. He noted, “I had to use my head and heart before agreeing to someone’s proposal” (Edwin, personal communication, July 17, 2021). For example, the gardener came to Mr. Edwin for a new lawnmower. However, he did not immediately instruct the gardener to buy a new one. Instead, he went to inspect the old machine. Discussing the condition of the machine and the effectiveness of a new one, he then assured to provide a new lawnmower. “This is the experience step of the IPP [Ignatian Pedagogical Paradigm] that I need to have before I execute something,” he explained (Edwin, personal communication, July 17, 2021).

Another example of this experience step for Mr. Edwin was in the classroom. He checked the reactions and the results of his lesson plan to his students. He realized that information which he gathered from the students’ former teachers would adjust his teaching styles. Experiencing the classroom situation and the acceptance of his students were good indicators of his lesson plans’ effectiveness. He described,

I could measure the success of my teaching and method with my students’ reactions and results. I brought concrete examples for a specific subject, and I let them experience it. I
used videos, pictures, and other tools to help my students better understand my teaching.

This process of experience was not only for them but also for me. So, I could also change the methods used to deliver the material. (Edwin, personal communication, July 17, 2021)

Ms. Chloe, a chemistry teacher who has been worked at St. Matteo Ricci High School for more than 20 years, gave her opinion about the current principal. She described,

This is about the experience. I have an example. From my point of view, if a leader in a Catholic school, like St. Matteo Ricci, wants to recruit a new teacher, he should choose the Catholic one. Well, of course, it will make sense if, among the candidates, the Catholic teacher is more superior in capability and academic prowess. I am not a fanatic. But mentoring young teachers will be easier. I had experience with this. So, with this experience, I usually told the principal about my opinion regarding this matter. I am sure he reflected on my input before finally making a decision. (Chloe, focus group, July 21, 2021)

A current vice-principal for curriculum, Mr. Justin, added more about the experience. As one of the administrators, he also had tasked to be involved in new students’ admission and recruitment of new faculty and staff. When interviewing the students or new teachers, he preferred to be open to Catholic students and teachers but not non-Catholic ones. He explained,

In my experience in interviewing them, I tend to choose Catholic students or teachers. This was my bias at that time. I used to think that the school could internalize its values to students and teachers who have the same faith foundation, Catholicism. (Justin, focus group, July 21, 2021)
Reflection. Mr. Edwin explained reflection as the next step of the Ignatian Pedagogical Paradigm that influenced his leadership style. He said, “Well, this word, reflection, always resonates in the minds of the Jesuit educated, and I am no exception” (Edwin, personal communication, July 17, 2021). He gave many examples of how reflection plays an essential part in deliberation before every decision. For instance, he said,

Father, when the security came to propose a new status for them, I gave a thoughtful consideration to grasp its significance more fully. Like I told you earlier, I wanted to
know their backgrounds, motivations, desires and hopes first. By then guiding myself to reflect on these matters, the hope is to generate my decision. Of course, I did not think about this alone. I did deliberation with the Jesuit president at that time to come to the final decision. (Edwin, personal communication, July 17, 2021)

For the classroom settings, Mr. Edwin explained that he had to consider what method should he deliver to be understood better by his students. Should he put them in a small group discussion or a more extensive group setting, for example, the whole class altogether. He had to consider whether he gave them the practice questions directly, or gave the traditional teaching method, lecturing the students. Those were things that he reflected on before he did the next step of learning. As for the teachers’ requirements, after he did some deliberations with the teacher, he bought the equipment or facilities they needed. However, it did not end there. They would evaluate the use of that equipment and tools during the semester. They reflected again on the effectiveness of the tools. If they found that that specific instrument was helpful for them, they would recommend it to other teachers, and he would provide it again for the next semester (Edwin, personal communication, July 17, 2021).

Seven other teachers at St. Matteo Ricci High School confirmed the influence of reflection in the school leader’s decision-making. For instance, Mr. Henry, a former vice-principal for curriculum, stated, “the principal reflected his decision before appointed a teacher for a new assignment. I think he did that because he wanted to give an opportunity to every teacher” (Henry, focus group, July 21, 2021). Mr. Ethan, a former vice-principal for curriculum, explained,

When I was involved in the student’s admission, we interviewed the parents to decide the tuition and other fees. This process, for me, was the reflection step by the leaders before
they made a decision. Our leaders reflected on the matters with the data and information they gathered from the interviews. This was a willingness of the leaders to listen to the parents, and they wanted to give an opportunity to everyone, not only the haves. (Ethan, focus group, July 21, 2021)

**Action.** This step was the most discussed by Mr. Edwin and other teachers in an interview and a focus group. One of the teachers said, “Action is the desired outcome of their reflection of context and experiences” (Edwin, personal communication, July 17, 2021). Mr. Edwin continued,

Indeed, my action to execute the status of security personnel to a permanent employee because of this IPP process. Assuring them of their status is like giving them a better future. However, I realize that my action was based on the context I learned from them, experiencing the situation of their families and needs, and reflected on those things. (Edwin, personal communication, July 17, 2021)

Buying things for the staff and teachers, adjusting the teaching methods for the students, and choosing the approach models were Mr. Edwin’s actions. He explained, “If I knew their context [the staff’s context] and their characters, I was very confident to give them assignments and tasks to be completed” (Edwin, personal communication, July 17, 2021).

Mr. Edwin gave another example. He said,

I had a new program as a homeroom teacher, and I called it the “stay with me” program. So, on every occasion with my students, I asked a student to have a one-on-one conversation with me. The rest of the class watched movies or made reflections. In that personal conversation, we talked about their families, dreams, hopes, or plans for the future. I did this “stay with me” program when the school was not in person. The student
had a break-out room chat on Zoom, and the other did reflections or other tasks. (Edwin, personal communication, July 17, 2021)

Other teachers, when discussed action that influence the leaders at St. Matteo Ricci High School, said, “Their action represented their deep reflection and understanding about the context and experiences of our school” (Ethan, focus group, July 21, 2021). Mr. Ethan, the former vice-principal for curriculum, continued,

The leaders at St. Matteo Ricci opened the opportunity for everyone to join our school. I am sure that happened because the IPP’s process had already been embedded in them. We accepted everyone, regardless of their socioeconomic status or religion. Now, for me, the challenge is how to promote this inclusivity or our school’s openness to the public.

Thank you, Father. (Focus group, July 21, 2021)

Mr. Aldo added, “The principal had already promoted the school to non-Catholic institutions must be because he reflected on the current situation in the society” (Focus group, July 21, 2021).

The former vice-principal for curriculum, Mr. Henry, gave an example about the leaders’ action. He explained,

Our principal saw every teacher as equal. The treatment he gave, the teacher’s attention, they are all fair, no less, no more. The teachers have an equal right to practice their religions. For example, every Friday, the school ended early to give Muslim teachers and students the opportunity to do the prayer in mosques. Furthermore, the students and the teachers have the same rights to be leaders in the school. For instance, last time student council chairperson was a girl, and she is a Muslim. Moreover, for the teacher, we had a
student’s induction program lead by a Muslim teacher, and he also prepared the retreat program for students. (Henry, focus group, July 21, 2021)

Mr. Lucas, a current vice-principal for facilities and infrastructure, added two examples. He said that “on the Ramadhan, our leader visited the Muslim families. Our Muslim friends celebrated Ramadhan, and the principal and other administrators greeted them by visiting their houses” (Lucas, focus group, July 21, 2021). He did it before the pandemic COVID-19. Furthermore, the second example was the school Eucharist. He stated, “We moved the schedule for celebrating mass from noon to early in the morning. We did it to accommodate our Muslim teachers and students for their obligation to do a Friday prayer” (Lucas, focus group, July 21, 2021).

From their website and other social media platforms, I could see so many activities St. Matteo Ricci High School already has done regarding their leaders’ actions that the Ignatian Pedagogical Paradigm influenced. For example, their current news about student admission without religious affiliation as their registration requirements, their articles on student activities which involved their neighborhood who were very plural in terms of religion, the pictures or videos of their activities and their profile, explained more than word can describe their action which their leader led (St. Matteo Ricci High School, July 2021).

**Evaluation.** The last element of the Ignatian Pedagogical Paradigm is evaluation. Mr. Edwin explained that “In the IPP [Ignatian Pedagogical Paradigm], evaluation is the first step to do new actions” (Personal communication, July 17, 2021). For him, the evaluation process was the step to see the difference between the head and the heart that could change a person to be better. For instance, he described,
We took my experience to provide equipment for teachers as an example. After I bought the tools for them, we evaluated their usage together. Moreover, I evaluate how that process happened. Am I already satisfied with it, or was there something else that I could do to make the decision accurate and serve the common good for the teachers, the staff, the students, and the school? Like our conversation right now, it makes me reflect on things that I have done as an educator with the IPP as the foundation of my thinking. (Edwin, personal communication, July 17, 2021)

Mr. Henry, as a former vice-principal, added, “I think the current leaders have already done their part to evaluate the school policies” (Henry, personal communication, July 17, 2021). He talked about the school’s tendencies to provide more opportunities for non-Catholic students and teachers to be school members. He explained,

They opened to the idea of accepting more non-Catholic faculty or students even though they knew it would clash with the government’s policy. At least, from the situations and policy’s evaluation, our leaders did something more about inclusivity inside our school. I mean, they opened to equal opportunity for every student and faculty, even if they are not Catholics. (Henry, focus group, July 21, 2021)

As a former vice-principal for treasury and a student counselor, Mr. Patrick added that “In terms of evaluation, I think our current leaders already did it. For instance, we had a big school event involving many people from inside and outside the school. I mean, everyone was involved” (Focus group, July 21, 2021). They evaluated the program, and because of the pandemic COVID-19, they had to halt the event. They still wanted to help and reach out to the people and ease their burden, but through a thorough evaluation, they could not do that.
Fortunately, they could do other things to replace that event (Patrick, focus group, July 21, 2021).

This statement was confirmed by news, articles, and other social media platforms (Instagram, Twitter, and Facebook) of St. Matteo Ricci High School. For instance, there was news on the school’s website titled “A real happiness in togetherness.” Furthermore, the school reported their activities which involved 200 children from the vicinity to have fun events (St. Matteo Ricci High School, July 2021).

**Research Question Four**

The last research question is, “How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?” First, I collected data from interviewing a former administrator who was also a participant in the leadership training program. After that, I conducted a focus group of ten faculty members on July 21, 2021. I also gathered archival documents of St. Matteo Ricci High School. As Table 9 shows, the participants’ results could be broken down into four dominant topics. The first two were faith formation and the role model. They were continued by communication from the leaders and how they practiced the personal approach.

**Table 9**

*Research Question 4: School Leaders’ Ways Dominant Codes*

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<tr>
<th>Code</th>
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<td>128</td>
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<tr>
<td>Role model</td>
<td>11</td>
<td>102</td>
</tr>
<tr>
<td>Communication</td>
<td>11</td>
<td>59</td>
</tr>
<tr>
<td>Personal approach</td>
<td>9</td>
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Faith Formation. Ten teachers (classified as files in Table 9) showed that faith formation was the most frequent way the leaders at St. Matteo Ricci High School infuse their spiritual values. One hundred twenty-eight quotations (classified as references in Table 9) had underlined the faith formation as the fundamental approach for the leaders to induce their spirituality. For example, Ms. Daisy, a former leadership training participant and had been working at St. Matteo Ricci High School for more than 15 years, said,

There were retreats and recollections for junior, middle, and senior teachers. We learned and deepened our understanding of Ignatian spirituality and how to implement that to our students. So, in the faith formation led by our leaders, we grasped the spiritual matter and our mentoring practice for the students. (Focus group, July 21, 2021)

Ms. Chloe, a Chemistry teacher, added that when she reflected on the school’s current situation at a retreat night, she was sad and angry. Many changes happened in the school’s structure of leadership, especially the board of trustees who have more control over the school’s policy. However, she tried to pray to God and asked his comfort to accept new things that have happened lately. Through the retreat, she could understand what God wanted her to do. Then, she thought that this retreat was the way their leaders wanted her to understand their spiritual values. (Chloe, focus group, July 21, 2021). Another former leadership training program and a former vice-principal, Mr. Edwin, described, “Our leaders infuse their Jesuit spirituality through retreats and recollections. And those were mandatory to everyone, teachers and students, Catholics and non-Catholics” (Edwin, personal communication, July 17, 2021).

Three teachers mentioned the ‘Walking with Inigo’ program. For instance, Mr. Justin, a current vice-principal for curriculum, said, “As a Jesuit school, our leaders wanted us to know
about St. Ignatius. We read ‘Walking with Inigo,’ and the thing that stood out the most there was humility” (Focus group, July 21, 2021). Ms. Daisy explained more,

Our principal wanted us to build an Ignatian family in the school through the ‘Walking with Inigo’ program. So, we learned the book in groups. Through the process of ‘three rounds spiritual conversation,’ we drew the spirituality of St. Ignatius. By then, Father principal gave the points to ponder, and we reflected on them. So, for me, our leaders have their style to infuse their spirituality to us. (Focus group, July 21, 2021)

Other teachers gave more examples about this faith formation from their leaders. For instance, their leaders infused spirituality through the live-in program for the students (Ethan, focus group, July 21, 2021) and spiritual guidance for the teachers (Edwin, personal communication, July 17, 2021). In addition, they provided a communication forum for the teachers (Justin, focus group, July 21, 2021) and even arranged the spiritual pilgrimage to Jerusalem and Meccah for the teachers (Evelyn, focus group, July 21, 2021). Furthermore, their leaders gave spiritual conversations (Lucas, focus group, July 21, 2021), social excursion for the students (Ethan, focus group, July 21, 2021), communal discernment for the school community (Henry, focus group, July 21, 2021), reflection methods for the students and the teachers (Patrick, focus group, July 21, 2021), and a new evaluation system for the teachers and the students (Pierre, focus group, July 21, 2021).

**Role Model.** Eleven teachers (classified as files in Table 9) said that role model was the important approach for the leaders at St. Matteo Ricci High School to infuse their spiritual values. One hundred two quotations (classified as references in Table 9) stood out as evidence that the role model was the practical means for the leaders to induce their spirituality. For example, Mr. Edwin stated,
Father principal showed us that in Ignatian spirituality there was ‘finding God in all things.’ So, by allowing Muslim teachers and students to go to the mosque every Friday, and even we adjust the school schedule for that, he set the example of to be tolerant to others. (Personal communication, July 17, 2021)

Mr. Edwin added another example for this role model with the student accompaniment. He described,

Every night, the school opened a classroom for students to study until 9 P.M. Well, we could not let them study without our guidance. Therefore, some teachers were asked by the students to accompany them. I am a Physics teacher, so students usually come to me for guidance, especially when approaching the exams. Not only that, but the other students also who have better grades, would help their friends. It was so beautiful to have that environment where they were caring for one another. (Edwin, personal communication, July 17, 2021)

The current vice-principal for facilities and infrastructure, Mr. Lucas, said, “The leaders’ policy to let everyone, even non-Catholic students, to be Campus Ministry members was a remarkable breakthrough. It said much about our leaders’ spirituality” (Focus group, July 21, 2021). Mr. Ethan, another former vice-principal, added, “Father principal being a good role model when he let the student went for a social excursion, and he accompanied them” (Focus group, July 21, 2021). Ms. Daisy also explained, “We could feel and grasped their spirituality through their living examples. And it showed in their decision and policies” (Focus group, July 21, 2021). Finally, Ms. Evelyn confirmed, “It really touched me, when the leaders brought us for a pilgrimage, and it was not only for the Catholics. They accompanied us in our spiritual journey” (Focus group, July 21, 2021).
Nevertheless, there were also some concerns that the teacher raised about their leaders. One teacher said, “The leaders should be role models that are humble and wanted to make the first move to greet people” (Focus group, July 21, 2021). “People in surroundings were missed their friendly Jesuits who wanted to approach them,” said another teacher (Focus group, July 21, 2021). A different teacher reflected, “the leaders should be able to present themselves properly in public. Some of our leaders, who are not teachers, must learn to do this because they represented us” (Focus group, July 21, 2021).

**Communication.** Eleven teachers (classified as files in Table 9) showed that a good communication was the third frequent style the leaders at St. Matteo Ricci High School infuse their spiritual values. Fifty-nine quotations (classified as references in Table 9) had underlined communication as the necessary way for the leaders to induce their spirituality. Mr. Patrick had thirteen references coded for this topic. It meant that he raised this topic about how the leaders infused their spirituality through their communication style more than other teachers. For instance, he explained,

> A good leader could communicate his values clearly in front of the public. Therefore, my principal always gave an introduction before any event began. For example, when we had the latest live-in program and social excursion, he delivered brief introductions for the students. He described it very clearly so that the student could understand the program’s purpose. By doing this, my principal could imbue his values, the school’s values, into the students’ heads and hearts. The student, then, comfortably could internalize the values of Jesuit education in their lives. (Patrick, focus group, July 21, 2021)

Mr. Patrick added to his story, he said that started last year, Ms. Daisy was trusted by the principal to accompany the students for the research projects. The principal explained that this
project was one of many ways to implement Ignatian spirituality in their school program. Providing practical knowledge about the world was the objective of this program. “So, through the research projects, we could understand that it was the implementation of Ignatian spirituality,” he said (Patrick, focus group, July 21, 2021).

Ms. Evelyn, a history teacher who had been working for St. Matteo Ricci High School for over fifteen years, explained,

For example, the father principal set the yearly themes for the community at the beginning of the academic year. Well, the father principal likes to put all school activities in some bundles of Ignatian themes. Just like for this year’s theme: the community who are renewed and missioned. So, this is the tagline for school projects. It is an integration of Ignatian spirituality into a workplace. For me, all these things have already been thought and wrapped by the principal. (Focus group, July 21, 2021)

Ms. Daisy, as a former leadership training program participant, described about her leader’s style of communication. She said that the way her leaders communicate was varied. However, this was important because they could grasp the spirit behind their words. From their words and actions, she saw the willingness to follow and read the sign of times. She said, “There was a change. Just like what Ms. Evelyn said about the restructuring of our school, there was always a positive side to everything” (Daisy, focus group, July 21, 2021).

However, the teachers also raised some concerns about their leaders’ lack of communication. One teacher said, “Maybe our current leaders were saved because of the Pandemic COVID-19. If the school activities resume with an in-person meeting, we should know how they really communicate before the public” (Focus group, July 21, 2021). “Our leaders did not explain about the new school structure and organigram. So, it started confusion for teachers
and parents,” another teacher said (Focus group, July 21, 2021). “They did not coordinate well, I mean between the principal and the team under him, so some events could not run as we expected,” one teacher explained (Focus group, July 21, 2021).

**Personal Approach.** Nine teachers (classified as files in Table 9) said that the personal approach was the fundamental way for the leaders at St. Matteo Ricci High School to infuse their spiritual values. Fifty-five quotations (classified as references in Table 9) showed that the personal approach was effective for the leaders to induce their spirituality. Mr. Edwin, a former leadership training program participant and a former vice-principal, had eighteen references coded, the highest among other teachers. For instance, he said,

> The leader at St. Matteo Ricci tried to know his teacher better, especially those who were not Catholics. It was necessary because the principal could assign them for a fit and proper task. I was impressed by a leader who gave an opportunity to my Muslim friend after the principal made a personal approach to him. So, the personal approach made it easier to build a healthy relationship, and of course, to infuse his spirituality to others.

(Edwin, personal communication, July 17, 2021)

Mr. Edwin also added about this personal approach. He said that when they accepted a new traditionalist Muslim to teach in their school, in the beginning, it was not easy to communicate the Ignatian spirituality to him. “However, after a personal approach, he could understand and accept it. Now, he seems to enjoy his life at St. Matteo Ricci,” he said (Edwin, personal communication, July 17, 2021).

As a teacher who had taught for fifteen years, Ms. Evelyn described her feelings about her leader’s approach. She explained that their leaders at St. Matteo Ricci have already had showed a good personal approach. It was not shallowed either. When they made a pilgrimage to
Jerusalem, some Muslim teachers joined. Muslim teachers were allowed to do their worship practices. They went to Al-Aqsa Mosque, and according to their stories, they were very grateful to their Jesuit leaders for letting them join that spiritual journey. They were very grateful to the Catholic school, which willingly provided the accommodation for them and gave them the full opportunity to experience the spiritual vibration, the spiritual joy. “This feeling was profound for them and me,” she said (Evelyn, focus group, July 21, 2021).

However, there were some concerns about their leader’s approach as well. One teacher said, “We indeed gave Muslim teachers retreats and recollection, but there were Catholic style of retreats. We should give them what they really need.” (Focus group, July 21, 2021). Another teacher stated, “A leader should not say different things behind someone’s back. There should be integrity and ingenuity in their relationships” (Focus group, July 21, 2021).

In summary, St. Matteo Ricci High School’s findings showed three challenges to promote inclusivity in answering the first research question: a better induction program, conflict of interest between school and government, and inadequate public information. The evidence also answered the second research question about the leader’s spiritual values: *cura personalis* (care for the person), *magis* (to do more), and companionship. Moreover, the responses to the third research question about the Ignatian Pedagogical Paradigm’s influence on their leaders were answered with vignette data presentation and broken down into five topics: context, experience, reflection, action, and evaluation. Finally, the participants answered the last research question about how the leaders infused their spiritual values in four topics: faith formation, role model, communication, and personal approach. Having presented the findings of St. Matteo Ricci High School, I now turn to the findings of St. Robert Bellarmine High School.
St. Robert Bellarmine High School

School Context and Demographic Overview

The history of St. Robert Bellarmine High School was the history of the Jesuits who wanted to build a unity of responsible young Indonesian to their people. It was started in 1927 by the Dutch Jesuit priest with an all-boys school and then continued by an Indonesian Jesuit priest in 1964. Forming St. Robert Bellarmine High School as a center of excellence in educational service for faithful future leaders was their stated vision on the school website. It also mentioned their mission to ensure “the students to live the L4Cs, namely leadership, competence, conscience, compassion, and commitment with joy” (St. Robert Bellarmine High School, 2021). Furthermore, as an Indonesian school, St. Robert Bellarmine High School encourage “the students to constantly seek the truth honestly, communicate and implement it to develop others, environment, nation, and Indonesian culture” (St. Robert Bellarmine High School, 2021).

Table 10

St. Robert Bellarmine High School’s Catholic and Non-Catholic Students by Year

<table>
<thead>
<tr>
<th>Year</th>
<th>Catholic</th>
<th>Non-Catholic</th>
</tr>
</thead>
<tbody>
<tr>
<td>2016-2017</td>
<td>562</td>
<td>150</td>
</tr>
<tr>
<td>2017-2018</td>
<td>574</td>
<td>140</td>
</tr>
<tr>
<td>2018-2019</td>
<td>570</td>
<td>149</td>
</tr>
<tr>
<td>2019-2020</td>
<td>582</td>
<td>149</td>
</tr>
<tr>
<td>2020-2021</td>
<td>602</td>
<td>160</td>
</tr>
<tr>
<td>2021-2022</td>
<td>632</td>
<td>175</td>
</tr>
</tbody>
</table>
Table 10 shows St. Robert Bellarmine High School’s student admission based on their beliefs for the last six years. Mr. James, a former leadership training program participant and a former vice-principal for facilities and infrastructure, explained his school’s student enrollment. He said,

As far as I know, there were no rules from the board of trustees about restraining the student’s admission only for the Catholics. We are an inclusive school. The father principal always stated that ‘our school is open for everyone if they passed our screening tests. I also never saw whether he was a general’s son or anything. If they failed, we would not accept them.’ Well, we are open to everyone. But unfortunately, we were constantly criticized by other Jesuit schools that we only admitted a particular type of student. (James, personal communication, July 22, 2021)

As for the number of St. Robert Bellarmine High School’s Non-Catholic faculty and staff, there are shown in Table 11. Mr. Grayson, a current vice-principal for curriculum, explained,

From an internal perspective, when we accept a teacher, we are aware that it is also suitable for our school to be diverse. For example, there is only one, not Catholic, Ms. Penelope, a Protestant Christian, in our forum here. But now, there is only one Muslim teacher left in our school. Some time ago, the Muslims or the Christians were more than that. Now, we lack, indeed, a slight deficit to describe our school’s diversity.

When we want to recruit and accept those related to diversity in religion, the problem is that those who applied to our school were few. The Muslim applicants were few, and most of the applicants were Catholics. Well, sometimes, we chose to go back to the Catholics for recruitment. However, we are aware that we are deficient for fellow
Muslims, Hindus, or even Buddhists. Their significant numbers would represent us as an inclusive school. (Grayson, focus group, July 22, 2021)

Table 11

*St. Robert Bellarmine High School’s Catholic and Non-Catholic Faculty and Staff by Year*

![Catholic and Non-Catholic Faculty and Staff by Year](chart.png)

**Research Question One**

Having explained the context of St. Robert Bellarmine High School, I now turn to answer each research question. The first research question is, “How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?” I interviewed the former leadership training program participant, and he also was a vice-principal for facilities and infrastructure. In addition, I collected data from a focus group discussion that consisted of ten teachers on July 22, 2021. Finally, I gathered more information from the school’s documents, website, and social media platforms. As a result, St. Robert Bellarmine High School encountered three significant challenges in promoting inclusivity around religious diversity.
Table 12

Research Question 1: Challenges for Promoting Inclusivity Dominant Codes

<table>
<thead>
<tr>
<th>Code</th>
<th>Files</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promotion and information</td>
<td>6</td>
<td>56</td>
</tr>
<tr>
<td>Public assumption</td>
<td>6</td>
<td>27</td>
</tr>
<tr>
<td>Internal reluctance</td>
<td>3</td>
<td>16</td>
</tr>
</tbody>
</table>

The interview’s dominant codes were the need for promotion and information to the public, public assumption of a Catholic school, and internal reluctance. Six teachers (classified as files in Table 12) said that promotion and information to the public were the most significant needs to promote inclusivity. Fifty-six quotations (classified as references in Table 12) stood out as evidence that St. Robert Bellarmine High School should pay more attention to promotion and information. Six teachers came up with another challenge, which was general assumptions about Catholic schools. Twenty-seven quotations supported this problem. The last concern was the internal reluctance to accept non-Catholic teachers. Three teachers raised this last challenge with sixteen quotations.

The Need for Promotion and Information to the Public. The first challenge was the lack of promotion to the public. Mr. Mason, a counselor since 2011 at St. Robert Bellarmine High School, said,

I am now a member of the school promotion team, and for the last couple of years, unconsciously, we only introduced our school to the familiar junior high schools who already knew about us. So, it was for our inner circle, the Catholic schools. We never presented ourselves to public schools or other traditional schools. Yes, we have websites,
Instagram, YouTube, and any other social media, but I do not think they opened it. And it continued so that the diversity became less prominent. In fact, for example, there was one activity that was a way to promote diversity. It could also be the evidence that we acknowledged and embraced it.

Mr. Mason explained that they had a program called ‘cross-culture excursion.’ Their students lived in the Islamic boarding school’s dormitory with their students. When he told this story to other school’s teachers, they were amazed that St. Robert Bellarmine High School could have that kind of program for the students. For them, to live in the dorm with the students at the Islamic boarding school is only possible for other Muslim schools or students, but not for the Catholics. Nevertheless, it happened, and it was an excellent experience for the students and the teachers. “But unfortunately, it was not publicized, only for our inner circle consumption,” he said (Mason, focus group, July 22, 2021).

Mr. Logan, a chemistry teacher who taught at St. Robert Bellarmine High School since 2002, told the story about a demonstration in front of the school. He said,

Well, one time, because of the public ignorance and our lack of publicity, a group of people claimed that they represented college students and made a demonstration. They demanded that our school should be opened to Muslim students. So, it made a big scene and was covered by many journalists and media. We invited them inside and took a look at our school. Coincidently, at that time, our student council president was a Muslim. They were astonished to see that fact in St. Robert Bellarmine. They just realized after they came to our school and proofed it by themselves. For me, this was because of our lack of information to the public. We need to promote ourselves more. (Logan, focus group, July 22, 2021)
As a current vice-principal for general affairs, Mr. Aiden had an experience with this lack of information. He described that when he did a professional development program with public schools’ teachers, he taught for a national school that was not affiliated with any religious background. However, there was one exciting experience for him. Their teacher asked him, ‘Sir, does it have to be Catholic who can go to your school?’ Being asked this question made him realize that they lived in a different world without knowing each other (Aiden, focus group, July 22, 2021). Mr. Maverick, a former vice-principal for curriculum and had taught at St. Robert Bellarmine High School since 2001, added, “We lack very much on this kind of information. People need clarity and proper explanation about our school, and its mission” (Focus group, July 22, 2021).

Public Assumption of Catholic Schools. The second challenge was “stigma and assumption about St. Robert Bellarmine High School” (Aiden, focus group, July 22, 2021). Promoting inclusivity and diversity in Indonesia as a Catholic school was not easy. Mr. Aiden, as a current vice principal for general affairs, said,

There was actually a fear of going into a Catholic school. Coupled with the stigma and impression that sending your child to a Catholic school seems expensive. There was stigmatization from the people that to send your children to a Catholic school, you must be Catholic, and it is expensive. (Focus group, July 22, 2021)

Mr. James, a former leadership training program participant and a former vice-principal for facilities and infrastructure, confirmed that assumption. He said that his wife once sent five or six students from her school to enroll at St. Robert Bellarmine High School. When their parents met school’s teachers, they always said ‘it must be expensive to go to this school.’ Therefore,
there always be the challenge to change people’s perspective about their school, which is notoriously only for Catholics and expensive (James, personal communication, July 22, 2021).

As a current vice-principal for curriculum, Mr. Grayson added that it was confirmed that there were things developed by parties who did not understand what was happening at the school. It was like what Mr. Logan said about the demonstration back then. Coincidentally, he was the one who accepted the demonstrators, and he was sure that they did not understand their demands either. “So, for me, it was about assumptions which they applied to our school,” he said (Grayson, focus group, July 22, 2021).

Mr. Maverick, a former vice-principal for curriculum, described another perspective of that public assumption. He said,

One reason that parents wanted to send their children to a school was the growth of their children. Well, not only for their cognitive growth but primarily for their spiritual growth. We could understand if non-Catholics did not want to send their kids to Catholic schools. When people send them to St. Robert Bellarmine, they think about how the child’s faith grows. Having said this, of course, they had assumptions about our school which were clearly stated that it is a Catholic school with Jesuit values. (Maverick, July 22, 2021)

Internal Reluctance. Another major issue for St. Robert Bellarmine High School for promoting inclusivity was their teacher disposition not to recruit non-Catholic teachers. Three teachers brought this topic with sixteen quotations about it. I presented these findings without even using the pseudonyms, only mentioned ‘teacher’ in general. One teacher explained,

Is there any fear in us to recruit non-Catholic teachers? If it wants to be categorized as fear, I think it is a bit too far. But in my opinion, the criteria for becoming a teacher at St. Robert Bellarmine are, of course, looking for a person that is easy to form and in line
with the school. We choose that because this is a Jesuit school, which, of course, has a very special mission. But, of course, the school’s vision is also unique. So, if you recruit a teacher, you are looking for someone who is really easy to form. (St. Robert Bellarmine High School, July 22, 2021)

The teacher continued that when they recruited a teacher from another religion, sometimes it became doubtful when, for example, the percentage was too large. The teacher had seen that the percentage had been made small because it is a Catholic school. For the teacher, at least they have non-Catholic teachers. Last time they had three Muslim teachers. The teacher thought that was the correct percentage. Then there was only one left. In his opinion, with a percentage that was at least there, that was enough. “However, if the percentage is large, then it is likely that the school will become a cripple,” the teacher said (St. Robert Bellarmine High School, July 22, 2021).

The same teacher said, “So, it was a little bit difficult because to talk to them, for example, invite them to talk about the vision and mission, values, etc., developing it will be difficult” (St. Robert Bellarmine High School, July 22, 2021). There was a feeling of a bit doubtful for the teacher if the percentage was significant. “The percentage must be made small because this is a catholic school,” the teacher said (St. Robert Bellarmine High School, July 22, 2021).

Another teacher added that they do not know the percentage of non-Catholic teachers. The teachers said that it was grandiose when it was discussed in a meeting. “Let’s make it like other Jesuit schools, and so on. But there is no way it happened in St. Robert Bellarmine. We talked about it, but there was no evidence it would happen,” the teacher said (St. Robert Bellarmine High School, July 22, 2021).
Research Question Two

The second research question is, “How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?” I collected data from interviewing an administrator as the primary source of this question on July 22, 2021. I also conducted a focus group of ten faculty members and gathered archival data of St. Robert Bellarmine High School. As shown in Table 13, my findings from Mr. James as the primary participant could be broken down into three dominant values. The first was openness to others. The second was the Ignatian leadership practice: *cura personalis*. Finally, the last Mr. James’ spiritual value was companionship.

Openness to Learn New Things and Trust Others. As a former leadership training program participant, Mr. James reflected on his experience regarding spiritual values that he learned from the program. The first value that he spoke most was openness to learn new things. He described,

I learned new knowledge. I still remember exactly how the stages of formal and informal supervision were made with eight lenses. I still remember that clearly. Then how we make a syllabus with ‘backward design,’ which includes understanding and all that…Then, many more. So, from this experience, I realized that if we are open to new things, we could connect to other people’s perspectives and be open to others. (James, personal communication, July 22, 2021)
Table 13

Research Question 2: Spiritual Values of the Leader Dominant Codes

For Mr. James, openness to new things was also related to openness to others. He described that when he thought about the openness to new things, he also wanted to say about his experience that made him open to others. For him, a leader should think positively. Sometimes, what was happened in his school, the leader had many doubts about assigning people. The leader once said, “why did you choose him to be a coordinator? That person could not do the job because he has some problem. He will not fit with the position.” For Mr. James, they did not judge people before giving them a clear explanation of their responsibility and healthy guidance while doing his work. “So, a leader should have positive thinking and give the opportunity to
people. When it turned out bad, not as we expected, we could evaluate it and let us make things right together,” he said (James, personal communication, July 22, 2021).

Trusting people did not mean that we lose the fairness to treat others. Mr. James explained,

To give someone opportunity does not mean that we do not have rules to obey. For example, we must set clear rules. If the rules were written and explicitly explained to everyone who was affected, we could abide with it. Yes, we gave opportunity to our teachers and staff. And yes, we trusted them, but we also had to apply the rules to everyone equally. So, there is no favoritism and inconsistency. If we did know the person better and closely, we would give them special treatment. That was not fair. That was not openness to others. That was not trust. Therefore, trusting people also mean that we have to treat everyone fairly. (James, personal communication, July 22, 2021).

The value of justice was also mentioned on their school’s website. It stated, “Based on Pancasila and Catholic faith, St. Robert Bellarmine High School seeks to educate and guide its students to have a rounded personality that is hard-working, honest, just, and responsible to the nation and people” (St. Robert Bellarmine High School, July 2021).

Care for the Person (Cura Personalis): Ignatian Practices. The second value which Mr. James learned from the training program was cura personalis. Mr. James described,

The program was created because there were concerns about school leaders in Indonesia. The Jesuits did the surveys, and they knew many people, especially those who work in the educational field. So, if I recollected that experience and my relations with the Jesuits who started the program, I remember about Jesuit value of cura personalis, to give
personal care to everyone. Moreover, from what I have seen until now, I believe this program came from this spirituality. (James, personal communication, July 22, 2021)

Mr. James also wanted to give the same kindness and care to others because he experienced this personal attention from the leader of his school. He described that there were not many leaders who wanted to visit their collaborators or subordinates. Instead, many would like to be treated like a king and were served by their followers. However, not the leaders he knew. For example, during the weekend, out of nowhere, his principal came to his house, and he was not there. Instead, the principal waited in his house until he returned from shopping. “Wow, it touched my heart. That kind of thoughtfulness moved me to do the same to others,” he said (James, personal communication, July 22, 2021).

For Mr. James, this personal care should come with sincerity and genuineness. He said, “I have experienced four different principals. From them, I could see the sincerity in their relationship, and of course the authenticity of their attentiveness” (Personal communication, July 22, 2021). Confirming his statement, I checked on their websites and official Instagram account. St. Robert Bellarmine High School posted videos and pictures about their efforts to embrace diversity with sincerity. It stated, “We want to build a sense of kinship and appreciation of our colleagues and others” (St. Robert Bellarmine High School, July 2021).

**Companionship.** The last essential spiritual value which Mr. James mentioned in his interview was companionship. Experiencing the leadership training program as the participant, he reflected the togetherness with his acquaintances and new friends as a moment of “joy and happiness” (James, personal communication, July 22, 2021). Through some motivated and encouraging friendships in the training program, he encountered, “We could grasp more
information if we really enjoyed the circumstances; if we were familiarized with the people and surroundings” (James, personal communication, July 22, 2021).

As the participant of the first cohort, Mr. James felt that “Meeting with friends from other schools gave me the motivation to do more” (Personal communication, July 22, 2021). He described,

> My participation in the program was a lucky situation. It should not be me who joined the program. The person who was initially selected to be a participant from St. Robert Bellarmine was moved to another school because he is a Jesuit. So, I think that my participation in this program is because of God’s will and intervention. I was the one, actually, who felt grateful to have those beautiful graces. I could meet my old friends from other schools: administrators, principals, and people who hold high positions in their schools, the Catholic schools.

Mr. James continued that having them as companions charged his energy to know more and do more for his school when he finished the program. “So, it was a very memorable moment for me to meet so many old and new friends than being only in the school. I felt very humbled and grateful for that,” he said (James, personal communication, July 22, 2021).

As for this companionship, another teacher from the focus group extended the meaning of it. Mr. Logan said,

> I am talking about the companionship in this school, Father. This was not only about teachers and staff but also the community of parents. The Jesuits here invited the parents to involve actively with the school’s activities. So many parents, regardless of their religious background, were invited to participate in that event actively. Having said this, I
think the companionship that we wanted to build is not exclusively for us but also the extended family of this school, the parents. (Logan, focus group, July 22, 2022)

For the St. Robert Bellarmine High School community, to be a companion meant to have a community “who are willing to get involved in daily life together with others and their issues” (St. Robert Bellarmine High School, July 2021).

**Research Question Three**

The third research question is, “How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?” I collected data from interviewing Mr. James, a former training program participant and a former vice-principal at St. Robert Bellarmine High School. I also conducted a focus group of ten faculty members and gathered archival documents of the school. As shown in Table 14, my findings from Mr. James’ interview could be broken down into five dominant codes: context, experience, reflection, action, and evaluation. Those codes were the five elements of the Ignatian Pedagogical Paradigm’s cycle. For this data, I will show them in a vignette type presentation and then explain the more specific elements.

**The Ignatian Pedagogical Paradigm in Leadership Practices.** The Ignatian Pedagogical Paradigm is a cycle of five elements: context, experience, reflection, action, and evaluation. The process of the Ignatian Pedagogical Paradigm was reflected on their leaders’ treatment of non-Catholic faculty and staff at St. Robert Bellarmine High School. For example, Ms. Penelope, a non-Catholic teacher who worked at St. Robert Bellarmine High School since 1995, explained her experience. She described, “I am not a Catholic, I feel very grateful. I am very grateful for the same opportunity to grow and become my best self in this community”
(Penelope, focus group, July 22, 2021). She experienced the same opportunity from the leaders, “We received equal treatment from our leaders. For me, this is an example of how our school’s leaders recognized the context of their faculty and staff” (Penelope, focus group, July 22, 2021).

Through reflection, Ms. Penelope learned that her current leaders are different from the ones from her former school. She said, “Actually, I do not want to compare it with my previous community, which is not Catholic, which was very exclusive in assigning people. However, it did not happen here in St. Robert Bellarmine” (Penelope, focus group, July 22, 2021). Therefore, Ms. Penelope shows that the leaders at St. Robert Bellarmine practiced the context (her leaders know her background), experience (the leaders gave the same opportunity to grow), reflection (her leaders understand their staff situations), action (the leaders shared the fair assignment for all), and evaluation (she evaluate the action of her leaders). After I show data through vignette type presentation, I now turn to explain the findings by each step.

**Context.** As shown in Mr. James’ chart, context and action had the same number of references. It meant that he spoke about context as many as action. For Mr. James, Ignatian Pedagogical Paradigm came to his understanding after working at St. Robert Bellarmine High School. He said, “The Jesuits educated me from high school to the universities. However, only when I participated in the IPP [Ignatian Pedagogical Paradigm] courses in around 2000, I realized the importance of the IPP for my life as an educator” (James, personal communication, July 22, 2021). He continued, “The first thing I remember about the IPP was ‘context.’ As a teacher, I must know my students’ background before I teach them” (James, personal communication, July 22, 2021). Mr. James wanted to understand his students’ socioeconomic background, religions, family lives, and current situations as part of his way of teaching (James, personal communication, July 22, 2021).
Applying the context’s awareness in his responsibility as vice-principal for facilities and infrastructure, Mr. James studied the characters of his staff (James, personal communication, July 22, 2021). He described,

When I was a vice-principal, I faced an inflexible person. We even argued very hard, and we almost fought physically. Fortunately, because of this IPP, at that time, I realized that I could not let down by my anger. I stopped and went away to cool down. After some time, I went back to him and talked the matter kindly, and of course, in a very polite manner. During our conversation, I understood his background, family problems, and financial difficulty that led him to that reaction. I then realized he vented his anger at school. (James, personal communication, July 22, 2021)
Mr. Owen, an economy teacher since 2016, confirmed the impact of the Ignatian Pedagogical Paradigm on his leader’s practices by saying,

Our school, through the guidance of the principal, held some creative events during the pandemic COVID-19. We invited other schools to participate in the virtual event, which involved many students. That was a breakthrough activity, and I believe that our leaders considered it as a context that we had to face and deal with. (Owen, focus group, July 22, 2021)

Another example was brought by Ms. Penelope, biology and a non-Catholic teacher who worked at St. Robert Bellarmine High School since 1995. She described,

I added a little more about promoting inclusivity regarding our leaders’ policy. As a teacher who has been teaching at this school for more than 25 years, and I am not a Catholic, I feel very grateful. I am very grateful for the same opportunity to grow and become my best self in this community. I do not want to compare it with my previous community, which is not Catholic, which was very exclusive in assigning people. However, it did not happen here in St. Robert Bellarmine. We received equal treatment from our leaders. For me, this is an example of how our school’s leaders recognized the context of their faculty and staff. (Penelope, focus group, July 22, 2021)

Experience. The most topic which Mr. James mentioned was the experience. He learned more about the Ignatian Pedagogical Paradigm through experience. The second step of the Ignatian Pedagogical Paradigm, experience, was the powerful and essential part of his leadership practices (James, personal communication, July 22, 2021). He said, “From the first time I heard the IPP, it never ceased to linger in my head. For me, it became everyday food of thought” (James, personal communication, July 22, 2021). By experiencing the context, the knowledge, or
the problems, people would grasp the core of the matter (James, personal communication, July 22, 2021). Mr. James described,

> As a teacher, I knew how to apply the IPP to my school community. As soon as I got back from the IPP training, I applied it, and everybody talked about it. Yes, because at that time, it was like the IPP fever. So, it seemed that every time we met friends from other Jesuit schools, the IPP doctrine kept echoing. So, every time we met at every event, we always discussed the IPP. That also happened here, in our school. Every time we talked about the IPP. (James, personal communication, July 22, 2021)

As an instructional leader, Mr. James also talked about his classroom activities. He explained that in the classroom, he tried to give the students a daily life sample. For instance, one day, he asked his students to watch the cars that passed by in front of their school. They learned about statistics, and he wanted them to experience firsthand the problem that they could solve by math. “Yeah, it was not grandiose, but at least I correlated the theory and the real-life situation,” he said (James, personal communication, July 22, 2021).

As a former vice-principal, Mr. James encountered much evidence of experience with the faculty and staff. For example, he described his exciting experience. He said that the father principal asked him whether they keep one staff at St. Robert Bellarmine High School after made a terrible mistake. Mr. James then remembered that the best teacher for people is experience. He then proposed to the father principal if they gave more chances to this individual and guided him to be a better person. It turned out well, and he seems to enjoy his life at St. Robert Bellarmine now. “This was the proof that experiencing something will move our head and our heart,” he said (James, personal communication, July 22, 2021).
One teacher added another perspective about the experience. The teacher said that he learned many things from their leaders, and one of them had the style of a war commander. Those who disagreed were shot. He said,

I’ve been hit so many times; I think I just haven’t died yet. But the most severe one, maybe, in my opinion, was his trial-and-error style. At the leadership level, at the highest level, it was too dangerous. Perhaps that’s what he should take care of: his trial-and-error style. So, what at any given moment he thought was good, he did it. Then, it became a policy. Well, that’s a bit dangerous. But his courage should be applauded as well. He learned a lot from other principals at St. Robert Bellarmine. For me, that was the experience. (St. Robert Bellarmine High School, focus group, July 22, 2021)

As a teacher since 2016, Mr. Owen added that he was trying to savor the leadership style experience at St. Robert Bellarmine High School. He missed how they all proceeded together and got the same experience in various kinds of school activities. He recalled the Universal Apostolic Preferences, one of the focuses is accompanying the marginalized. It seems that the faculty and staff’s involvement in school events was limited at his school. Only certain people were selected. “So, if previously we were able to get the same experience, it seems there isn’t the case anymore,” he said (Owen, focus group, July 22, 2021).
Reflection. The next step in the Ignatian Pedagogical Paradigm is reflection. Mr. James explained, “The reflection was usually happened five minutes before the end of the lesson” (James, personal communication, July 22, 2021). Moreover, not only in the classroom, but reflection also happened in deliberation for faculty or staff. For the classroom activities, Mr. James gave an example about reflection in his classroom activities. He described,

I teach math, and it was challenging to ask the students to reflect on a math subject. One time I asked them to draw the meaning of learning quadratic equations. They were confused, of course. But we continue to guide them to find the answers for themselves. I
asked them to look at their behavior and attentiveness earlier, during the lesson, were they serious or not? So, that was the reflection that I encouraged the student to do it.

(James, personal communication, July 22, 2021)

Mr. James described the example of the *reflection* in his responsibility as a former vice-principal. He said that there were several employers under his responsibility as a vice-principal of facilities and infrastructure. When assigned staff for professional development, he had to check his background first if he graduated from a vocational school in the electrical department or something. Then, he reflected on the improvement he would get from the course. Then, after he did a reflection, he suggested his name to the principal, “How about we send this staff to take a course in Bandung for a week. The choice was based on their competence,” he said (James, personal communication, July 22, 2021).

As a Religion teacher who had taught at St. Robert Bellarmine High School since 2002, Ms. Olivia showed how *reflection* could be applied in her classroom activities. She stated,

> When I taught a subject in my class, maybe I could see it as a very Christian value. But it could be discussed in a different language that related to everyone. For example, when we talked about the purpose of life, about God’s plan in the students’ lives. It could be conveyed in the universal language of each religion. And for the reflection part, I gave each student with different assignments according to their respective faiths. (Olivia, focus group, July 22, 2021)

Ms. Olivia continued her arguments. First, she argued that the teachers from other schools were very impressed with the student’s *live-in* activities. Then, they became the initiator to arrange another action together. Afterward, they came to St. Robert Bellarmine High School to make it happen. It turned out that the initiative was not from them but came from another
school, from their teachers. She felt that when they came to another school, they were open to new things and got to know each other better. “It encouraged them to open space for communication with us, open a co-working space with us,” she said (Olivia, focus group, July 22, 2021).

In this reflection topic, Mr. Theodore, a Physical Education teacher since 2010, added about how the Ignatian Pedagogical Paradigm influenced his leaders’ approach. He explained,

I reflected on my involvement in the student activities for 7 years. We, the team of vice-principal for students’ affairs—we called it ‘Moderator’ team, reflected on many student activities throughout the year. We tidied up the program, the calendar, the personnel, and many things. And we came to a program that encouraged the student to live in the Pesantren [the Islamic boarding school]. At the end of the program, we discussed it together in the team. I felt that the leader saw this program as beneficial for the students’ growth and spiritual lives. So, he supported us and kept a good relationship with the students and other schools’ teachers. And we conducted another event from this reflection. (Theodore, focus group, July 22, 2021)

**Action.** This step of the Ignatian Pedagogical Paradigm was the second most discussed in the interview and focus group. Mr. James said, “In the classroom, after the reflection, I tried to guide my students for better attitudes and attentiveness in the next class. So, that was the action” (Personal communication, July 22, 2021). He continued with the example of the action,

For instance, if the student found that he was not serious and not paid attention to my teaching, he would not immediately do the assignment. So, for the students, the action was to do the homework right after it was given. And for me, the action was what to do after the reflection. Would I give them better teaching, better reflections, or
better attention? Well, that was the action for the student and me. (James, personal communication, July 22, 2021)

Mr. James gave another example of how the action influenced his leadership. He said that when he was a vice-principal, he oversaw the employees. Then, he considered the little things, the details. For example, the employees were pleased when they got sick, and the leader contacted them personally. With the greetings, “how are you feeling today? or do you feel better?” this kind of attention made them very happy. For Mr. James, things like that, the details like that, they should do (James, personal communication, July 22, 2021).

Ms. Olivia, a Religion teacher since 2002, added about the action. She said, And then concretely, we in the team of religious teachers in St. Robert Bellarmine consciously made a program that could accommodate all religions. So, we mapped out all the materials, which could be taught more deeply to the students of Catholics and Non-Catholics. We identified the subjects which ones were indeed more universal values. (Olivia, focus group, July 22, 2021)

Ms. Olivia also added other examples about actions that already happened at St. Robert Bellarmine High School. She described that they had a sit-in program in other schools, which were non-Catholic, for example, Al-Izhar school. They were very impressed, and they became the initiator to do activities together. Another example was Raga Muda (The young body). First, the students were gathered, then they had an event that still exists today. They made performances and many activities together. Last year, their students were invited to speak on their webinar. “That was so beautiful, the harmony and collaboration among the students,” she said (Olivia, focus group, July 22, 2021).
Other teachers reflected on their experience as teachers for a long time at St. Robert Bellarmine High School and saw the different approaches shown by their leaders. One teacher described,

One time, I did feel the difference between this principal and other priests. Because for me, the priest was a figure who was the pastor of the people. So, in my opinion, the impression must be reached in the approach to communicating with the teachers. Sometimes, I could not understand how the priest could scold the teacher with a word or a shout. In the way of communicating, even though we as teachers see the priest as an exemplary figure, we will also apply that example to the students. … So, with this leadership style, I personally didn’t feel supported. (St. Robert Bellarmine High School, focus group, July 22, 2021)

**Evaluation.** The last element of the Ignatian Pedagogical Paradigm is evaluation. Mr. James evaluated his experience of this implementation. He said, “I once thought that the IPP [Ignatian Pedagogical Paradigm] was only good in theory but not for the practices. But it proved me wrong” (James, personal communication, July 22, 2021). He continued, “The IPP always continuously improved, so then we tried to implement it. When I taught in the classroom, I tried to apply the five steps of the IPP” (James, July 22, 2021). As for the Ignatian Pedagogical Paradigm’s impact on his leadership practices as vice-principal, Mr. James explained, “There were times when I reprimand someone for their mistakes. I did not immediately punish them by not giving them another assignment, but I gave them more chances. That was my evaluation” (James, personal communication, July 22, 2021).

Mr. Owen, who taught at St. Robert Bellarmine High School since 2016, added on the *evaluation* process. He said the interesting about the various non-academic activities at St.
Robert Bellarmine that the student council planned them. The school leaders supported them, and the student council could hold events that promoted diversity. He said that it seemed that last year, their campaign movement worked. During this pandemic COVID-19, it was also quite successful. The school also appreciated the students’ works by giving them awards and points. Many activities and means in their school could be promoted related to this diversity, especially for the students’ activities (Owen, focus group, July 22, 2021).

There was also evaluation that their teachers gave upon the leaders’ actions at St. Robert Bellarmine High School. One teacher said that if he looked back at the earlier era of principals, he tended to shout a little more because he needed to. He did that because the principals were not bold in delivering their orders. On the contrary, recently, he reduced screaming or ordering something. He tried not to show this figure because the principal was already firm and bold when delivering his messages (St. Robert Bellarmine High School, focus group, July 22, 2021).

The teacher continued that he did not want to be judgmental. Instead, he wanted to give some insights. From all the principals, he learned the models of each existing leadership. He was more on that level since then. He learned from one principal about his bravery to make bold decisions and executed them consistently. He observed his approach to assigning people from one other principal, and he was brilliant on everything. Moreover, he learned a lot about humility, habits, and routines from another principal. Finally, he could witness his strong character and boldness to do new things with the last principal. “So, with the leadership styles that existed at that time, St. Robert Bellarmine could finally save various situations,” he said (St. Robert Bellarmine High School, focus group, July 22, 2021).

There was another evaluation from St. Robert Bellarmine High School’s teacher. He said that the leadership is shown by their leaders only focusing on action, but not on other steps. For
instance, during the pandemic COVID-19, the principal often changed his mind about executing something. The teacher always followed his leader’s decision, but it wasted time and money for the program. He saw that there was no good plan. For the teacher, the people who work at the Jesuit institution should be embedded in the process of context, experience, reflection, and then action, unconsciously in their DNA before deciding something. “Unfortunately, the principal lacks other elements of the IPP except for action. This is my evaluation of the current leadership practices,” he said (Focus group, July 22, 2021).

Other teachers gave evaluations about their leaders’ actions. One teacher said that he had realized that doing the Ignatian Pedagogical Paradigm process was part of his responsibility as an educator. He lived the task as an educator, as a calling. He served others through the talents given by God. He had already reached that stage. Then he realized that the spirit within him could become faded because of the approach performed by the leaders. He said,

With those approaches, the spirit within me would not be flare up. If I compared it with the previous leaders, they showed me the burning hearts to serve others and to give the best for our school. I accepted every task with joy and eagerness. Now, I feel that the leaders did not appreciate us enough, our efforts sometimes underappreciated. (St. Robert Bellarmine High School, focus group, July 22, 2021)

**Research Question Four**

The last research question is, “How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?” To answer this question, I collected data from interviewing a former administrator, who was also a leadership training program’s participant. I also conducted a focus group of ten faculty members on July 22,
2021. To complete my data, I then gathered archival documents of St. Robert Bellarmine High School. As shown in Table 15, the participants’ results could be broken down into four dominant topics. The first two were role model and faith formation. The third topic was a dialogue that included a personal and communal approach. Finally, the last topic was school activities that were led or inspired by the school leaders.

**Table 15**

*Research Question 4: School Leaders’ Ways Dominant Codes*

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<thead>
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<th>Code</th>
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<tr>
<td>Role model</td>
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<td>100</td>
</tr>
<tr>
<td>Faith formation</td>
<td>11</td>
<td>67</td>
</tr>
<tr>
<td>Dialogue</td>
<td>9</td>
<td>34</td>
</tr>
<tr>
<td>School activities</td>
<td>4</td>
<td>14</td>
</tr>
</tbody>
</table>

**Role Model.** Ten teachers (classified as *files* in Table 15) showed that role model was the most critical way for the leaders at St. Robert Bellarmine High School to infuse their spirituality. In addition, one hundred quotations (classified as *references* in Table 15) had underlined the role model as the fundamental approach for the leaders to induce the values. For example, Mr. Carter, who taught at St. Robert Bellarmine High School since 2004, said,

I saw what was delivered by the leaders should be already done by him first. So, he should set an example for others. How then all the values he lived in were shown up from his life. We could see something is not appropriate, and some are good to be looking up to. We should somewhat observe our leaders from the bad and the good sides of him. I
Mr. Maverick, as a teacher at St. Robert Bellarmine High School since 2001, said about the various styles his leaders performed, which was like Mr. Grayson’s opinion. Mr. Maverick said that they do not deny that what the leaders’ said was true. He was also sure about saving souls, *magis*, openness, and growth. For him, with that all, theoretically, they were happy, and they believed in the same things. Then the problem came when it came to the application. People talked about *cura personalis*, and the teachers were required to do the same to the students. For him, it must be *cura personalis*. However, they were shocked when they looked at the role model earlier. “So, what we believe is the same, but how the leaders implemented it was different, with various styles,” he said (Maverick, focus group, July 22, 2021).

Mr. Theodore, a teacher since 2010, said the same thing about the model of his leaders with a different analogy. He stated,

I have experienced two leaders … right now, I feel his model is like a coach. When a player is pressed, there are only two choices, the player is getting better, or the player’s mentality is lower. From what has been explained by many friends, … the current leader was the coaching model. … When the teacher is pressed, the leader pushes him until he is pressed. There are only two choices. Does a player become good or even mentally down? So, it’s all about the different types of leaders. (Theodore, focus group, July 22, 2021)

As the main interviewee, Mr. James explained how he promoted his spirituality. He described that his spirituality is Catholicism, and he lives as a Catholic. Mr. James continued that religion is everyone’s right, and all religion is good. It teaches us about goodness, a person’s right. Therefore, for him, people should respect each other’s differences. “And it is precisely in
St. Robert Bellarmine’s curriculum that religious radicalism’s theme is being developed. It goes between solidarity and tolerance. Now, we can use this opportunity at any time to understand pluralism,” he said (James, personal communication, July 22, 2021).

**Faith Formation.** Eleven teachers (classified as *files* in Table 15) said that faith formation was the essential way to induce St. Robert Bellarmine High School leaders’ spirituality. Sixty-seven quotations (classified as *references* in Table 15) had underlined the faith formation as the fundamental approach for the leaders to infuse their values. Mr. Mason, a student counselor at St. Robert Bellarmine High School describes his experience. He said,

How I was influenced by the leaders’ spirituality, I will tell you, Father, about my experience. When I was a young teacher, I was invited to involve in matters related to Ignatian spirituality by the Jesuits. In the past, he formed an Ignatian Formation and then became the Ignatian Center. Several times we met to discuss about Ignatian spirituality. From zero understanding about this spirituality to the spirituality that really belongs to me. I learned that from the Jesuit. This spirituality embedded in me and supported by the senior teachers as well. I understood this spirituality as something to be proud of, and they showed that it is excellence. And the most important thing was to be involved in this formation, including retreats and recollections. (Mason, focus group, July 22, 2021)

Mr. Theodore added to this conversation. He said that he was in the eleventh year at St. Robert Bellarmine High School, and regarding the Ignatian spirituality of the leaders, in the beginning, when he was a young teacher, they were often gathered by the leaders. That happened at the weekend every three months, and then every six months. They gathered on Fridays and Saturdays to spend overnight at the St. Robert Bellarmine High School building and discuss Ignatian spirituality. “I think it was very useful. Because it could build our spirituality and our
cohesiveness as young teachers. It stays deep inside my heart,” he said (Theodore, focus group, July 22, 2021).

Mr. Maverick, a former vice-principal for curriculum, added to this discussion. He described that theoretically, he saw that Ignatian spirituality was solid in many ways. That spirituality made much sense for him, and it was nice to hear. An example that impressed him was when the late Father Harvey explained what Ignatian education was like. He provided input to parents in the Ignatian parenting program. He listened to Father Harvey’s video several times, and it gave a clear picture of education in a Jesuit school. “So, to form that character, there are three pillars. … And I think it has been done here in our school, and it was talked about every time. Every Jesuit in this school talked about it,” he said (Maverick, focus group, July 22, 2021).

The last teacher who gave her opinion at that focus group was Ms. Olivia, a Religion teacher since 2002. She argued,

I think the Ignatian spirituality at St. Robert Bellarmine is very strong. And almost every time it is always heard on various occasions. Whether in the morning briefing or on various occasions, we always got the idea of Ignatian spirituality. St. Robert Bellarmine also has a community which then has the task of introducing the Ignatian spirituality. The Ignatian Center promoted it to many people outside the school community as well. So, it was very thick and solid. (Olivia, focus group, July 22, 2021)

**Dialogue: Personal and Communal Approach.** Nine teachers (classified as *files* in Tables 15) showed their leaders infused spiritual values through dialogue. Thirty-four quotations (classified as *references* in Table 15) showed that personal approach or communal dialogue was the practical means for the leaders to induce their spirituality. For example, Mr. Theodore, who had been a P.E. teacher since 2010, shared his experience, “Mr. Mason is the living witness. We,
the young teachers, at that time, always went together with the principal to form our spirituality and togetherness” (Theodore, focus group, July 22, 2021). As a result, he experienced the personal and communal communication that the leader initiated.

Mr. Mason, whose name was mentioned by Mr. Theodore, followed up. He said,

Yes, just like Mr. Theodore said, that several times we met to talk. So, from things I didn’t really know, then they became like things that I have. … In matters related to Ignatian spirituality, I was allowed to develop my creativity. So, I can accept it according to my personal context. So, it really got into me as a person and a member of the community. (Mason, focus group, July 22, 2021)

Mr. Maverick also added some points on dialogue and cura personalis. He said, “The uniqueness of the Jesuit schools lays on its dialogue. We are all encouraged to practice it and, of course, the cura personalis. But we must acknowledge that every leader has their own emphasis” (Maverick, focus group, July 22, 2021).

Finally, the last contributor in this discussion was Mr. Carter. He said, “Father Hudson [the former principal] had a special concern about dialogue. He really liked to put upfront dialogue, humility, kindness, etc. Father Brandon [another former principal] really appreciated simplicity as an essential element in the educational process” (Carter, focus group, July 22, 2021). He continued, “So, every leader has something good to be imitated, and I could see that these values are indeed brought by each leader in our school” (Carter, focus group, July 22, 2021).

**School Activities and Events.** The last way to infuse leaders’ spirituality at St. Robert Bellarmine High School was through school activities, according to four teachers (classified
as files in Tables 15) with fourteen quotations (classified as reference in Tables 15). For instance, Mr. Owen, a teacher since 2016, shared his experience. He stated,

> Here I want to share how the leaders promoted this diversity. I highlighted my experience in assisting the students, especially in non-academic activities. Well, in St. Robert Bellarmine, there were lots of means for the students, especially in personality development in non-academic fields. The father principal really encouraged the students to participate in various kinds of non-academic activities or events. (Owen, focus group, July 22, 2021)

Mr. James added a school program in which the leaders promoted their spirituality. He said, “Through school curriculum on countering religious radicalism with solidarity and tolerance values, we promote inclusivity and diversity” (James, personal communication, July 22, 2021). As for the students, he gave examples of school programs: social excursions and live-in in the Pondok pesantren (the Islamic boarding school). In addition, Mr. James was the coordinator for the live-in program, and he loved it. He then described how the student grasped these values through overnight events. He explained,

> Then, if we had activities that required the students to stay overnight at school, they did it with joy and happiness. They enjoyed their time together. Even Muslim students were prepared a room for practicing their prayers. So, our class became their place of worship. With these kinds of things, we really could understand one another. It turned out that there was a high tolerance among them. (James, personal communication, July 22, 2021).

Ms. Penelope shared her experience in this topic as well. She said that she saw that every student involved in the retreat from any religion felt they got something. The students felt comfortable participating in those activities. They didn’t think that they were any different. Even
as a Christian, I felt comfortable in that retreat. So, this impacted the students. This was an example of the school program for the students. So, it really raised the values of life that can be encouraged by all religions. (Penelope, focus group, July 22, 2021)

To summarize, St. Robert Bellarmine High School’s findings answered the first research question with three challenges to promote inclusivity: to give more information to the public, public assumption of Catholic schools, and internal reluctance to recruit non-Catholic teachers. The findings also answered the second research question about the leader’s spiritual values: openness to learn new things and trust others, *cura personalis (care for the person)*, and companionship. Moreover, the responses for the third research question about the Ignatian Pedagogical Paradigm’s influence on their leaders were described with the vignette data and into five topics: context, experience, reflection, action, and evaluation. Finally, the participants answered the last research question about how the leaders infused their spiritual values in four topics: role model, faith formation, dialogue, and school activities. Having presented the findings of St. Robert Bellarmine High School, I now turn to the findings of how the principal and teachers in St. John Berchmans High School saw the leadership at their school.

**St. John Berchmans High School**

*School Context and Demographic Overview*

St. John Berchmans High School was established in 1948 to accommodate the need of young Indonesian to be educated as future leaders. Unlike other Jesuits schools in Indonesia, which were built and run by the Dutch Jesuits, St. John Berchmans High School was founded and directed by the Indonesian Jesuit. As stated on their school website, St. John Berchmans High School’ vision was, “To educate students to become capable, right conscience, and
compassionate servant leaders” (St. John Berchmans High School, July 2021). Furthermore, as an Indonesian school, St. John Berchmans High School strived to be a “community that is based on Pancasila [Five principles, the Indonesian state philosophy], credible, conserve the environment, utilizes information technology, has a universal perspective, and becomes a driving force for improving the quality of other schools and the society” (St. John Berchmans High School, July 2021).

**Table 16**

*St. John Berchmans High School’ Catholic and Non-Catholic Students by Year*
Table 16 shows St. John Berchmans High School’ student admission based on their beliefs for the last five years. Mr. Jordan, a former leadership training program participant and a former vice-principal of curriculum, described his school’s student application number. He put it this way,

When accepting new students, do we give an allocation that may be 10% to 20% for non-Catholics? I’ll be honest to you, Father. It also seems that we haven’t done this yet. That’s a challenge. We’re still not entirely open to it ourselves. The Catholics always asked: then, what about the children who are Catholic? In our place or outside, there are still many Catholics who are not facilitated. (Jordan, personal communication, July 21, 2021)

Mr. Jordan continued,

I’m going to tell you, Father. In fact, there are a lot of Catholic children in public schools, and they are not appropriately accompanied. In mentoring … it’s not that it’s not being processed, there is assistance, but it’s certainly not as optimal as what we do in our places, in our schools. They said, ‘Why don’t we get them to come into our school? But instead, you allow non-Catholics.’ That’s sometimes what happened. So, it’s still that kind of debate. So, we are a Catholic school, why do we even give it to them. … Well, that’s how it is. It’s still a tug of war. I think that is also a real challenge in our school. At least at St. John Berchmans. I don’t know at other Jesuit schools. (Jordan, personal communication, July 21, 2021)
Table 17

St. John Berchmans High School’ Catholic and Non-Catholic Faculty and Staff by Year

![Graph showing Catholic and Non-Catholic Faculty and Staff by Year]

The number of St. John Berchmans High School’ Non-Catholic faculty and staff is shown in Table 17. Mr. Harvey, a former principal, recalled,

The current generation is undoubtedly different from the past. If, for example, ten years ago, it would be different from what it is now. So, did the previous challenges come from our internal problem? There was concern about it. Because, I think, that worries came from within us, from the teachers. Later, I could feel it happened to some people. But I am grateful that there were retreats with other Jesuit schools. It opened a discourse for us that even St. Robert Bellarmine also accepted Islamic teachers. Why don’t we? At that time, to accept Islamic teachers as permanent employees, we should discuss it many times. But thankfully, now I can get that idea. So, if someone asks me whether St. John Berchmans High School already being a diverse community? Not yet. Because we are
still very homogeneous. So, the courage to accept [non-Catholics] as permanent
employees is still the challenge. (Harvey, focus group, July 23, 2021)

**Research Question One**

Having explained the context of St. John Berchmans High School, I now turn to answer each research question. The first research question is, “How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?” I collected data from interviewing the former vice-principal for curriculum, conducting a focus group of ten faculty members, and gathering the school’s documents. St. John Berchmans High School encountered four significant challenges in promoting inclusivity around religious diversity. The interview’s dominant codes were the promotion to the public, internal challenges, tension with the local government, and fundamentalist parties.

Ten teachers (classified as *files* in Table 18) saw promoting school’s values to the public was the biggest challenge. Ninety-two quotations (classified as *references* in Table 18) had underlined the need for the public promotion. Nine teachers came up with the internal barriers or reluctance and was supported by sixty-eight quotations. The next challenge was the government’s policy which was supported by five teachers and twenty-four quotations. The last one, and only raised by St. John Berchmans High School’ teachers was the fundamentalist parties. Four teachers mentioned this challenge and supported by thirteen quotations.

**Promoting School Values to the Public.** The first challenge was to promote St. John Berchmans High School values to the outside world. Mr. Stephen, a former principal described that ‘the school needs to have an excellency in every area’ which in turn, could promote the school values to the public (Stephen, focus group, July 23, 2021). He recounted,
But there seems to be an inevitable chance that this catholic school should emerge when we have something special that no other schools have. For example, the government wanted to choose a school which would be collaborated with an international school. In this area, there were no public schools that had the excellent infrastructure like us. So, at that time, they [the government] were forced to select a Catholic school, that was us who could be appointed by them. And things like that happened a lot to our school… So, in my opinion, excellence or some kind of stability as an institution is important. So then one day we are inevitable always selected by the government. (Stephen, focus group, July 23, 2021)

Table 18

Research Question 1: Challenges for Promoting Inclusivity Dominant Codes

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Mr. Calvin, the current principal, added the need of promotion to the public by saying, “And what really interests me is that the challenge is not from within, but from the outside” (Calvin, focus group, July 23, 2021). While acknowledging the positives examples of his school values to promote inclusivity, he mentioned the urgency of the publication,

From the inside it is relative good. The way of thinking, the way of acting, then the acceptance of the teachers towards diversity, in my opinion, is very good. This includes
not only personally but also institutionally. The school and then the board of trustees openly acknowledge this diversity and accommodate this diversity. This is shown through, for example, the vision and mission and then the values that are lived by the school community. So, from the inside in my opinion there is no problem, the challenge is not too strong. Instead, we try to promote this diversity to the public. The challenges are laying on how we introduce ourselves to the society. (Calvin, focus group, July 23, 2021)

Mr. Jordan, a former leadership training participant, explained about the need of a good publication to counter people’s perception that St. John Berchmans High School only for Catholics. He described, “Actually, we have a good education in here, and we embrace diversity. But people did not see it that way. They only want the Catholics to be educated in our school. So, this is the challenge to promote our school values” (Jordan, personal communication, July 21, 2021). Ms. Stella, a Chemistry teacher who had been teaching at St. John Berchmans High School since 2004, also complemented,

Then for the graduation, it was the same as last year. Just like what Mr. Felipe said earlier, in the opening of the graduation, there were Muslims who led the prayer. In fact, it was the students who prayed at that time. It was the Muslims who prayed. Then representatives from parents are also from Muslims. That is one of the things that, if seen from the outside, is a promotion. They will say, ‘oh it turns out that St. John Berchmans can also accepted other religions, in this case Muslims are also able to develop according to their teachings.’ Although for other things, we still follow the school rules. (Stella, focus group, July 23, 2021)
**Internal Challenges.** The second problem was internal challenges arising from the tension between accepting more non-Catholics and demands from parents, teachers, or even the Archdiocese (St. John Berchmans High School, focus group, July 23, 2021). Mr. Jordan, a current vice-principal for public relations, described these challenges, “To tell you the truth, we are not ready yet to allocate non-Catholic students to 10 or 20%” (Jordan, personal communication, July 21, 2021). He saw that the teachers and school leaders always discussed this without any execution. In addition, parents and the Church asked St. John Berchmans High School to prioritize Catholic students to be educated in their school (Jordan, personal communication, July 21, 2021).

Mr. Spencer, a former vice-principal for facilities and infrastructure, brought up the internal challenge by explaining that it was not simple to accept the school values by non-Catholic teachers. For example, a Muslim teacher who works at St. John Berchmans has their spirituality, and at the same time, he should acknowledge and accept the Ignatian spirituality. He explained,

This means that my own spirituality has its own pattern. Not necessarily me, after two, three, or maybe even five years later, was able to embed that pattern, way of thinking, or way of life: context, experience with 5C 1L [competence, conscience, compassion, commitment, consistency, leadership], then reflection, action, and evaluation. The cycle becomes a pattern, and it’s not an easy thing to grasp. (Spencer, focus group, July 23, 2021)

Mr. Harvey, a former principal, agreed with Mr. Spencer. Moreover, he said, “The challenges came from our own teachers. They were in worry to accept non-Catholic teachers”
(Harvey, focus group, July 23, 2021). Mr. Austin, another former principal, explained this matter,

So sometimes, one or two cases appeared. They asked, ‘why do we prioritize non-Catholics over Catholics,’ for example. But that person [who said that] must have an interest. … For example, a Catholic university professor, a non-Catholic, and his son was not accepted at St. John Berchmans. Well, we didn’t say anything about the real reason to him. Then he asked, and he asked like this, ‘Is there a special policy, sir? That you gave priority on the Catholics?’ I asked him back, ‘How do you know, sir, how can you think like that?’ He replied, ‘Well, my son is smarter than the accepted Catholic one.’ So, his son is brighter than the child who was accepted. … So, our policy, by intelligent people, was easy to read. I think that’s also a challenge. So, the challenges inside were read by outsiders. (Austin, focus group, July 23, 2021)

Ms. Daniela, a campus ministry member who worked at St. John Berchmans High School since 2004, jumped into the discussion by adding, “Regarding the challenges from within the school, there were examples of the parents. Some time ago, I got this kind of protest from the parents regarding the Campus Ministry event, Father,” she said (Daniela, focus group, July 23, 2021). She explained that in St. John Berchmans, there was a Campus Ministry. Moreover, there was an election for the CM board member at that time. Coincidently, a Muslim and a Catholic from her class ran for the secretary position. As their homeroom teacher, she knew them very well. Therefore, she gave the Muslim a chance to become a secretary. However, she was immediately protested by the child’s Catholic parents, who said, “Why did you choose a Muslim instead of a Catholic?” (Daniela, focus group, July 23, 2021).
**Government Policy.** The third obstacle was unsynchronized goals between schools and the government. St. John Berchmans High School tried to be an inclusive school by recruiting students from various religious backgrounds. Unfortunately, some rules hinder this mission. Mr. Stephen, a former principal, said,

St. John Berchmans also does what it wants, even though it’s still always prudent. Mr. Austin said earlier that we cannot help but be in the middle and stuck with the government rules in the ‘80s. They demanded, for example, a prayer room for non-Catholic students. It caused a huge commotion at the time. (Stephen, focus group, July 23, 2021)

As a current principal who had many interactions with the government’s representatives, Mr. Calvin, focused on the difference in treatment received from the local government. He mentioned, “In terms of government policy, sometimes they distinguished certain religious affiliation schools from others. So, this is about the outside challenges, and I think these challenges are extreme. And this is a challenge for educators” (Calvin, focus group, July 23, 2021). Mr. Felipe, a former vice-principal for facilities and infrastructure, explained more,

Indeed, there are still many people who don’t know about our values. Maybe that access to valid information related to Christianization was blocked because of people’s perceptions. That’s what actually still appears in society. It’s true that recently, things have been a bit political. Those were the tough ones to be handled. However, in my opinion, the methods and efforts carried out in the past were excellent. They tried to introduce St. John Berchmans as a diverse school. Any religious backgrounds’ students could study there. (Felipe, focus group, July 23, 2021)
**Fundamentalist Parties.** The last challenge was the fundamentalist parties that influence people’s perspectives. This challenge uniquely happened to St. John Berchmans High School. Mr. Austin, the former school principal, described their situation,

Another big challenge so far has been with the fundamentalist in the bureaucracy, especially the service bureaucracy … we actually understand diversity as part of our identity as the Indonesians, but not for the bureaucrats affiliated with a fundamentalist. For example, when there was a government aid project in grants, they chose the public school first. The second tier was the Muslim schools. So, they treated Muslim schools as their schools, the public schools. Therefore, they saw Christian school, the Catholic schools as the foreigner. We never got a share. We are at the very bottom of the priorities.

(Austin, focus group, July 23, 2021)

Mr. Austin continued that this treatment even reached the competition level. They were always discredited and eliminated, even before the event started. If possible, their schools would not be listed as participants. Another example was the election of the high-achieving school principals, and it was tendentious. That election had a very religious tendency. Even that was revealed through the principals’ WhatsApp group. Other principals said, “Why is this Catholic school’s principal proposed as an outstanding candidate? It should be the Muslim one.” Mr. Austin continued, “Fortunately, this situation subsided a bit when the Muslim fundamentalist party was dissolved by Mr. Jokowi [the President of Indonesia]. That’s the real problem here, in our school” (Austin, focus group, July 23, 2021).

Mr. Harrison, who had been working for St. John Berchmans High School since 2004, saw the opportunity in this challenge. He argued,
Our diversity should not be limited only to moderate parties or communities. For example, we collaborated with just NU [an Indonesian Muslim big party] people. But maybe we dare to invite other religious figures who come from extreme Muslims. For example, we could invite Muhammadiyah [another big Indonesian Muslim party] figures to our school. … The real challenge, for me, to promote diversity is to be in contact with extreme people. For instance, we could go to the area with the majority of Muslims are Muhammadiyah. Now that’s a challenge for a real leader at St. John Berchmans.

(Harrison, focus group, July 23, 2021)

**Research Question Two**

The second research question is, “How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?” I collected data from interviewing Mr. Jordan, a former leadership training program and a former vice principal as the primary source of this question. After that, I also conducted a focus group of ten faculty members and gathered archival documents of St. John Berchmans High School. As shown in Table 19, the results of my findings from the main participant could be broken down into three dominant values. The first was people for others. The second was union of minds and hearts. Finally, the third was *cura personalis*: care for the person.
**Research Question 2: Spiritual Values of the Leader Dominant Codes**

**People for Others.** Mr. Jordan, as a former training program participant, reflected on some aspects that he learned from the program. The first spiritual value that he grasped from his experience was to be *people for others*. He described,

> So, the leader must know about followership, how to move them and how to choose people. I practiced in my current position as a vice-principal for public relations. In my
team, I have five people. Each of them has its own set of tasks, and I’m freeing them up to propose their ideas. For example, on Ignatian Day, the 31st, we were asked to hold a school Eucharist and create activities for the students and their families… Then, they designed it in pairs, and then the six of us discussed it together as a team… maybe just a little addition from my team, which means it’s not only me who has to do this. This is teamwork. (Jordan, personal communication, July 21, 2021)

Mr. Jordan continued to explain his spirituality by reflecting on his experience in the training program twelve years ago. He argued that, in his opinion, it was a visionary program. That program was designed to help school principals learn school management to become more effective. In that program, there were many new concepts brought by the facilitator. In his opinion, this is entirely contextual and was needed for the educational system in Indonesia. “So, this was always a project for others,” he said (Jordan, personal communication, July 21, 2021).

Mr. Jordan also shared his perspective on good leaders with their followers. He saw the importance of being a follower. He explained,

A good follower is needed in the transformation. A follower is also a leader. He has a leadership concept. But he doesn’t have to be that leader in the institution. How then, in his position as a follower, could he also move the others? Followers are influential. Working on this followership is a critical issue. ... Later, I will think about how being a good follower can become the leadership training material. The principal has to influence his community, and he can’t move on his own. So, he has to create followership, a good follower. (Jordan, personal communication, July 21, 2021)

Mr. Spencer, as a former vice-principal, contributed to the spirituality of people for others. He explained his argument, “Bringing Non-Catholic teachers and students in our school,
in my opinion, is a concrete example, already. We are invited to work together. We are invited to mingle. We are invited to educate, and even to present diversity in the midst of the majority of Catholics and Christians” (Spencer, focus group, July 23, 2021). Mr. Stephen, as a former principal, explained his stance. He argued,

Now, about involving students, Mr. Austin always counted how many provinces, districts, and junior high schools our students were from. I think this is really detailed attention compared to the past, at my time. … The important thing at my time was when the carriage was full, St. John Berchmans could go that year. But recently, we don’t just stop at students from our limited areas. We manage to get students from outside this area. Then finally we get children from various regions. In fact, on the graduation, one day, we asked them to wear regional clothes that we were proud of. That’s where the joy of diversity becomes real. Back then, I didn’t think about it, Father, the details. I believe this is a huge influence brought up by the current leaders. (Stephen, focus group, July 23, 2021)

**Union of Minds and Hearts.** The second value that Mr. Jordan drew from the training program was *the union of minds and hearts*. On their website, St. John Berchmans High School stated six characteristics of a Jesuit institution. One of those characteristics was “unity of heart, mind, and soul” (St. John Berchmans High School, July 2021). The school explained the unity of heart, mind, and soul as the objective of their education. As it declared on the website, their objective was to “develop every aspect of the human person in an optimal, complete, and balanced manner” (St. John Berchmans High School, July 2021). Mr. Jordan explained that his experience in the leadership training program as an example of the union of minds and hearts with other Jesuit schools’ teachers. He said,
I think the leadership training program was run very well. There were many new concepts brought by the facilitator. In my opinion, this was quite contextual, needed at that time in our education in Indonesia. This is my opinion. There were many things that I tried to remember again. There were three stages in the program. There were the first, the second, the third, which were about six months. And it was training which in my opinion is quite long, and the model was actually very good. Yes, so that the candidates for school administrators would know from A to Z about the school administration process. So, this was unity among educators at the Catholic schools. (Jordan, personal communication, July 21, 2021)

Mr. Jordan then continued that they learned together about how the school should be managed through a well-prepared curriculum. They also learned about supervision and other management skills. He believed that they could develop together with the following management skills. The next course could be about school management, which is more responsive to the current situation. “How then can this disruptive era ... how can school leaders still surf in this rapidly changing era. I think in the future, if we want to develop it, we will get there,” he said (Jordan, personal communication, July 21, 2021).

Mr. Jordan added more about transformational leadership, part of this union of minds and hearts. He explained that the leader and follower’s positions are equal in transformational leadership. “We always think that the leader is on top, while the followers will do nothing, just follow the orders. It’s not like that. We are all one in this team. We are on par, equal with those people in the group,” he said (Jordan, personal communication, July 21, 2021). For Mr. Jordan, transformational leadership, who shared his responsibility, ideas, and creativity with his followers, was critical for the current situation. People needed collaboration, and they should
keep looking for the relevance of the training program for the current situation. “So, the context must not be left out. We have to be ready to change the content as well,” he said (Jordan, personal communication, July 21, 2021).

As a relatively new teacher at St. John Berchmans High School, Mr. Harrison contributed to this discussion with an idea, “I was chosen as a coordinator of one big event. One of the themes was the harmony of diversity. So, in these activities, there were many or contained elements of such diversity” (Harrison, focus group, July 23, 2021). He continued, “As far as I feel, I think that Mr. Austin [the principal at that time] provided an opportunity or influence that I think was strong to promote diversity. That was the teamwork, the unity among us: teachers and students” (Harrison, focus group, July 23, 2021).

Ms. Stella confirmed this union of minds and hearts by describing that at that time, several years ago, there was an iftar event with Muslims. However, during this pandemic, it was impossible to do these few years. It did not happen because few attended or something else. However, there was an iftar event, which was also exposed to the public. The parents were ready if the friends of their son visited their house. Moreover, it was changing every year. Then families supported each other because there was iftar together at students’ homes. “Therefore, to influence the community, to unite our minds and hearts, the school provided facilities. And it gave a good appreciation from the public about St. John Berchmans,” she said (Stella, focus group, July 23, 2021).

**Care for the Person (Cura Personalis).** The third and last value that Mr. Jordan received from his participation in the leadership training program was *cura personalis*: care for the person. He acknowledged,
The training models were quite long with practice and practice, yes, and that was always practiced. When we tried to compile the program, we practiced that too in our own school. It was not easy. Sometimes we had to collide with other programs made previously, and that was a problem at my place. But with this long period and application for three months in our school, it seemed that the program was specifically designed for our unique needs. This was very personal. (Jordan, personal communication, July 21, 2021)

Mr. Jordan also learned to practice the *cura personalis* from the program. He came out with the idea of ‘followership.’ He said, “Good followers are needed in transformation. They are actually leaders. They have a leadership concept. So, his personal leadership is okay, but he doesn’t have to be the leader on top” (Jordan, personal communication, July 21, 2021). Ms. Stella gave another example of *cura personalis* with the ‘iftar program for Muslims’ students and home visits during Ramadhan (Stella, focus group, July 23, 2021).

As a member of Campus Ministry and worked for St. John Berchmans High School since 2004, Ms. Daniela described other examples of this *cura personalis* value shown by her leaders. She explained,

I think it’s pretty intense, too [the leaders’ influence]. Related to school activities, for example, we invited the surrounding community to have *kenduri* [a Javanese feast] at the school anniversary. So, the *kenduri* is very Javanese, and it means a lot in the Javanese culture for the people. Then, we prayed in a Catholic way, but we invited the local residents and those of other religions. (Daniela, focus group, July 23, 2021)

Ms. Daniela explained about a school activity, namely a spiritual day. When it was a Catholic spiritual day, there was *confession* around December. Then the Muslim was allowed to
have a kind of joint recitation, inviting *Ustad* (Muslim teacher, a highly skilled person). Then the Hindus also asked Hindu religious leaders. The Buddha also invited Buddhist religious leaders. Then the Christians also invite the pastor to do the worship together. “These activities showed that the school provided space for other religions to grow at St. John Berchmans High School,” she said (Daniela, focus group, July 23, 2021).

Mr. Winston, a former vice-principal and instructor of the leadership training program, added another example. He described that the examples clearly must have a strong enough influence. The live-in tolerance also appeared three to four years ago. Although, it happened to stop because of the pandemic COVID-19. However, he hoped that it would be held again in the future. He thought it was a brilliant idea, apart from what has been mentioned earlier about the school’s program (Winston, focus group, July 23, 2021).

**Research Question Three**

The third research question is, “How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?” I gathered data from interviewing Mr. Jordan, a former training program participant and a former administrator at St. John Berchmans High School. Furthermore, I conducted a focus group of ten faculty members and collected archival documents of the school. As shown in Table 20, the results of my findings from the interview could be broken down into five dominant codes: context, experience, reflection, action, and evaluation. Those codes were the five elements of the Ignatian Pedagogical Paradigm cycle. Answering this question, I present the vignette data and then elaborate the more specific elements.
The **Ignatian Pedagogical Paradigm in Leadership Practices.** The Ignatian Pedagogical Paradigm is a cycle of five elements: context, experience, reflection, action, and evaluation. At St. John Berchmans High School, the influence of the Ignatian Pedagogical Paradigm appeared in their leaders’ decisions on faculty assignments and school activities. For example, Ms. Daniela, a member of Campus Ministry, shared her experiences with the leadership style at the school. In addition, Ms. Daniela mentioned that her leaders provided equal opportunities for her friends who are non-Catholics to be in the teacher formation. They were also allowed to participate in retreats and recollections (Daniela, focus group, July 23, 2021).

Ms. Stella, who had been working at St. John Berchmans High School since 2004, approved this argument by saying, “Muslim teachers were allowed to leave the meeting or any
other formal events to pray on Fridays. Then for assignments, we received the same treatment” (Stella, focus group, July 23, 2021). She continued, “For instance, I was one of the *Live-in Tolerance* coordinators three years ago … we went to *Pondok pesantren* [Islamic boarding school] … Those who went to *Pondok pesantren* were not only Muslims … [She] told me that she was comfortable” (Stella, focus group, July 23, 2021). The leaders also evaluated their decision in communal discernment (Stephen, focus group, July 23, 2021).

By analyzing this example from Ms. Daniela and Ms. Stella, St. John Berchmans High School leaders appeared to practice the Ignatian Pedagogical Paradigm’s process (Jordan, personal communication, July 21, 2021). The leaders assessed the context (they knew their staff and students religious background), shared the experience (the faculty felt the leaders’ fair treatment), reflected the needs of the community (the need to practice their religions), and took actions (the leaders gave the same opportunity to non-Catholic faculty and students). In addition, they evaluated their process regularly on the *examen* activities (communal discernment). Having explained the data through vignette presentation, I now turn to elaborate on the findings by each step.

**Context.** On its website, St. John Berchmans High School explained *the context* of the Ignatian Pedagogical Paradigm. It stated, “Understanding the context is very helpful for teachers in creating relationships that are characterized by authenticity and truth … an atmosphere of mutual trust and respect occurs … students will experience that other people are true friends in the learning process” (St. John Berchmans High School, July 2021). Thus, for Mr. Jordan, this *context* could be applied in his decision-making process as a vice-principal. He explained,

> If we want to make decisions, and of course, when we make decisions as discussed at the beginning of this conversation, we need to consider the context. Then, the dynamics of
the IPP [Ignatian Pedagogical Paradigm] will appear there. How should we consider the context when making decisions? For example, maybe I was too fast to decide on something at that time, which means I wanted it to be fast. But the context is perhaps I was not ready yet with the new and too rapid changes. (Jordan, personal communication, July 21, 2021)

Mr. Jordan concluded his explanation by saying, “So, about the context, I thought that at that time, I was indeed inspired by the dynamics of the IPP. And I still use it to this day.” I wanted his confirmation, “How do you use it now?” He responded, “Well, I’m still considering the context first, then how the plan is executed” (Jordan, personal communication, July 21, 2021).

Ms. Stella, a Chemistry teacher, working for St. John Berchmans High School since 2004, jumped into the discussion with some examples. She recalled that when they had a meeting to decide student performances at the end of the school year, it was based on the context of the Ignatian Pedagogical Paradigm. The decision was based on the student’s context, and they looked back at the earlier reports about the students. That was reflected in the leadership style of the previous leaders in making decisions. “They did not suddenly decide something. But they did it from the initial process to examine the students’ context first,” she said (Stella, focus group, July 23, 2021).

Ms. Stella added by recollecting a moment with her current principal. She explained that Mr. Calvin also paid attention to many aspects. At that time, she remembered that Mr. Calvin, during the campaign for the new principal, said many things, and she noted several points. “He talked about paying attention to the needs of each person. So that doesn’t have to be equality but equity,” she said (Stella, focus group, July 23, 2021).
Another example was brought up by Mr. Felipe. He described,

*The context* on the IPP [the Ignatian Pedagogical Paradigm] is also about ‘to serve.’

Serving here, as my friends said earlier, means being able to embrace others. Then, if you can embrace others, you have already practiced the art of communication, specific communication techniques. Then, in the end, that type of leadership could build a positive organizational system. The positive means that they can develop every individual in the organization to achieve common organizational goals. (Felipe, focus group, July 23, 2021)

**Experience.** As a Jesuit school, St. John Berchmans High School declared their educational values, and one of them is *the experience.* *The experience* was explained on their website,

Experience means ‘to experience something in the heart.’ This presupposes the existence of facts and understandings. It also requires one to deduct events, analyze, and evaluate ideas. Only with a proper understanding of what is being considered can one appreciate the meaning of experience. Understanding is not only limited to the intellectual aspect. But it includes the whole person, mind, feeling, and willingness to enter the learning experience. The experience consists of both the cognitive and affective domains. (St. John Berchmans High School, July 2021)

As a member of Campus Ministry, Ms. Daniela also mentioned her experiences with the leadership style at the school. She explained that her leaders provided equal opportunities for her friends who are non-Catholics to be in the teacher formation. They were also allowed to take part in retreats and recollections (Daniela, focus group, July 23, 2021). Ms. Stella, who had been
working at St. John Berchmans High School since 2004, also described other examples about this experience by saying,

I could see that there was no difference between the treatment of non-Catholics and Catholics. For faculty and staff to become permanent employees, there was no discrimination. For professional development, everyone got the same opportunity. And for Muslim teachers were allowed to leave the meeting or any other formal events to pray on Fridays. Then for assignments, we received the same treatment. For instance, at that time, I was one of the Live-in Tolerance coordinators three years ago. It was beautiful because we went to Pondok pesantren [Islamic boarding school]. Yes, those who went to Pondok pesantren were not only Muslims, and a teacher also told me that she was comfortable. There was the no different treatment of her. (Stella, focus group, July 23, 2021)

**Reflection.** The third step in the Ignatian Pedagogical Paradigm’s process is **reflection.** St. John Berchmans High School explained about this step on its website, “Reflection is an activity by listening back intensively to the learning experience, including subject matter, experiences, ideas, suggestions, or spontaneous reactions to understand and capture its meaning more deeply” (St. John Berchmans High School, July 2021). For Mr. Jordan, the most fundamental step in the Ignatian Pedagogical Paradigm was **reflection.** He explained,

But actually, what is important to me, the foundation for me, is **reflection.** Reflection, to what extent could we explore the meaning of something? How could we find the importance of a decision or policy? To what extent those decisions and policies had an impact? The impact, both for me personally and for the many people who we served. For
example, when I was in the monitoring and evaluation department, sometimes it was my job to monitor and evaluate. (Jordan, personal communication, July 21, 2021)

Mr. Jordan explained that it would be difficult without strong reflection from each person involved. He believes that reflection is the basis of leadership. Therefore, the Ignatian Pedagogical Paradigm (context, experience, reflection, action, and evaluation) became very important. “And it’s actually needed because it’s instinctively true. And it is strengthened by the dynamics of IPP. So, this further strengthens that this makes sense and can be done with the dynamics of the PPI,” he said (Jordan, personal communication, July 21, 2021).

Mr. Jordan also shared his dream by imagining the leader’s growth mindset. For him, the leader had to have an open mindset to differences. “He has a deep awareness of the importance of inclusiveness and embracing diversity. He understands why we need to respect diversity. Why do we need to promote inclusiveness?” he explained (Jordan, personal communication, July 21, 2021). For him, a leader should have that awareness, a deep understanding of it. A leader in the future should understand the current situation (Jordan, personal communication, July 21, 2021). He provided an example of this dream,

Why don’t we give a bigger quota? Though some teachers suggested it. Suppose we really want to be open to differences. Why don’t we offer more quotas for Muslim, Hindu, or Buddhist students from the start? So, when in class, the learning process really reflects diversity. Do we dare to do it? Yes, indeed, I realize that this is not easy. (Jordan, personal communication, July 21, 2021)

**Action.** On their website, St. John Berchmans High School explained the next stage of the Ignatian Pedagogical Paradigm, *action* as a decision to commit an act. The school stated,
This action term contains understanding, belief, and decision to commit or take action. Thus, the actions taken depart from concern or awareness of the importance of taking action, not acting just out of emotion, being instigated, or just following along. (St. John Berchmans High School, July 2021)

Mr. Jordan described his opinion about action. He said that action was a matter of execution. If an action was just a plan and was not executed, it was also a problem. At his place, at least at St. John Berchmans High School, they planned well, but when it came to execution, sometimes things did not go well. Because monitoring, evaluating, providing feedback, reviewing what should be done had not happened effectively (Jordan, personal communication, July 21, 2021).

Mr. Jordan also explained that if they were consistent with following Ignatius, they should know what goals, means, and attitudes were needed. Sometimes they were also inconsistent in that part. He also thought about ongoing formation. They had to be constant learners. Then, they were ready to be formed at any time. Because for him, the current situation changes very quickly. If they had a fixed mindset, it would not be easy. Furthermore, in his school, many people had that fixed mindset. For the leaders, there were too many. Moreover, the Jesuits sometimes had that mindset too. Sometimes they were not open enough. It was not easy to accept the difference. It was not open to other possibilities. In his opinion, related to the growth mindset, the leader should have it and be a lifelong learner at the same time (Jordan, personal communication, July 21, 2021).

Ms. Stella, who taught at St. John Berchmans High School for more than seventeen years, confirmed this good action by her experience. She said,
The action taken by the leader in terms of diversity can be seen when giving permission for work appointments. Another thing is when we are given the freedom by the principal to congratulate friends who celebrate Eid al-Fitr, or what just happened is Eid al-Adha. It’s a good thing that happened in the working environment of St. John Berchmans. So, the leader still gives leeway to all. And in other respects, it is the same. It is the same in terms of providing decisions or permits. They are also given permission to worship. Or to lead a prayer as previously conveyed by friends. That’s a habit that occurs at St. John Berchmans, which we have experienced so far. (Stella, focus group, July 23, 2021)

As a current principal, Mr. Calvin provided examples of many actions happening at St. John Berchmans High School. He said that the leader saw the context of the community situation that required tolerance. While at St. John Berchmans, there were also students of different religions. A live-in tolerance program was created in the school. These were simple examples of how these actions or programs were structured, based on the actual context in schools. He thought it was a concrete example of how the Ignatian Pedagogical Paradigm was internalized and operationalized in school administration (Calvin, focus group, July 23, 2021).

**Evaluation.** St. John Berchmans High School pointed out *evaluation* as the final stage of the Ignatian Pedagogical Paradigm. On their website, the school paid particular attention to *evaluation*. It stated, “What must be considered in this evaluation is that attention is not only devoted to the ability to absorb knowledge obtained from the teaching process. But must include overall development, namely attention to the extent to which students develop as individuals who lead to humans for others” (St. John Berchmans High School, July 2021). Mr. Jordan gave an example of this *evaluation* process on his leadership experience,
So, there was a process for monitoring and evaluating. And that process had just happened at St. John Berchmans, maybe in the last three years. So, we openly talked about the advantages and disadvantages of these programs. What has not been implemented yet? The courage to speak openly and calmly had only happened in the last two or one years. (Jordan, personal communication, July 21, 2021)

**Figure 8**

*Most Frequent Words in St. John Berchmans High School’s Interview and Focus Group*

Mr. Jordan gave his evaluation about the leadership at St. John Berchmans High School as well. For him, sometimes, there was no freedom for the administrators. He explained,

And for our fellow leaders, sometimes the Jesuits too, they also became not free, became individuals who were not free. For example, for the board of directors [administrators],
the decision-making is very dependent on the Jesuits who were there in many ways. So indeed, sometimes independence as a person in the leadership, being at the top, was not independent. So even though we are already at the helm and decision-makers, we are still not free, sometimes not completely free. (Jordan, personal communication, July 21, 2021)

From another perspective, Mr. Stephen, a former principal of St. John Berchmans High School, evaluated the leadership at his school. He explained that the current leadership was more profound in explaining the Ignatian Pedagogical Paradigm, how the faculty’s inner dispositions were bundled every Saturday. The principal who had attended the KKS (*Kursus Kepemimpinan Sekolah*, leadership training programs) had more experience than him. He said that Mr. Calvin (current principal) also had experience at Sanata Dharma University and CLC (Catholic Life Community). Leaders who had not taken the KKS also learned from friends who took the course. For him, these skills could be developed everywhere. Furthermore, these days, the principal often invites them to talk about how St. Ignatius managed his world (Stephen, focus group, July 23, 2021).

Mr. Stephen also added that the school was still an ordinary organization in his era. The meeting was more instructive and coordinating. Coordination was to give orders. Everyone who was there was dominant. There was an evaluation but more to make coordination and ultimately instructions. “But what has happened now since the communal examen started? When we had a meeting, the stages of the IPP [Ignatian Pedagogical Paradigm] were more pronounced,” he said (Stephen, focus group, July 23, 2021).

Mr. Austin, as another former principal of St. John Berchmans High School, added an evaluation about his time as principal. He recalled that what had not materialized was his desire to develop human resources. That had not happened, in his opinion, during his time as principal.
Starting from the analysis of employee needs, then competency mapping, and then the direction of HR development, it still had not happened. “The obstacle was because this section was not worked on continuously. Even constantly changing staff. It had not been paid special attention,” he said (Austin, focus group, July 23, 2021).

**Research Question Four**

The last research question is, “How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?” I gathered data from interviewing a vice-principal, and he was also a participant in the leadership training program. Furthermore, I conducted a focus group of ten faculty members on July 23, 2021. Finally, I collected archival documents of St. John Berchmans High School. As shown in Table 21, the participants’ results could be broken down into four dominant topics. The first two were personal approach and faith formation. The findings were continued by the school program and how they used universal language to promote spiritual values.

**Personal Approach.** Eleven teachers (classified as files in Table 21) said that the personal approach was fundamental for the leaders at St. John Berchmans High School to infuse their spiritual values. One hundred and forty-six quotations (classified as references in Table 21) showed that the leaders’ personal approach was adequate for inducing their spirituality. Mr. Jordan, a former leadership training program participant, gave an explanation about it. He recalled,

> I live Ignatian spirituality through sharing, through dialogue with friends, especially conversations with teachers. [I did it] almost every day on many occasions, and it was personal and not about work … In a personal context, I did dialogue with teachers through personal conversation a sharing. The sharing is finally beyond religion. On many
occasions later in the discussion, we discovered that I found this value in my faith. It turned out that the value was also in your religion … This happens to teachers as well as students. (Jordan, personal communication, July 21, 2021)

Table 21

Research Question 4: School Leaders’ Ways Dominant Codes

<table>
<thead>
<tr>
<th>Code</th>
<th>Files</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal approach</td>
<td>11</td>
<td>146</td>
</tr>
<tr>
<td>Faith formation</td>
<td>11</td>
<td>105</td>
</tr>
<tr>
<td>School program</td>
<td>10</td>
<td>68</td>
</tr>
<tr>
<td>Universal language</td>
<td>5</td>
<td>37</td>
</tr>
</tbody>
</table>

Mr. Jordan recollected his impression of how the leaders at St. John Berchmans High School showed their personal approach. He described that he had a concrete example. It was the impact when parents were involved. A first-grader, a new student, experiencing grief, his father died of COVID-19. The students in the class prayed and strengthened this friend whose father died. His mother cried hearing this incident. ‘How come you have only known a few weeks? How come the brotherhood is so strong?’ Together with the homeroom teacher, the school leader accompanied the student. Furthermore, it was felt by other parents too. “Seeing the dynamics of such students, they wondered, how come? Yes, indeed, things like this must be developed, and in my opinion, this is part of the students’ formation,” he said (Jordan, personal communication, July 21, 2021).

Mr. Austin, a former principal, experienced the personal approach from the Jesuits, who guided him through his spiritual journey. He said, “I asked for a personal retreat. And they gave
me a seven-day retreat” (Austin, focus group, July 23, 2021). Ms. Daniela, a teacher at St. John Berchmans High School since 2004, explained her impression of this personal approach, “With these courses on the IPP by the Jesuits, it opened our eyes, reminding us as educators that the lessons we teach are actually tools. So, it’s not a goal but a means” (Daniela, focus group, July 23, 2021).

As a former principal, Mr. Harvey appreciated his successor exemplifying his personal approach. He said, “A good example is Mr. Austin. One of the excellent leadership characteristics is having communication skills: upward communication, sideways communication, then downward communication. So, good communication is needed,” he said (Harvey, focus group, July 23, 2021). For him, leaders should understand the above, communicating with the board of trustees and with the government. Leaders could not be separated from the government as an institution where schools are also part of the Indonesian educational system. “They need to be in a relationship with outside leaders. It’s also important because we can’t live alone. And this is important to promote the diversity of our schools, and of course, bring progress to our schools,” he said (Harvey, focus group, July 23, 2021).

**Faith Formation.** Eleven teachers (classified as files in Table 21) showed that faith formation was the second most frequent way for leaders to infuse their spiritual values. One hundred and five quotations (classified as references in Table 21) had underlined the faith formation as the fundamental approach for the leaders to induce their spirituality. For example, Mr. Winston, a former leadership training instructor and former vice-principal said,

I think it could be seen, when dealing with students who commit violations. There are rules in the student handbook that were violated. If I observed the process, it was always an effort to look at the incident first. If something like this was done by the student, the
data must be collected first. Then, the student was invited to talk. That was actually seeing where the student’s disposition was. What was the context for him to do that? Then during the process, the student was invited to reflect too, until they really found out that what he was doing was wrong. So, it was not just in the rules … there was the awareness process. There was an element of the IPP [Ignatian Pedagogical Paradigm] in the student mentoring process. The IPP was applied there. (Winston, focus group, July 23, 2021)

Mr. Austin’s personal retreat experience given by the Jesuit before he took up the principal position also provided an example of faith formation at St. John Berchmans High School. He said, “I got this eight and a half years ago. So, when I was chosen to be the school principal, I did not immediately agree. So, I asked for a retreat. And I had a seven-day retreat with Father Nathan. A private retreat” (Austin, focus group, July 23, 2021). Ms. Daniela, a member of Campus Ministry, added,

Relating to leaders who influence their teachers to live their spirituality. There was an induction program for newly hired teachers. That was with the IPP [Ignatian Pedagogical Paradigm]. At that time, we had invited Brother Tobias to give Ignatian spirituality. Then several years ago, the leaders regularly asked Jesuit priests to provide us with the IPP, the IPP courses, study the story of Ignatius, and so on. Routinely at that time, every two months. It was just that the last few years had been a bit stagnant. Now, this is very useful for us, who had zero information about Ignatian spirituality. (Daniela, focus group, July 23, 2021)

Mr. Felipe, a former vice-principal, received the faith formation even through school meetings. He said, “We were given an understanding by the leaders that the decisions we make
were really come from God. So, we decided based on the awareness not only as human beings but there was God who helps us to understand those students” (Felipe, focus group, July 23, 2021). Mr. Stephen, a former principal, also added,

If there was such an event, Father Gerrard always took a pericope from the Gospel and illuminated us. From there, we were taught how to do something as a community. So, he said that ‘We are not employees, but we are organisms that live in this school. Everyone has a responsibility according to his place.’ An organic if it doesn’t work at one point, then it doesn’t become a system. (Stephen, focus group, July 23, 2021)

Ms. Stella, a former Campus Ministry member, recollected her faith formation experience at St. John Berchmans High School. She said that the leaders infused their spirituality through routines and habits. For her, the Jesuits who work there helped her to understand Ignatian spirituality. Faith formation could be in the forms of morning prayer, morning assembly, community sharing, Eucharist for students per classroom or per class, particular intention Mass on Christmas Day or School Day, retreats, and recollection (Stella, focus group, July 23, 2021).

Mr. Calvin, a current principal, added, “We tried to infuse our spirituality through the lesson plan in the curriculum” (Calvin, focus group, July 23, 2021).

School Programs. Ten teachers (classified as files in Table 21) showed that school programs and events could infuse spiritual values. Sixty-eight quotations (classified as references in Table 21) had underlined school activities as the necessary way for the leaders to induce their spirituality. Mr. Jordan explained,

Then we also have several programs that I think are good. There was and is now being initiated again: Live-in Tolerance. Live-in Tolerance means that students live in religious communities. Through this activity, school leaders tried to facilitate interfaith dialogue.
So, there were Catholic students who lived in *pesantren* [Islamic boarding school]. Some lived in monasteries, where Hindus live. We made it a few years ago, and we will revive it this year. Because I think it’s still quite relevant and contextual for the current situation. (Jordan, personal communication, July 23, 2021)

Another example from him is the *Ignatian formation for parents*. He said that this program was brand new from the previous principal. The purpose of this program was to “introduce Ignatian spirituality to parents. Then there will be a synergy between the school and the parents in assisting the students” (Jordan, personal communication, July 23, 2021).

Mr. Felipe, a former vice-principal, brought up a new activity: *the examen*. The examen was introduced to the faculty and students when Mr. Austin was a principal. For him, this new routine was very effective for knowing Ignatian spirituality and infusing them to the students. He stated, “This new habit appeared in the 2010s. In 2005 *the examen* was not specifically introduced to me and cultivated as a culture. After it cultivated as a habit, *the examen* were well accepted. And now it is going well” (Felipe, focus group, July 23, 2021). Another school activity mentioned by Mr. Felipe was morning assembly and school meetings. In those events, the leaders infused the Ignatian spirituality by reading the Ignatian life or the saint’s letters (Felipe, focus group, July 23, 2021).

As a former member of Campus Ministry, Ms. Stella mentioned the togetherness of community through prayer and Eucharist. She described that one time an alumnus died of COVID-19, and they had a mass for him. They prayed for the sick, for students, and their parents as well. The leaders also created the media to update their situations daily. She said, “So, what is happening now is prayers. We pray for people. Then through WhatsApp, our leaders sent
information and prayed and strengthened those who were sick. Also prayed for the deceased and the bereaved family” (Stella, focus group, July 23, 2021).

**Using Universal Language.** The last way to infuse leaders’ spirituality at St. John Berchmans High School was through a *universal language*, according to five teachers (classified as files in Tables 21) with thirty-seven quotations (classified as reference in Tables 21). Mr. Stephen, the former principal of St. John Berchmans High School, brought up this issue in a focus group discussion by saying,

Ignatian spirituality seems to have taken shape. And we don’t feel like strangers anymore. But I think we subconsciously avoid the Catholic label for a good reason. It has been considered as part of our daily way of life. For example, *the examen* is a fantastic term, but we convey to students that this is an examination of conscience. Then it will be simpler to understand. When you mention *examen*, it’s really ‘Catholic’ for other people, right? But when it is delivered as the examination of conscience, they will get it. Because ‘examination of conscience’ has no religion. (Stephen, focus group, July 23, 2021)

Mr. Stephen also mentioned the value of ‘man for and with others.’ As an all-boys school, St. John Berchmans always uses the Ignatian spirituality in their daily lives. He said, “It seems already flowing into the students’ vein and has already embodied in them” (Stephen, focus group, July 23, 2021). The students made t-shirts, caps, bags, jackets with those words of Ignatian spirituality. For Mr. Stephen, those were the evidence that Ignatian spirituality was already embedded into students’ life when they used it as ordinary words for conversations. (Stephen, focus group, July 23, 2021).

The leaders, especially the Jesuits at St. John Berchmans High School, influenced the school community’s understanding of Ignatian spirituality. Mr. Stephen, Mr. Jordan, and Mr.
Calvin were among the many witnesses. For Mr. Stephen, a former principal, Fr. Gerrard impressed him the most. Using universal language was Fr. Gerrard’s most “outstanding strength” (Stephen, focus group, July 23, 2021). He described,

Father Gerrard could describe spirituality in everyday terms. When Father Gerrard arrived, there was a gradual change in the parents’ perspective. Father Gerrard did not use Catholic terminology when discussing the school’s vision and mission but with examples in everyday life. So, parents’ awareness is built to have a shared responsibility in educating their children. (Stephen, focus group, July 23, 2021)

Mr. Jordan, as a primary interviewee, said that universal language used in personal conversations with others could level up someone’s perspective. He explained his reason, “I think these values transcend religion and exist in every religion. So, at St. John Berchmans, there was more dialogue. Interfaith dialogue with universal language, not only with Catholic terms” (Jordan, personal communication, July 21, 2021). As the current principal, Mr. Calvin confirmed this idea by saying that “St. John Berchmans consists of students from various religious backgrounds. We do not use a specific language, but we speak a universal language” (Calvin, focus group, July 23, 2021).

In sum, St. John Berchmans High School’s findings showed that the school faced four challenges to promote inclusivity in answering the first research question: to give more information to the public, internal restraint, government policy, and the fundamentalist parties. The findings also answered the second research question about the leader’s spiritual values: to be people for others, the union of minds and hearts, and cura personalis (care for the person). Moreover, the responses for the third research question about the Ignatian Pedagogical Paradigm’s influence on their leaders were described with the vignette data and into five topics:
context, experience, reflection, action, and evaluation. Finally, the participants answered the last research question about how the leaders infused their spiritual values in four topics: personal approach, faith formation, school program, and using a universal language.

Summary

Examining the Ignatian Pedagogical Paradigm’s impact on the leadership practices in three Indonesian Jesuit schools, this chapter addresses four research questions. The first research question, “How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?” St. Matteo Ricci answered in three topics: to have a better induction program, conflict of interest between school and government, and inadequate public information about the school’s mission. Moreover, St. Robert Bellarmine High School’s challenges were to give more information to the public about school’s vision, public assumption of Catholic schools, and internal reluctance to recruit non-Catholic teachers. Finally, St. John Berchmans High School faced four challenges to promote inclusivity: to give more information to the public, internal restraint, government policy, and the fundamentalist parties.

The second research question, “How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?” was answered by the participants from each school. First, St. Matteo Ricci High School gave three answers: cura personalis, magis, and companionship. Then, St. Robert Bellarmine High School provided three values: openness to learn new things and trust others, cura personalis, and companionship. Finally, St. John Berchmans High School learned three spiritual values: to be people for others, the union of minds and hearts, and cura personalis.
The third research question, “How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?” was responded to by all participants as well. Again, all three schools answered the same five themes: context, experience, reflection, action, and evaluation. These themes were the elements of the Ignatian Pedagogical Paradigm’s cycle process.

And for the last research question, “How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?” St. Matteo Ricci High School gave answers in four topics: faith formation, role model, communication, and personal approach. Moreover, St. Robert Bellarmine High School’s findings were role models, faith formation, dialogue, and school activities. Finally, St. John Berchmans High School saw four practical ways for their leaders to infuse spiritual values: through a personal approach, faith formation, school program, and using a universal language.
CHAPTER V: CONCLUSIONS AND RECOMMENDATIONS

Overview

In Chapter Four, the data shows how the Ignatian Pedagogical Paradigm impacts the leadership practices in three Catholic senior high schools. In this chapter, I present the discussion of the findings across all three cases and the study’s conclusions drawn from the data presented in the previous chapter. Furthermore, I provide a discussion of the educational implications and include implications for the administrators. Finally, this chapter concludes with recommendations for further research and practice.

The purpose of this study was to explore how the Ignatian Pedagogical Paradigm influences Catholic school leadership practices in Indonesia as a multi-religious country. My study involved educators who attended a one-year leadership training program conducted by Jesuits from 2009 to 2016 and now serve as principals, vice-principals, or administrators in Indonesian Catholic secondary schools. This study investigated what aspects of the Ignatian Pedagogical Paradigm help shape educators’ beliefs and experiences in managing their schools to promote inclusivity. As for the first part of this chapter, I now discuss findings across three schools.

Discussion of Findings

The findings in Chapter Four answered four research questions in three Catholic High Schools in Indonesia. This section describes how the answers fall into the theoretical frameworks used in this study: critical spirituality theory and the Ignatian Pedagogical Paradigm. The study utilized the critical spirituality theory framework to examine the impact of efforts to improve Indonesian Catholic schools’ leadership practices in a multi-religious context. I chose Dantley’s (2010) and Scanlan’s (2011) version of critical spirituality and combined it with the Ignatian
Pedagogical Paradigm. Moreover, I show the comparison of three schools when they answered the research questions.

**Critical Spirituality Theory and the Ignatian Pedagogical Paradigm**

Scanlan (2011) explains critical spirituality as “the nexus of social justice and spirituality” (p. 295). Critical spirituality is based on the critical theory that encourages the investigation, interpretation, and critique of suffering and oppression within society (Scanlan, 2011). This theory is also spiritual because it is an “active and personal search by educational leaders for meaning, connectedness, resistance, and ultimate transformation of schools and their social milieu that have historically touted a marginalizing and undemocratic hegemony” (Dantley, 2010, p. 218).

The Ignatian Pedagogical Paradigm (IPP) is a teaching method engaging students through a cycle of five elements: context, experience, reflection, action, and evaluation. These five components of the IPP can be applied to any educational area, including leadership practices in the schools. As the IPP leads students to enact a Jesuit education’s characteristics, it can lead school leaders to the same value of diversity and social justice (Chubbuck, 2007). In this study, I explored the Ignatian Pedagogical Paradigm’s impact on Catholic school leaders in their context of educating a multi-religious community.

This study juxtaposed critical spirituality (CS) and the Ignatian Pedagogical Paradigm (IPP) with its cycle of five elements like four components of Dantley’s critical spirituality. This self-reflection process of spirituality and deconstructive interpretation in CS mirrors the contexts, experience, and reflection process in the IPP. At the same time, performative creativity and transformative action in CS correspond to the action and evaluation in the IPP.
The questions on the first research question about school challenges, the second research question about leaders’ spiritual values, and the third question of the Ignatian Pedagogical Paradigm’s influence on the leaders are congruent with the self-reflection process of spirituality and deconstructive interpretation in Critical Spirituality. The fourth research question about leaders’ ways to infuse their spirituality is the element of the performative creativity and transformative action in Critical Spirituality. This comparison can be seen in Figure 9.

**Figure 9**

*The Critical Spirituality, the Ignatian Pedagogical Paradigm, and the Research Questions*

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**Research Question One**

The first research question, “How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?” required the examination of the data from all participants of each school. All three schools faced a lack of public information about their
school values. Some teachers argued that the students did not want to enroll because they lacked specific information. For example, St. Matteo Ricci High School was not putting enough in-depth information regarding the diverse religious make-up of the school. The school website should be the front face of the school’s vision and mission (Aldo, focus group, July 21, 2021).

Mr. Mason from St. Robert Bellarmine High School similarly stated that the school’s events on religious diversity did not have enough publicity (Mason, focus group, July 22, 2021). A teacher from St. John Berchmans High School mentioned that their school still needed a good publication about its vision of religious diversity to counter people’s negative perception of their school’s mission (Jordan, personal communication, July 21, 2021).

Conflict of interest between the school and government was another challenge faced by St. Matteo Ricci High School and St. John Berchmans High School. The school realized that its mission to embrace religious diversity could not be fully achieved because of some government rules. For example, Mr. Edwin from St. Matteo Ricci High School said that the Catholic school should build a mosque or other worship building to accommodate a percentage of Muslim or non-Catholic students. The school should also provide teachers to teach a religion class for every religion of their students (Edwin, personal communication, July 17, 2021). St. John Berchmans High School mentioned the same problem with the government’s policy. Their school tried to be inclusive by recruiting students from various religious backgrounds, but some governmental rules hindered this mission (Stephen, focus group, July 23, 2021).

The challenge faced by St. Robert Bellarmine High School and St. John Berchmans High School was internal reluctance to recruit non-Catholic faculty or students. One teacher at St. Robert Bellarmine High School explained that a new teacher’s vision should be aligned with the school’s vision. “We are looking for someone who is really easy to be formed,” said one teacher
On the other hand, St. John Berchmans High School had to face the demands from parents, teachers, and even the Archdiocese to accept only Catholic students. Mr. Jordan said, “Parents and the Church asked St. John Berchmans High School to prioritize Catholic students to be educated in our school” (Jordan, personal communication, July 21, 2021).

Other challenges that arose from the findings are the need for an induction program to promote religious inclusivity, to counter negative public assumptions about Catholic schools, and to address fundamentalist parties. These challenges were brought up by each school: induction program (St. Matteo Ricci High School), negative public assumption (St. Robert Bellarmine High School), and the fundamentalist parties (St. John Berchmans High School). First, the induction program for new teachers did not specifically promote religious diversity. “We need to have a better induction program if the school wants to embrace and promote religious diversity,” said Mr. Henry (Focus group, July 21, 2021). Second, the public assumes that Catholic schools’ students should be Catholics. Mr. Aiden said, “There is stigmatization from the people that to send your children to a Catholic school, you must be Catholics” (Focus group, July 22, 2021). Finally, St. John Berchmans High School suffered discrimination from fundamentalist parties in the educational bureaucracy because it is a Catholic school (Austin, focus group, July 23, 2021).

The findings from this study offer another perspective to see the problem in the Indonesian educational system. Rosariyanto (2000), Steenbrink (2007), and Subanar (2008) mentioned that Catholic schools were the educational system’s admiranda non amanda (admired but not loved). As a result, Catholic schools became more selective and served the wealthy to maintain their quality (Rosariyanto, 2000; Subanar, 2008). Adding to this data, the findings from St. Robert Bellarmine High School show that the public still has the same negative assumptions
about Catholic schools, only serving the Catholics and the wealthy (St. Robert Bellarmine High School, July 22, 2021). Furthermore, all three schools in this study mentioned that they need to present accurate information about their school’s vision, mission, and identity to counter these assumptions (St. John Berchmans High School, 2021; St. Matteo Ricci High School, 2021; St. Robert Bellarmine High School, 2021).

Bedi and Garg (2000) and Rosser (2018) explained that the biggest problems in Indonesia’s educational system are low public spending on education, human resource deficits, perverse incentive structures, and poor management. The problem has been a combination of politics and power (Bedi & Garg, 2000; Rosser, 2018). The findings in my research show that there were also tensions regarding religious affiliation between Catholic schools and government policy or fundamentalist parties. Government policies to provide worship building and teachers of religious subjects hindered their mission to recruit non-Catholic students and faculty (St. John Berchmans High School, 2021; St. Matteo Ricci High School, 2021; St. Robert Bellarmine High School, 2021). St. John Berchmans High School specifically encountered a problem with the fundamentalist parties in the educational bureaucracy (St. John Berchmans, 2021).

**Research Question Two**

The second research question, “How do Catholic school leaders describe their spiritual values around inclusivity when they participated in the Indonesian Jesuit Leadership training program?” necessitated examining data from the participants and artifacts from each school. The spiritual value most common among all three high schools was *cura personalis*. *Cura personalis* is the spiritual value St. Ignatius Loyola identified as care for each person (Edwin, personal communication, July 17, 2021). For example, one teacher from St. Robert Bellarmine High School wanted to give the same kindness and care to others because he experienced
personal attention from the leader of his school (James, personal communication, July 22, 2021). Another teacher from St. Matteo Ricci High School was inspired to be a servant leader who listened to his students (Edwin, personal communication, July 17, 2021). Finally, the example of *cura personalis* at St. John Berchmans High School was a *kenduri* (a Javanese feast), which was held by the school leaders to embrace the diversity in their school (Daniela, focus group, July 23, 2021).

Another spiritual value that all three schools discussed was *companionship*. Companionship was described as a healthy relationship among the people in the school community (Edwin, personal communication, July 17, 2021). Mr. Edwin, from St. Matteo Ricci High School, reflected his experience on the training program as “a spiritual journey with good companions” (Edwin, personal communication, July 17, 2021). Another participant from St. Robert Bellarmine High School reflected the togetherness in his community as a moment of “joy and happiness” (James, personal communication, July 22, 2021). The last school, St. John Berchmans High School, had attributed this value as *the union of minds and hearts*. For them, school activities involving all community elements, even their neighbors, represent *the union of minds and hearts* (Stella, focus group, July 23, 2021).

The other values that arose from the findings were *magis* (to do more), *openness*, and *people for others*. Each value was identified by one of the three schools: *Magis* (St. Matteo Ricci High School), openness and trust (St. Robert Bellarmine High School), and people for others (St. John Berchmans High School). *The Magis*, a spiritual value inspired by St. Ignatius Loyola, made the person want “to give the best and more to serve the Lord” (Edwin, personal communication, July 17, 2021). The value of *openness* to new things and others relates to positive thinking. The leader should think positively about their comrades, “We did not judge
people before we gave them…healthy guidance” (James, personal communication, July 22, 2021). The last value was to be people for others. Leaders are “invited to work together… to mingle…to educate, and even to present diversity in the midst of the majority of Catholics and Christians” (Spencer, focus group, July 23, 2021).

In chapter two, I present that Malingkas et al. (2018) show how servant leaders and integrity can positively impact a principal’s performance. Oei (2015) argues that the wise principal is a principal who perceives students as a grace from God. Maknin (2018) recommends multi-religious values and family synergy to promote religious tolerance for students. Finally, Prasetyo (2019) proposes the concept of spiritual leadership for school principals in Indonesia. In addition to their studies, my research specifies the root of a leader’s spiritual values and describes them in five unique values.

My findings show that the spirituality from St. Ignatius of Loyola inspired school leaders to promote religious diversity. Ignatian spirituality permeates the action of leaders in three Jesuit schools (St. John Berchmans High School, 2021; St. Matteo Ricci High School, 2021; St. Robert Bellarmine High School, 2021). St. Matteo Ricci High School leaders practiced cura personalis, magis, and companionship (St. Matteo Ricci High School, 2021). Moreover, St. Robert Bellarmine High School’s leaders applied openness to learn new things, cura personalis, and companionship (St. Robert Bellarmine High School, 2021). Finally, St. John Berchmans High School leaders showed their spiritual values: to be people for others, the union of minds and hearts, and cura personalis (St. John Berchmans High School, 2021).

**Research Question Three**

The third research question, “How do Catholic school leaders perceive the impact of the Ignatian Pedagogical Paradigm on their current leadership practices?” found similar responses
among all the participants as well. All three schools answered it with the same five elements of the Ignatian Pedagogical Paradigm’s process of context, experience, reflection, action, and evaluation. Each leader gave examples of how the Ignatian Pedagogical Paradigm influenced their current leadership practices. Interestingly, not all leaders emphasized the same elements. For example, Mr. Edwin from St. Matteo Ricci High School underlined the importance of action. As for St. Robert Bellarmine High School, Mr. James emphasized experience in the process of the Ignatian Pedagogical Paradigm. Finally, St. John Berchmans High School, represented by Mr. Jordan, accentuated the significance of reflection.

At St. Matteo Ricci High School, the action was the most discussed topic. The primary participant from this school said, “My action was based on the context I learned from them [the staff], experiencing the situation of their families and needs, and reflected on those things” (Edwin, personal communication, July 17, 2021). Another teacher described the leaders’ actions in his school, “The leaders at St. Matteo Ricci opened the opportunity for everyone to join our school. I am sure that happened because the IPP’s process had already been embedded in them. We accepted everyone, regardless of their socioeconomic status or religion” (Ethan, focus group, July 21, 2021).

The experience was the most deliberated in St. Robert Bellarmine High School’s conversations. Mr. James, as the former leadership training program participant, explained how focusing on the experience was a powerful part of his leadership practices. He said, “From the first time I heard the IPP [Ignatian Pedagogical Paradigm], it never ceased to linger in my head. For me, it became everyday food of thought” (James, personal communication, July 22, 2021). Another teacher mentioned the importance of the experience, “I’m trying to savor the leadership
style experience at St. Robert Bellarmine. I miss how we all proceed together and get the same experience in various kinds of school activities” (Owen, focus group, July 22, 2021).

Finally, at St. John Berchmans High School, the reflection was the essential element of the Ignatian Pedagogical Paradigm. They discussed reflection as “an activity by listening back intensively to the learning experience, including subject matter, experiences, ideas, suggestions, or spontaneous reactions to understand and capture its meaning more deeply” (St. John Berchmans High School, July 2021). Mr. Jordan, as the main participant from this school, said, “But actually, what is important to me, the foundation for me, is reflection” (Jordan, personal communication, July 21, 2021). He emphasized, “without strong reflection from each person involved, it will be difficult. So, I believe that reflection is the basis of leadership” (Jordan, personal communication, July 21, 2021).

Ho (2018) identified the importance of reflection in the process of leadership development. Reflecting on a subject matter in Ho’s work differs, however, from the reflection in the Ignatian Pedagogical Paradigm. Korth (2008) says that reflection in the Ignatian Pedagogical Paradigm is one element of a collaborative process between faculty and students that fosters personal and cooperative study, discovery, creativity, and reflection to promote lifelong learning and action in service to others. My study’s findings show those differences. The findings affirm that reflection is an element that could not be separated from the whole process of the Ignatian Pedagogical Paradigm (Jordan, personal communication, July 21, 2021).

Furthermore, these findings advance the Ignatian Pedagogical Paradigm application to management. Chubbuck (2007), Codina (2017), Duminuco (2000), Go and Atienza (2019), and Korth (2018) explain the Ignatian Pedagogical Paradigm for the classroom settings. For example, Mr. Patrick, the former vice-principal from St. Matteo Ricci High School, explained that his
school utilized the Ignatian Pedagogical Paradigm’s process to promote religious inclusivity. The leaders tried to know the school’s neighborhood, assessed the school’s relationship experience to the area, reflected on the situation, took action, and then evaluated their decision regarding the school’s policies and events (Patrick, personal communication, July 21, 2021).

**Research Question Four**

All three schools responded with different answers for the last research question, “How do Catholic school leaders describe infusing their spiritual values around inclusivity in the multi-religious school community?” However, two topics came up from all participants: faith formation and communication. Moreover, three topics about the role model, personal approach, and school activities were brought up by two schools.

*Faith formation* appeared to be the most frequent way for school leaders to infuse their spirituality. St. Matteo Ricci High School discussed *faith formation* as the essential resource used by their leaders. Leaders imbued their spirituality into the school community through retreats, recollections, faith sharing, book discussions, three rounds of spiritual conversation, spiritual guidance, a live-in program, communication forums, spiritual pilgrimages, spiritual conversations, social excursions, communal discernment, reflection methods, and the evaluation system (St. Matteo Ricci High School, July 2021).

As for St. Robert Bellarmine High School and St. John Berchmans High School, *faith formation* was ranked second in the list of school leaders’ ways to infuse their spirituality. At St. Robert Bellarmine High School, the teachers experienced faith formation through the Ignatian Formation program that is a program in the school’s Ignatian Center, faith sharing, group discussions, retreats, recollections, communal gathering, spiritual conversations, and the morning assembly (St. Robert Bellarmine High School, July 2021). Meanwhile, the teachers at St. John
Berchmans High School received their faith formation through school rules, student accompaniment process, retreats, recollections, induction program, the Ignatian Pedagogical Paradigm courses, school meetings, morning prayers, morning assembly, community sharing, and Eucharist (St. John Berchmans High School, July 2021).

Communication is another means that all three schools’ participants identified. “A good leader could communicate his values clearly in front of the public,” said a teacher from St. Matteo Ricci High School (Patrick, focus group, July 21, 2021). As for St. Robert Bellarmine High School’s teachers, they used dialogue to describe the communication between their leaders and the school community. They said, “the uniqueness of the Jesuit schools lays on its dialogue” (Maverick, focus group, July 22, 2021). Mr. Stephen, who represented St. John Berchmans High School, used universal language to explain the effective communication by the school leaders. He recalled a leader who used universal language to elaborate on the Ignatian spirituality. He explained, “Father Gerrard did not use Catholic terminology when discussing the school’s vision and mission but with examples in everyday life” (Stephen, focus group, July 23, 2021).

The third way for a leader to infuse their spirituality is to be a role model. St. Robert Bellarmine High School and St. Matteo Ricci High School brought up the role model as the means for their leaders to imbue their values. At St. Robert Bellarmine High School, the role model ranked first in the process. One of the teachers said, “I saw what was delivered by the leaders should be already done by him first. So, he should set an example for others. How then all the values he lived in were shown up from his life” (Carter, focus group, July 22, 2021). As for St. Matteo Ricci High School’s teachers, role model was second on the list after faith formation. For example, one teacher said, “So, by allowing Muslim teachers and students to go
to the mosque every Friday, and even we adjust the school schedule for that, he set the example of to be tolerant to others (Edwin, personal communication, July 17, 2021).

The fourth resource is the personal approach brought up by St. John Berchmans High School and St. Matteo Ricci High School. At St. John Berchmans High School, the personal approach was the most effective way to infuse leaders’ spirituality. All the participants shared their experience of being touched by the leader’s personal approach. For example, Mr. Austin asked for a personal retreat, and the leaders gave him a seven-day retreat (Austin, focus group, July 23, 2021). Meanwhile, at St. Matteo Ricci High School, personal approach placed fourth on the list after communication. The personal approach “made it easier to build a healthy relationship, and of course, to infuse his [the leader’s] spirituality to others” (Edwin, personal communication, July 17, 2021).

The last method was school activity, specified by St. Robert Bellarmine High School and St. John Berchmans High School. At St. Robert Bellarmine High School, the leaders infused their spirituality through non-academic activities, school curriculum, social excursions, live-in in the Pondok pesantren, overnight events, and retreats (St. Robert Bellarmine High School, July 2021). As for St. John Berchmans High School, their leaders induced spiritual values through Live-in Tolerance, interfaith dialogue, live-in in the Pondok pesantren, live-in in monasteries, Ignatian formation for parents, the examen, morning assembly, school meetings, book discussions, WhatsApp groups, community prayers, and Eucharist (St. John Berchmans High School, July 2021).

Raihani (2014) describes the importance of school-family relations in establishing a culture of religious tolerance. Hoon (2013) argues that it is necessary for schools to actively educate students with specific courses to create a new generation of young adults who are
empowered, tolerant, active, and participatory citizens of Indonesia. De Vlieger (2019) recommends ways for school leaders to manage religious diversity within their community. My findings show ways to promote religious inclusivity by developing faith formation, empowering healthy dialogue, being an inspirational role model, actively conducting the personal approach, and creating school events or programs (St. John Berchmans High School, 2021; St. Matteo Ricci High School, 2021; St. Robert Bellarmine High School, 2021).

**Conclusions**

Having discussed the findings related to the Critical Spirituality and the Ignatian Pedagogical Paradigm, I now conclude this study. The purpose of this study was to explore how the Ignatian Pedagogical Paradigm could influence Catholic school leadership practices in Indonesia as a multi-religious country. Furthermore, I investigated the aspects of the Ignatian Pedagogical Paradigm that help shape educators’ beliefs and experiences in managing their schools in a multi-religious community. The findings display the challenges faced by three Catholic schools in Indonesia. It also shows that five spiritual values could assist school leaders in promoting inclusivity in their schools. Moreover, the findings present the five elements of the Ignatian Pedagogical Paradigm that school leaders could practice embracing diversity. Finally, I identified the five ways the school leaders used to infuse their spirituality in their diverse communities.

**Challenges to Promote Religious Inclusivity**

The first research question asked, “How do Catholic school leaders and faculty describe their challenges in promoting religious diversity?” St. Matteo Ricci identified three challenges: a) developing a better induction program, b) the conflict of interest between school and government, and c) inadequate public information about the school’s mission. St. Robert
Bellarmine High School faced similar challenges of needing to provide more information to the public about the school’s vision, confronting public assumption of Catholic schools, and the internal reluctance of staff to recruit non-Catholic teachers. Finally, St. John Berchmans High School faced four challenges to promote inclusivity: to give more information to the public, internal restraint, government policy, and the influence of fundamentalist parties.

All three schools faced a lack of public information about their school values and mission. Some teachers argued that the students did not want to enroll because they lacked information about the school. The school website should be the front face of the school’s vision and mission. Conflict of interest between the school and government was another challenge faced by St. Matteo Ricci High School and St. John Berchmans High School. Both schools realized that its mission to embrace religious diversity could not be fully achieved because of some government rules. Another challenge faced by St. Robert Bellarmine High School and St. John Berchmans High School was internal reluctance to recruit non-Catholic faculty or students. Some teachers were still looking for a new, easily formed teacher, someone with the same religious background.

Another challenge that arose from the findings was the lack of induction program to promote religious inclusivity. The induction program for new teachers at St. Matteo Ricci High School did not specifically promote religious diversity. St. Robert Bellarmine High School encountered negative public assumptions about Catholic schools. There was the misunderstanding from the public that you must be Catholic to send your children to a Catholic school. Finally, St. John Berchmans High School suffered discrimination from fundamentalist parties in the educational bureaucracy because it is a Catholic school. School’s attempts to promote religious inclusivity were hindered by the fundamentalist parties’ politics.
In critical spirituality theory, the leaders’ spiritual values are the first trigger to make their communities better. Scanlan (2011) elaborates, “Spirituality helps principals affirm personal struggle and individual dignity and integrate personal values with professional decisions. Spiritually guided leadership is centered in relationships: the leader’s relationship with self, with a power or force greater than him-/herself and with others” (p. 295). From the findings, leaders used five essential values to shape their school communities better. Those values are *cura personalis*, companionship (union of minds and hearts), *magis*, openness, and people for others.

*Curá personalis* is the Ignatian value inspired by St. Ignatius Loyola, which means care and concern for the person. By paying attention to the needs of non-Catholic faculty, students, parents, and their neighbors, leaders could foster the community to embrace diversity. In the Jesuit education characteristics, *cura personalis* means that “all members of the educational community are concerned with one another and learn from one another” (Secretariat for Education of the Society of Jesus [SESJ], 1986/2017a, p. 306). The personal relationship is not limited to students and faculty in the school but extends to former students, parents, and the students within their family (SESJ, 1986/2017a).

In the words of St. Ignatius Loyola, *companionship* is the ‘union of minds and hearts,’ which is a reference to the unity of individuals in the community (General Congregation 32, 1975). The school leaders should have the spirituality of companionship to promote diversity. Uniting people’s minds and hearts could be done by working with others, being willing to play a subordinate, supporting, anonymous role, and learning how to serve from those the leaders seek to serve. (General Congregation 32, 1975). To promote inclusivity, leaders and the school community members should communicate with one another regularly on personal and religious
levels. The leaders should invite the community to discuss vision and hopes, aspirations and experiences, successes and failures (SESJ, 1986/2017a).

St. Ignatius of Loyola repeatedly insisted on the *magis*, to do more. This spirituality led a school leader to prepare himself to be a leader in service (SESJ, 1986/2017a). The school leaders should help all the community members develop the qualities of mind and heart that will enable them to work with others for the good of all. *Magis* includes the leaders’ desire to prepare themselves with the personal formation and ultimately to dedicate themselves to action. This spirituality would direct the leaders to the commitment to continue the self-development throughout life and to use those developed gifts for others, regardless of their religions (SESJ, 1986/2017a).

The values of *openness to others* and *trust* would accelerate the leaders’ efforts to embrace diversity in the school community. For example, these values could be applied in the shared responsibility type of leadership. Shared responsibility means that decisions are made only after receiving advice through informal consultations, formal committees. All members are kept informed about decisions and important events in the school’s life. A shared responsibility must be based on a common vision or a common sense of purpose. These values would enable leaders and school members to work together with mutual support and respect, making use of the talents of each. With the openness to others, the school has the advantage of bringing more people’s abilities into the school’s leadership. In addition, it ensures greater stability in carrying forward the school’s policies to embrace diversity (SESJ, 1986/2017a).

Jesuit education’s purpose is to inspire students to be *people for others*. Jesuit education “helps students to realize that talents are gifts to be developed, not for self-satisfaction or self-gain, but rather...for the good of the human community. Students are encouraged to use their
gifts in the service of others” (SESJ, 1986/2017a, p. 317). In order to promote diversity, this spirituality could make school leaders emphasize “community values such as equality of opportunity for all, the principles of distributive and social justice, and the attitude of mind that sees service of others as more self-fulfilling than success or prosperity” (SESJ, 1986/2017a, p. 317).

The Ignatian Pedagogical Paradigm’s Leadership Practices

Promoting diversity could be done by practicing the Ignatian Pedagogical Paradigm’s five elements. The leaders at St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School proved that this type of leadership could foster the school’s inclusivity. The five elements of the Ignatian Pedagogical Paradigm are context, experience, reflection, action, and evaluation. The following descriptions are the explanations of how the Ignatian Pedagogical Paradigm did influence leadership practices.

The first step in the Ignatian Pedagogical Paradigm is to acknowledge the context of the person. Personal care and concern for the individual requires that the leaders become as conversant as possible with the life experience of the people they seek to serve (SESJ, 1993/2017b). Ample evidence from the findings shows that leaders should acknowledge the context of their surroundings. For example, at St. Matteo Ricci High School, listening to the staff’s dreams, hopes, and stories made Mr. Edwin recognize the condition of his team. That information was the prior knowledge for Mr. Edwin to better prepare for his following action (Edwin, personal communication, July 17, 2021).

The second action in the Ignatian Pedagogical Paradigm is experience, “to taste something internally” (SESJ, 1993/2017b, p. 383). Experiencing means that the leaders should know the facts, concepts, and principles. In this step, the leaders must “probe the connotation and
overtones of words and events, to analyze and evaluate ideas, to reason” (SESJ, 1993/2017b, p. 383). Then, with an accurate comprehension of what is being considered, the leaders proceed to a valid appreciation of its meaning. For instance, Mr. Jordan shared his experience applying this second element of the Ignatian Pedagogical Paradigm as a vice-principal of the curriculum (Jordan, July 21, 2021).

The third step of the Ignatian Pedagogical Paradigm is reflection. The Jesuits explain reflection as a process by which meaning surfaces in human experience (SESJ, 1993/2017b). In the context of leadership practices, the leaders should do a reflection, which means a “thoughtful reconsideration of some subject matter, experience, idea, purpose, or spontaneous reaction, in order to grasp its significance more fully” (SESJ, 1993/2017b, p. 386). For instance, Mr. James from St. Robert Bellarmine High School reflected on assigning his staff for professional development (James, personal communication, July 22, 2021).

The next phase of the Ignatian Pedagogical Paradigm is action. In Jesuit education, the reflection begins with the reality of experience, and it should necessarily end with that same reality to effect it (SESJ, 1993/2017b). The school leaders should understand that reflection only develops and matures when it fosters decision and commitment (SESJ, 1993/2017b). For example, Mr. Jordan illustrated his view on the action (Jordan, personal communication, July 21, 2021).

The last step of the Ignatian Pedagogical Paradigm is evaluation. The purpose of the evaluation is the growth of the community as an inclusive people. This evaluation process requires mutual respect and trust, which should exist between the leaders and their staff. Through the evaluation process, school leaders could stimulate needed consideration by proposing additional perspectives, supplying needed information, and suggesting ways to view matters
from other points of view. This newly realized need to grow may trigger the community to experience the cycle of the Ignatian Pedagogical Paradigm once again (SESJ, 1993/2017b). For instance, Mr. Edwin from St. Matteo Ricci High School described evaluation as “the first step to do new actions” (Edwin, personal communication, July 17, 2021).

The Approaches to Infuse Spiritual Values

The Catholic school leaders encouraged and nourished their community to be inclusive through the five most popular ways. The five approaches are faith formation, communication, role model, personal approach, and school programs. Leaders used these five methods in St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School, and ample evidence was presented in Chapter IV to demonstrate their effectiveness.

According to the findings, faith formation is the structured and unstructured program prepared by the leaders to infuse their spirituality. Faith formation took form through retreats, recollections, faith sharing, book discussions, three rounds of spiritual conversation, spiritual guidance, the live-in programs, communication forum, spiritual pilgrimages, spiritual conversations, social excursions, communal discernment, reflection methods, and the evaluation systems. Furthermore, the leaders developed the Ignatian Formation, the Ignatian Center, and conducted the morning assembly. Additionally, faith formation was conducted through school rules, student accompaniment process, induction program, the Ignatian Pedagogical Paradigm courses, school meetings, and the Eucharist.

The next approaches to infuse spiritual values were communication, dialogue and using universal values. The findings show that proper communication might be one of the chosen ways to deliver the leaders’ spiritual values. This communication includes personal and communal dialogue prompted by the school leaders. By communicating their spiritual values, the
community members grasped the spirit behind the leaders’ words. Faculty and staff saw the leaders’ willingness to follow and read the signs of the times (St. Matteo Ricci High School focus group, July 21, 2021). The leaders also used the universal language to reach more people, especially the non-Catholic community. By using everyday life examples, community members learned the leaders’ perspectives and even increased their involvement in the community (St. John Berchmans High School, July 2021).

The one example for community members to acknowledge their leader’s spiritual values was by witnessing the living example, being a role model. The findings present evidence that the leaders were “more effective in their service and inspiration of the total educational community if they live in service and inspiration to one another, forming a true community in prayer and life” (SESJ, 1986/2017a, p. 329). Being a role model means that the leaders are making their work a solid apostolate, which promotes diversity and will help the school community be more effectively and affectively united (SESJ, 1986/2017a).

Through interviews and focus group discussions, the personal approach arose as one way to infuse leaders’ spiritual values. It appears that leaders feel that they could influence community members if they are known personally by them. Personal conversations, work appreciations, home visits, morning greetings, and personal retreat are the ways leaders could permeate their spiritual values. This personal approach is in line with cura personalis spirituality. To promote an inclusive community, leaders might regularly communicate personally with their members on personal, professional, and religious levels. The community members could discuss their visions, hopes, aspirations, experiences, successes, and failures.

The last approach that the participants of this study mentioned are school programs. The leaders arranged school programs to permeate their spiritual values to promote inclusivity
effectively. These programs could be the academic activities, school curriculum, social excursions, immersion through the Pondok Pesantren programs, overnight events, retreat, recollection, Live-in Tolerance, interfaith dialogue, exposure to monastic life, and the Ignatian formation for parents. Furthermore, the leaders could do the examen, morning assembly, school meetings, book discussions, WhatsApp group participation, community prayers, and the Eucharist.

Implications

In this section, I articulate the implications of my study to the school leadership practices in the diverse community in Indonesia. I start with the critical spirituality theory that could be combined with the Ignatian Pedagogical Paradigm to evaluate the school leadership practices in promoting inclusivity. Then I describe how the Ignatian Pedagogical Paradigm’s process could be applied to the leadership practices, especially to nurture the inclusive school community. Finally, I discuss the practical implications of this study for the school leaders in a multi-religious community.

Critical Spirituality Theory

This study used critical spirituality theory as the framework alongside the Ignatian Pedagogical Paradigm. There are four elements in the critical spirituality theory: critical self-reflection, deconstructive interpretation or hermeneutics, performative creativity, and transformative action (Dantley, 2010). By applying the two first elements of critical spirituality theory, this study could discover the leaders’ spiritual values that led them to actions. Their values encouraged leaders to reflect on their policies, actions, and approaches to promote inclusivity and embrace diversity. For example, Mr. Jordan reflected on his school performance that was not as expected (Jordan, personal communication, July 21, 2021).
Critical self-reflection as the first element of critical spirituality theory is followed by deconstructive interpretation. In this research, deconstructive interpretation was carried by the participants of three schools. For example, Mr. Jordan found the new concept of leadership that he called *followership*. He deconstructed the idea of followers, which always related to completed tasks given by the leader (Jordan, personal communication, July 21, 2021).

The last two components of critical spirituality are performative creativity and transformative action. Performative creativity is the development of leadership practices that move the school community “from maintaining the status quo to envisioning a more democratic culture” (Dantley, 2010, p. 217). The findings show that it was possible to evaluate the leaders’ performance through this performative creativity idea. For instance, at St. Robert Bellarmine High School, through communal deliberation, the participants realized that they should increase the number of non-Catholic students, faculty, and staff in their school (St. Robert Bellarmine High School, focus group, July 22, 2021).

As for the transformative action, all three schools present how school members could be the inclusive community. Therefore, critical spirituality theory could be applied to the school which was already in transition to be a better community. As the findings of this study witnessed the school leaders’ actions, critical spirituality theory could assess if the leader had taken transformative action to manage the many ways in which communities foster undemocratic practices and injustice. In this last step of critical spirituality, the researcher could see if the leaders were not satisfied to leave the injustice at “the level of an intellectual discourse; rather they help to facilitate an environment where students, teachers, parents, and the entire learning community engage issues with the intention of bringing about radical societal change” (Dantley, 2010, p. 217).
Looking back at the application on how to conduct critical self-reflection and deconstructive interpretations, critical spirituality theory could be seen as an internal process to transform the school members into an inclusive community. Comparing these two steps of critical spirituality with the Ignatian Pedagogical Paradigm, they are equal with the context, experience, and reflection. Both theories begin from self-reflection and then progress to a more external stage of actions. Furthermore, the last two elements of critical spirituality, performative creativity and transformative action, are level with action and evaluation in the Ignatian Pedagogical Paradigm. Those components are the external aspects of the leaders’ spirituality.

**The Ignatian Pedagogical Paradigm Leadership Practices**

Through careful analysis of the findings, this study concludes that the Ignatian Pedagogical Paradigm cycle process is implemented in leadership practices for participants who took the Jesuit Leadership Training Program. This type of leadership might benefit the school leaders’ efforts to nurture inclusivity in their community. For example, Mr. Jordan explained that the process of the Ignatian Pedagogical Paradigm helped him in his decision-making as a vice-principal (Jordan, personal communication, July 21, 2021). Mr. Jordan continued with experience, reflection, and action that he referred to as “the execution of plan” (Jordan, personal communication, July 21, 2021). He concluded this process with evaluation, and he said, “I was indeed inspired by the dynamics of the IPP [Ignatian Pedagogical Paradigm]. And I still use it to this day” (Jordan, personal communication, July 21, 2021).

The original concept of the Ignatian Pedagogical Paradigm was designed for teachers as instructional leaders in the classrooms. Nevertheless, this study suggests that the Ignatian Pedagogical Paradigm cycle can be used in school leadership practices. For example, the context is initially about knowing the students’ backgrounds to prepare their lessons better. However, the
study’s findings demonstrate that school leaders might apply context in their workplace. For instance, Mr. Edwin from St. Matteo Ricci High School realized that “to understand the context of the staff was crucial” (Edwin, personal communication, July 17, 2021). As a leader, he spent more time listening and asked school staff about themselves and their families. Listening to their dreams, hopes, and stories made Mr. Edwin recognize the condition of his team. That information was the prior knowledge for him to better prepare for his following action (Edwin, personal communication, July 17, 2021).

The second step is the experience, designed for teachers to provide insight that goes beyond the intellectual grasp of their students. Teachers could bring the whole person (mind, heart, and will) into the learning experience. With this concept, the school leaders might do the same with their school members to be an inclusive community. School leaders might encourage their community members to use their imaginations, feelings, and minds in their experiences. Affective and cognitive dimensions could be involved because without internal feeling joined to intellectual grasp, the experience will not move a person to action (SESJ, 1993/2017b).

The third element of the Ignatian Pedagogical Paradigm is reflection, and it was originally designed for students. Reflection forms students’ conscience, beliefs, values, attitudes, and entire way of thinking. Reflection encourages personalized and learner-active teaching and aims not merely to assimilate subject matter but the person’s development (SESJ, 1993/2017b). In the school leaders’ setting, reflection can do the same thing to the entire school community. Through the reflection process, personal or communal, school leaders might form the conscience of the school members to grow together to become an inclusive community.

The next component of the Ignatian Pedagogical Paradigm is action, which was initially designed for teachers to encourage students to express their reflections. However, St. Ignatius
Loyola did not seek just any action or commitment. Instead, he encouraged decision and commitment for the *magis*, the better service of God and one’s sisters and brothers, to the welfare of society (SESJ, 1993/2017b). This study shows that school leaders encouraged their community members. Through many processes (faith formation, role model, school programs, personal approaches, and communications), the leaders of the participant schools guided the communities to make interior choices that are externally manifested. For example, the school leaders introduced them to a complete vision of the meaning of being human and equipped them for service to their brothers and sisters to promote inclusivity and embrace diversity (SESJ, 1993/2017b).

The last step of the Ignatian Pedagogical Paradigm is *evaluation*, originally designed to evaluate students’ performance. However, Ignatian pedagogy aims to form and go beyond academic mastery. The teachers are concerned about students’ well-rounded growth as people for others (SESJ, 1993/2017b). In the school leaders’ world, evaluation can be conducted on their actions and plans to make their community embrace diversity. Furthermore, school leaders can periodically evaluate their community’s growth in attitudes, priorities, and actions consistent with efforts to become an inclusive community.

**Leadership Practices to Promote Inclusivity**

The third implication of this study is the practical leadership model to promote religious inclusivity in Indonesian schools that exist in the multi-religious community. Two implications surface from this study. The first one is that spiritual values of school leaders might help their community to embrace inclusivity. The second implication is there are ways to permeate those values to the school community. The following is the elaboration of those practices that can be used in the school context, especially for schools in the multi-religious community.
**Spiritual Values to Promote Religious Diversity.** This study shows that leaders’ spiritual values can be used to promote inclusivity in their school surroundings. By living their spirituality, leaders from three schools in Indonesia that exist in multi-religious communities or are surrounded by them influenced their community to embrace diversity. This is evidenced by data from the principals that is triangulated with focus group data and artifacts. Nevertheless, this research has implications for the school with multi-religious backgrounds. Any school that wants to embrace diversity and promote inclusivity could benefit from these findings.

There are five spiritual values in this research that can be used if the leaders want their community to live in harmony with their diversity. The first spiritual value is *cura personalis*. By paying attention to the needs of faculty, students, parents, and their neighbors, leaders reported being able to foster the community to embrace diversity. *Cura personalis* means that all educational community members are concerned with one another and learn from one another. The personal relationship developed in the community might not be limited to students and faculty in the school but extends to former students, parents, and the students within their families.

The second spiritual value is *companionship*, the unity of individuals in the community. With companionship, school leaders in this study were able to unite people’s minds and hearts and strengthen their bonds. The firm bond between community members will ensure that their common goals, vision, and mission are achieved. This companionship could be done by working with others; being willing to play subordinate, supportive anonymous roles; and learning how to serve from those the leaders seek to serve. To promote inclusivity, leaders and the school community members should communicate with one another regularly on personal and religious
levels. The leaders should invite the community to discuss vision and hopes, aspirations and experiences, successes and failures.

The third value is *magis*, which is the spirituality to do more for the community. This spirituality led a school leader to prepare himself to be a leader in service. The school leaders will help all the community members nurture the qualities of mind and heart that will enable them to work with others for the good of all. *Magis* includes the leaders’ desire to prepare themselves with personal formation and ultimately to dedicate themselves to action. This spirituality would direct the leaders to the commitment to continue the self-development throughout life and to use those developed gifts for others, regardless of their religion.

The fourth value is *trust or openness to others*, accelerating the leaders’ efforts to embrace diversity in the school community. With this spirituality, the community members will have a reciprocal relationship with their leaders. Being trusted by leaders will make community members want to do the same for their leaders and school. This study’s findings show the need for *shared responsibility leadership*. In shared responsibility leadership, all members are involved in every significant decision in the school and they will consequently feel valued. This value would enable leaders and school members to work together with mutual support and respect, making use of the talents of each.

The last value that emerged from this study is to be *people for others*. This value could help school leaders to encourage their community to realize that talents are gifts to be developed, not for self-satisfaction or self-gain, but rather for the good of the human community. The community members can be encouraged to use their gifts in the service of others. With this value, leaders will nurture their community to prioritize others’ needs. This way of thinking
always puts others at the front, and they will consider the uniqueness of others. Therefore, they will embrace diversity by giving equal opportunity.

**The Approaches to Infuse Spiritual Values.** This study shows that five approaches can be used by school leaders to infuse their spiritual values. This study found that to promote inclusivity, school leaders require an approach to infuse their spiritual values. Five approaches to infuse spiritual values emerged from this study that school leaders could use. The first approach that could benefit school leaders to empower their members is faith formation. Faith formation is the structured and unstructured program prepared by the leaders to infuse their spirituality. Some examples of faith formation are retreats, recollections, faith sharing, book discussions, three rounds of spiritual conversation, and communal discernment.

The second approach is through good *communication*. The findings show that proper communication expressed the leaders’ spiritual values. This communication includes personal and communal dialogue prompted by the school leaders. By communicating their spiritual values, the community members grasped the spirit behind the leaders’ words. Faculty and staff saw the leaders’ willingness to follow and read the signs of the times. Furthermore, the leaders can use the universal language to reach more people, predominantly the minority in the community. By using everyday life examples, community members could understand the leaders’ perspectives and even increase their involvement in the community.

The third approach to infuse spiritual values is being a positive *role model*. The participants in this study mentioned that a way for community members to acknowledge their leader’s spiritual values is by witnessing the living example. The findings present evidence that the leaders inspired the whole community when they lived in service and inspiration to one another, forming a true community in prayer and life. Being an inspirational role model means
that the leaders are making their work solid evidence, which promotes diversity and will help the school community be more affectively united.

The fourth approach is through a personal engagement. This study shows that school leaders’ personal approach could move community members to align with their vision. Community members would feel touched and moved by their leaders if they are known personally. Personal conversations, work appreciation, home visits, morning greetings, and personal retreat are the forms of how the leaders could permeate their spiritual values. This personal approach is in line with *cura personalis* spirituality. This research demonstrates that to promote an inclusive community, leaders should regularly communicate with their members on personal, professional, and religious levels. The community members could discuss their visions, hopes, aspirations, experiences, successes, and failures as well.

The last approach that school leaders can use to promote inclusivity is through school programs. The study found that the leaders encouraged the community to acknowledge diversity by arranging the thematic school programs. In this case, leaders put inclusivity and diversity as the priority topics. Some examples of these programs are social excursions, immersion program in the *Pondok Pesantren*, Live-in Tolerance, interfaith dialogue, live-in in monasteries, conducting the Ignatian formation for parents, doing the *Ignatian examen*, forming a WhatsApp group, and holding the community prayers.

**Recommendations for Future Research and Practice**

This study drives home the point that the Ignatian Pedagogical Paradigm can be applied in the leadership context, and critical spirituality theory can be used to evaluate the leadership efforts to promote inclusivity. However, some things can be improved from this study or viewed from other angles to understand the leadership practices for the diverse school community. For
future research, I recommend doing site observation, expanding the scope of participants, exploring the topic beyond religious inclusivity, and using a mixed methodology approach. I similarly propose further practice recommendations for a) the three schools involved in this study, b) the Catholic schools in Indonesia, c) Indonesian school leaders in general, and d) the future Indonesian Jesuit leadership training program.

**Future Research Recommendations**

**Doing Site Observation.** This research used personal interviews, focus group discussions, and collected archival documents for composing the data. Due to the pandemic COVID-19, I could not observe the sites in person. All the data were gathered from the remote interface through Zoom meetings and the internet. Site observation should be conducted to enrich the data and, therefore, the findings for future research. There are many benefits to doing in-person observations for this research. For example, Merriam and Tisdell (2016) said,

> As an outsider, an observer will notice things that have become routine to the participants themselves... Observations are also conducted to triangulate emerging findings... The participant observer sees things firsthand and uses his or her own knowledge and expertise in interpreting what is observed… Observation makes it possible to record behavior as it is happening. Another reason to conduct observations is to provide some knowledge of the context or to provide specific incidents, behaviors… Finally, people may not feel free to talk about or may not want to discuss all topics. (Merriam, S. B. & Tisdell, E. J., 2016, p. 139-140)

**Expanding Population and Sample.** This research involved three schools whose leaders are the participants of the leadership training program. Thus, the population of this study is school leaders, faculty, and staff. Future studies should include all participants of that training
program, their schools, and their students. From the first cohort in 2009 to the seventh cohort in 2016, there were 279 participants from 155 schools. Information from so many participants and schools with different backgrounds and spiritual charisms would contribute to the depth of the current Ignatian Pedagogical Paradigm leadership practices, and possibly give birth to new leadership practices.

The participants in this study demographically consisted of the Catholic majority that lived on one island, Java Island, and spiritually lived the Jesuit values. For future study, the researcher could expand the participants from outside Java Island, incorporating the school’s non-Catholic majority who live various non-Jesuit charisms. To select the population and sample for qualitative research, Glesne (2016) suggests,

> Qualitative researchers tend to select each of their cases purposefully: “The logic and power of purposeful sampling … leads to selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research” (Patton, 2002, p. 46). Patton (2002) identifies and discusses sixteen different purposeful sampling strategies…Different sampling strategies allow you to learn different things about your topic. Each strategy suggests particular kinds of sites and people. (Glesne, C., 2016, p. 50).

**Conducting Research Beyond Religious Inclusivity.** This research focuses on school leadership practices in a multi-religious context. In Indonesia, various backgrounds and elements shape the school community. Myriad examples of school components, such as ethnicity, local language, socioeconomic status, and different abilities were not explored in this study. For future study, the researcher could investigate the Ignatian Pedagogical Paradigm’s impact on the school
community to promote inclusivity of those various components. The elements of inclusivity that arose in the interviews and focus groups are ethnicity, the local language, and socioeconomic. However, they did not mention the inclusivity for the students of different abilities.

For future research, we could use the definition of inclusion from UNESCO (2009). They describe inclusion as,

a process of addressing and responding to the diversity of needs of all children, youth, and adults through increasing participation in learning, cultures, and communities and reducing and eliminating exclusion within and from education. It involves changes and modifications in content, approaches, structures, and strategies with a common vision that covers all children of the appropriate age range and a conviction that it is the responsibility of the regular system to educate all children. (UNESCO, 2009, pp. 8-9)

Utilizing Mixed Methodology Approach. This study used qualitative methodology to see the impact of the Ignatian Pedagogical Paradigm on leadership practices. For the future study, the researcher could conduct the mixed methodology approach to alter the findings and enrich the leadership practices. By using the mixed methodology, researchers would take on a long-term project with multiple objectives.

First, with sufficient resources and funding to implement the study over multiple years, researchers could evaluate the process of the entity of interest and assess the outcomes of the entity. Second, the researchers could expand the understanding of the cultural contexts in which the entity is situated. Finally, the researchers could engage in several iterations of data collection, analysis, integration, and program implementation (Creswell, J. & Plano Clark, V. L., 2018).

By conducting a mixed methodology approach, the study on the Ignatian Pedagogical Paradigm leadership practices could reach more participants. The quantitative data could be
collected from all the 279 participants of the leadership training program. Furthermore, the researcher could send surveys to faculty, staff, and students in the 155 schools. Thus, the range of research would be vast without neglecting the depth of the information with the interviews and focus-groups-discussions in the qualitative data.

**Practical Recommendations**

**Specific Recommendations for Three Schools.** All three schools (St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School) encountered a lack of public information about their school values. From this study, some suggestions emerged to overcome this challenge. The first is to display in-depth information about religious diversity inside the school on social media (Websites, Instagram, YouTube, Facebook, and Twitter). In this era of pandemic and beyond, the school website and other social media platforms could be the front face of the school’s vision and mission (Aldo, focus group, July 21, 2021).

The second suggestion is to develop relationships with parents and alumni for promoting religious inclusivity and diversity. As extended school members, parents and alumni can be allies for promoting the school’s mission of diversity and inclusivity (St. Matteo Ricci High School, July 21, 2021). The final suggestion is to upgrade the school’s information about its spirituality. Accurate and comprehensive information about spirituality will allow collaboration with other schools or institutions, especially Muslim-based schools (Lucas, focus group, July 21, 2021).

St. Matteo Ricci High School faced two other challenges: inadequate induction program and conflicting interests between the school’s mission and government policy. However, from the interviews and focus group discussions, some suggestions arose to help overcome these challenges. The first suggestion is to develop a better induction program that shares Ignatian spirituality, promoting inclusivity and embracing diversity (St. Matteo Ricci High School, focus
group, July 21, 2021). “It was difficult to introduce inclusivity without Ignatian spirituality, which is a foundation for our school’s vision and mission” (Patrick, focus group, July 21, 2021). Second, the school could bolster its reputation by promoting its achievements. Through the excellent performance of the school, a relationship with the government can be maintained, and they would acknowledge the school’s vision (Stephen, focus group, July 23, 2021).

St. Robert Bellarmine High School encountered two other challenges besides lack of public information. Their challenges are negative public assumptions about their school as well as internal reluctance to recruit non-Catholic faculty. Possible suggestions for them are as follows: First, publicize the school’s values and missions through social media and school events. As mentioned by participants of interviews and focus group discussions, people need clarity and proper explanation about their school’s mission on religious diversity (St. Robert Bellarmine High School, 2021).

Second, the school leadership could provide more information about Ignatian spirituality and religious diversity through faith formation and dialogue. Ignatian spirituality explains that leaders and the school community members can regularly communicate with one another on personal and religious levels to promote inclusivity. For example, the leaders could invite the community to discuss vision and hopes, aspirations and experiences, successes and failures (SESJ, 1986/2017a).

St. John Berchmans faced a specific challenge to promote religious inclusivity, the fundamentalist parties. There are some suggestions to overcome this situation. First, strengthen internal school identity with Ignatian spirituality, which embraces diversity. This identity can enable the community to respect others outside their school (SESJ, 1986/2017a). Second, practice *magis* spirituality, which leads every community member to prepare themselves to be
people for others. Furthermore, the school leaders can help the community develop the qualities of mind and heart that will encourage them to work with others for the good of all (SESJ, 1986/2017a). Finally, the leaders could attempt to open communication and relationships with their region’s fundamentalist parties (St. John Berchmans High School, focus group, July 23, 2021).

**Leadership Practices for Catholic Schools in Indonesia.** Promoting religious inclusivity to the larger community could be a useful strategy for the Catholic schools. Based on the findings of this study, I recommend the following leadership practices for Indonesian Catholic schools:

1. Catholic school leaders conduct the Ignatian Pedagogical Leadership cycle process in their leadership practices to promote religious diversity.
2. Catholic school leaders evaluate their leadership practices to promote religious diversity using the Critical Spirituality Theory.
3. Catholic school leaders have *cura personalis* spirituality, which means care and concern for the person. By paying attention to the needs of all faculty, students, parents, and their neighbors, regardless of their religious backgrounds, leaders can foster the community to embrace religious diversity.
4. School leaders have *a union of minds and hearts* spirituality, which means the unity of people’s vision and mission. Uniting people’s minds and hearts can be done by working with others, being willing to play a subordinate, supporting, anonymous roles, and learning how to serve from those the leaders seek to serve.
5. School leaders have *magis* spirituality, which means to do more. This spirituality can direct the leaders to the commitment to continue the self-development throughout life and to use those developed gifts for others, regardless of their religious backgrounds.

6. School leaders have the values of *openness to others* and *trust*. These values can enable the school community to work together with mutual support and respect, making use of the talents of each.

7. The staff have the *people for others* spirituality. This spirituality can make school leaders emphasize community values such as equality of opportunity for all, distributive and social justice principles, and the attitude of mind that sees service of others as more self-fulfilling than success or prosperity.

8. The staff conduct faith formation programs for the community members to infuse their spirituality.

9. The staff promote open dialogue and create healthy communication with the community members to deliver their spiritual values.

10. The leadership promote religious inclusivity by being a living example of a good role model. Being a role model means that the leaders are making their work a solid apostolate that promotes diversity and helps the school community be more effectively and affectively united.

11. The leadership might regularly communicate personally with their members on personal, professional, and religious levels. The community members can discuss their visions, hopes, aspirations, experiences, successes, and failures with the leaders.
12. The leadership arrange specific school programs to permeate their spiritual values into the community. These programs can be academic activities, social excursion, immersion program in the Pondok Pesantren, retreats, recollections, or interfaith dialogue.

**Leadership Practices for Indonesian Schools in Promoting Religious Diversity.** Other school leaders in Indonesia can use twelve recommendations listed for the Indonesian Catholic school leaders. There can be further recommendations based on the findings of this study that all school leaders in Indonesia should consider in promoting religious inclusivity. The following are recommendations for leadership practices to promote religious diversity in Indonesian schools.

1. It is recommended that school leaders design their curriculum and set up school programs to include religious inclusivity.

2. It is recommended that school leaders open to collaboration with other schools, regardless of their religious background, to promote religious inclusivity.

3. It is recommended that school leaders regularly evaluate their programs to promote religious inclusivity. The purpose of the evaluation is the community’s growth as an inclusive people.

**Recommendations for Future Jesuit Leadership Training Programs.** One of the purposes of this study was to provide information for future Jesuit leadership training programs in Indonesia. Based on the findings, recommendations for future training programs are as follows:

1. It is recommended that future Jesuit leadership training programs add religious inclusivity to their courses’ material.

2. It is recommended that future Jesuit leadership training programs add the Ignatian Pedagogical Paradigm process as the specific leadership model to promote inclusivity.
3. It is recommended that future Jesuit leadership training programs add Critical Spirituality Theory to evaluate the school programs to promote inclusivity.

4. It is recommended that the directors of future Jesuit leadership training programs consider the five spiritual values (*cura personalis*, companionship, *magis*, openness, and people for others) when running the institution.

5. It is recommended that the directors of future Jesuit leadership training programs consider the five approaches (conducting faith formation, opening the communication, being a good role model, approaching people personally, and setting up the programs carefully) when infusing the spiritual values to the staff and participants of the program.

**Concluding Remarks**

Catholic schools in Indonesia played an essential role in educating young Indonesians to serve their brothers and sisters. Until now, the Catholic schools tried to do the same, as proven by this study of three Catholic schools: St. Matteo Ricci High School, St. Robert Bellarmine High School, and St. John Berchmans High School. Furthermore, the leaders at those schools strived to promote religious inclusivity in their communities. This research answered how the school leaders infuse their spiritual values in the school members to embrace religious diversity. The findings illustrate the Ignatian Pedagogical Paradigm that influences school leaders’ leadership practices through the lens of critical spirituality theory.

Critical spirituality theory affirms that the leaders in the three Catholic schools had spiritual values. Those leaders demonstrated five spiritual values: *cura personalis*, *companionship*, *magis*, openness, and being *people for others*. By showing their spirituality through a daily relationship with other school members, the leaders encouraged them to embrace religious diversity. For example, one teacher from St. Robert Bellarmine High School wanted to
give the same kindness and care to others because he experienced personal attention from the leader of his school (James, personal communication, July 22, 2021).

In this study, critical spirituality theory also revealed that the school leaders used the Ignatian Pedagogical Paradigm to promote religious inclusivity. The findings show that the five elements of the Ignatian Pedagogical Paradigm were practiced in three schools. Those five elements of the Ignatian Pedagogical Paradigm are context, experience, reflection, action, and evaluation. The first element of the Ignatian Pedagogical Paradigm is context. In leadership practices, the leaders should acknowledge the context of their surroundings. For example, at St. Matteo Ricci High School, Mr. Edwin listened to the staff’s dreams, hopes, and stories to recognize the condition of his team. That information was the prior knowledge for Mr. Edwin to better prepare for his following action (Edwin, personal communication, July 17, 2021).

The second element is the experience, and in this step, the leaders analyze and evaluate ideas into reason. Then, with an accurate comprehension of what is being considered, the leaders proceed to a valid appreciation of its meaning. For example, Mr. Jordan from St. John Berchmans High School analyzed, evaluated, considered the situations of his school’s rank, and then took action. The result was satisfying, and he considered it the experience of doing the Ignatian Pedagogical Paradigm leadership practices (Jordan, personal communication, July 21, 2021).

The third element of the Ignatian Pedagogical Paradigm is reflection. In the context of leadership practices, the leaders should do a reflection. Reflection means a thoughtful reconsideration of some subject matter, experience, idea, purpose, or spontaneous reaction to fully grasp its significance. For instance, Mr. James from St. Robert Bellarmine High School reflected on assigning his staff for professional development. He said, “I reflected on the
improvement he would get from the course. So, after I did a reflection, I suggested his name to the principal…The choice was based on their competence” (James, personal communication, July 22, 2021).

The fourth component of the Ignatian Pedagogical Paradigm is action. Leaders should understand that reflection develops and matures when it fosters decision and commitment to action in the leadership context. For example, Mr. Jordan from St. John Berchmans High School explained his opinion about action. He said, “Related to leadership, it is actually a matter of execution. Action. I say as action. If it’s just a plan, not being executed is also a problem” (Jordan, personal communication, July 21, 2021). For Mr. Jordan, the leaders should monitor, evaluate, provide feedback, and review their actions to become an inclusive school community (Jordan, personal communication, July 21, 2021).

The fifth, the last element of the Ignatian Pedagogical Paradigm is evaluation. In the leadership practices context, leaders should nurture community growth through evaluation. This evaluation process requires mutual respect and trust, which should exist between the leaders and their staff. Through the evaluation process, school leaders could stimulate needed consideration by proposing additional perspectives, supplying needed information, and suggesting ways to view matters from other points of view. As Mr. Edwin from St. Matteo Ricci High School described, “Evaluation is the first step to do new actions” (Edwin, personal communication, July 17, 2021). For him, the evaluation process was the step to see the difference between the head and the heart that could improve a person (Edwin, personal communication, July 17, 2021).

Besides discovering the spiritual values and the Ignatian Pedagogical Paradigm’s leadership model, critical spirituality theory also provided a means to infuse spiritual values into the community. This study’s findings present five approaches for leaders to infuse their spiritual
values to nurture a religiously inclusive community. Those five approaches are faith formation, communication, role model, personal approach, and school programs. The approach that was most discussed in the interviews and focus-group discussions was faith formation. Faith formation could occur through the retreat, recollection, three rounds of spiritual conversation, or the daily *Ignatian examen*. All those five ways were applied to three schools to nurture community awareness to promote and embrace religious inclusivity.

Furthermore, this study has three implications for the school leadership practices for the diverse community in Indonesia. The first implication of this study is use of the critical spirituality theory and the Ignatian Pedagogical Paradigm to evaluate the school leadership practices in promoting inclusivity. The second implication is the application of the Ignatian Pedagogical Paradigm in leadership practices to nurture a religiously inclusive school community. The last implication is the leadership practices that apply spiritual values and proper ways to infuse them into the community.

Finally, this project proposes recommendations for future study and leadership practice. For future research, I recommend doing site observations, expanding the scope of participants, exploring the topic beyond religious inclusivity, and using a mixed methodology approach. I similarly acknowledge the limitations of this study while providing suggestions to improve further examinations of leadership practices for the diverse school community. As for leadership practices, I propose the practical ways to overcome specific challenges of school’s participants in my study, leadership practices for Indonesian Catholic schools, leadership practices for school leaders in Indonesia, and religious diversity topics for future Jesuit leadership training program.

In the end, having learned from educators and leaders through this study, I encourage the school leaders to have the *magis* spirituality. This spirituality will enforce leaders to have the
desire to prepare themselves with personal formation and ultimately dedicate themselves to actions. In this time of uncertainty, when the pandemic of COVID-19 shaped a new way of living, creativity and strong-will from magis are needed. Diversity can be a significant resource and should not be avoided. Being an inclusive community is a way for many to overcome our troublesome times.

Bad times, troublesome times, this is what people are saying. But let our lives be good, and the times are good. We make our times: Such as we are, such are the times. (St. Augustine, Sermon on the New Testament, 30:8)
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Appendix A: Interview Protocol for Administrators

Interview Protocol for Administrators

Introduction to Interviewee:

Dear, TEACHER. It is nice to see you again. Thank you for accepting this interview. As you know, I am doing the study which is entitled: “The Ignatian Leadership Model for Indonesian Catholic Schools: A Study of Critical Spirituality on Leadership Practices.” I am interested in how the Indonesian Jesuit Leadership Training Program participants between 2009 to 2016 practice their leadership model in their multi-religious context school. Therefore, I would like to ask you some questions regarding Leadership Training Program that you participated in and your current leadership practices in school. In this conversation, everything you mention is confidential, and feel free to answer the questions.

Before we go over the process, would you mind if I record this conversation? It would help me out to focus more on the conversation. Thank you and let us get started.

1. How do you describe your experience in the Indonesian Jesuit Leadership training program?
2. How does the Ignatian Pedagogical Paradigm impact your current leadership practices?
3. How do you infuse your spirituality in the multi-religious community of your school?
4. How do you overcome the challenges to promote inclusivity and embrace diversity in the school?

5. How do you imagine the ideal leader that could promote inclusivity and embrace diversity in the school?

6. Any other comments or thoughts you might have about the Indonesian Jesuit Leadership training program you participated in and the reality of working in a multi-religious school community?
Appendix B: Focus Group Discussion Guide

Focus Group Discussion Guide

Consent Process
Consent forms for focus group participants will be completed in advance by all those seeking to participate.

Thank you for agreeing to participate. We are very interested to hear your valuable opinion on what your school leader is like on promoting inclusivity.

• The purpose of this study is to learn how the leaders in your school view their roles and themselves as members of the institution that promote inclusivity in a multi-religious context.
• The information you give is completely confidential, and we will not associate your name with anything you say in the focus group.
• We would like to record the focus groups so that we can make sure to capture the thoughts, opinions, and ideas we hear from the group. No names will be attached to the focus groups and the recordings will be destroyed as soon as the study completed.
• You may refuse to answer any question or withdraw from the study at any time.
• We understand how important it is that this information is kept private and confidential. We will ask participants to respect each other’s confidentiality.
• If you have questions later, you should contact the principal investigator: Fr. Leonardus Winandoko, SJ at lwinandoko@usfca.edu. If you have questions or concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu.
• Please sign to show you agree to participate in this focus group.
Introduction:

1. Welcome. Introductions will be done to the focus group.
   - Who we are and what we are trying to do
   - What will be done with this information
   - Why we asked you to participate

2. Explanation of the process.
   Ask the group if anyone has participated in a focus group before. Explain that the focus groups are being used more often in research.
   - We learn from you (positive and negative)
   - Not trying to achieve consensus, we’re gathering information
   - No virtue in long lists: we’re looking for priorities
   - The reason for using it is that we can get more in-depth information for data triangulation

3. Explanation of the logistics
   - Focus group will be on Zoom meeting
   - Focus group will last about 60 to 90 minutes
   - Feel free to move around

4. Ground rules will then be laid down. The group will be asked to agree on some ground rules.
   - Everyone should participate
   - Information provided in the focus group must be kept confidential
   - Stay with the group and please don’t have side conversations
   - Have fun

5. The Zoom meeting will be recorded.

6. The group will be asked if they have any questions.
7. An open-ended discussion will then begin.

Discussion begins, make sure to give people time to think before answering the questions and don’t move too quickly. Use the probes to make sure that all issues are addressed but move on when you feel you are starting to hear repetitive information.

Questions:

1. What challenges have your school leader encountered to promote inclusivity?
2. How does your school leader practice leadership to promote inclusivity?
3. How does your school leader influence the community in promoting inclusivity?
4. How does your school leader infuse their spirituality into the school community?
5. How do you perceive your school leader’s leadership practices?
6. Any other comments or thoughts you might want to follow up on before we end the session?

Probes for discussion:

- Leadership practices
- Culture: relationships, camaraderie, equality, inclusivity
- Working conditions
- Respect/recognition from leadership or others
- Opportunity, achievement, growth
- Dreams, hopes, visions

That concludes our focus group. Thank you so much for coming and sharing your thoughts and opinions with us. If you have additional information that you did not get to say in the focus group, please feel free to write an email to me at lwinandoko@usfca.edu.
Appendix C: A Consent Letter of the Principal

FR. PRINCIPAL, SJ
Principal of NAME OF THE SCHOOL

Dear Fr. Principal, SJ

I am writing this email to request permission to conduct a research study at NAME OF THE SCHOOL in CITY. I am currently enrolled in Catholic Educational Leadership Program at the University of San Francisco, California. I am now in the process of writing my doctoral dissertation. The study is entitled “The Ignatian Leadership Model for Indonesian Catholic Schools: A Study of Critical Spirituality on Leadership Practices.”

As the principal of NAME OF THE SCHOOL, I hope that you allow me to access the school’s archival documents for this research study and recruit participants for interviews and focus groups. If approval is granted, the research will be conducted over summer between May to August 2021. The researcher will collect all data through the internet, emails, and Zoom meetings. There will be no in-person interaction or site visit due to the COVID-19 pandemic.

Regarding the interview, a recruited participant will be involved in a 60 to 90 minutes one-on-one Zoom meeting. The interview participant will be the former trainee of the Jesuit Leadership Training Program between 2009 to 2016. As for the focus group, the participants will consist of six to ten school personnel. The focus group will be conducted on a Zoom meeting and lasting about 60 to 90 minutes. The interview and focus group will be given a consent form to sign with the explanation of the purpose for the research before the interview and focus group process.

All data and information collected during the visits will remain confidential and anonymous. The institution or the individual participants will incur no costs.
Your approval to conduct this study will be greatly appreciated. If you have any questions and concerns regarding the study, I would be happy to answer. In addition, you may contact me at my email address Iwinandoko@usfca.edu.

If you agree, kindly sign below and return the signed form through email.

Sincerely,

Fr. Leonardus Winandoko, SJ
EdD Candidate
University of San Francisco

Approved by:

_________________________  ________________________  ________________
Name (please print)        Signature               Date
Appendix D: Approval of USF Institutional Review Board (IRBPHS)

Attachments:
- Expedited Review Approved by Chair - IRB ID: 1589.pdf

IRBPHS - Approval Notification

To: Leonardus Evert Bambang Winardoko  
From: Richard Gregory Johnson III, IRB Chair  
Subject: Protocol #1589  
Date: 06/02/2021

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your research (IRB Protocol #1589) with the project title THE IGNATIAN LEADERSHIP MODEL FOR INDONESIAN CATHOLIC SCHOOLS: A STUDY OF CRITICAL SPIRITUALITY ON LEADERSHIP PRACTICES has been approved by the IRB Chair under the rules for expedited review on 06/02/2021.

Any modifications, adverse reactions or complications must be reported using a modification application to the IRBPHS within ten (10) working days.

If you have any questions, please contact the IRBPHS via email at IRBPHS@usfca.edu. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your research.

Sincerely,

Dr. Richard Greggory Johnson III  
Professor & Chair, Institutional Review Board for the Protection of Human Subjects  
University of San Francisco  
irbphs@usfca.edu  
IRBPHS Website
Appendix E: USF IRBPHS Informed-Consent Form for Interviews

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will sign in the space provided to indicate that you have read and understand the information on this consent form. You are entitled to and will receive a copy of this form.

You have been asked to participate in a research study conducted by Fr. Leonardus Winandoko, SJ, a graduate student in the Department of Leadership Studies, School of Education at the University of San Francisco. This faculty supervisor for this study is Dr. Michael W. Duffy, EdD., a professor in the Department of Leadership Studies, School of Education at the University of San Francisco.

WHAT THE STUDY IS ABOUT:
The purpose of this research study is to explore the way the Ignatian Pedagogical Paradigm could influence Catholic school leadership practices in Indonesia as a multi-religious country. The researcher will investigate the aspects of the Ignatian Pedagogical Paradigm that help shape educators’ beliefs and experiences in managing their schools to promote inclusivity.

WHAT WE WILL ASK YOU TO DO:
During this study, the following will happen. You will be involved in a one-on-one interview session. You will be asked a series of questions related to your experience as a Jesuit Leadership Training program trainee between 2009 to 2016 and your experience as principal/vice principal/teacher in your current school.

DURATION AND LOCATION OF THE STUDY:
Your participation in this study will involve 60 to 90 minutes of the one-on-one interview session. The interview will be taking on Zoom, and with your permission, it will be recorded.

POTENTIAL RISKS AND DISCOMFORTS:
We do not anticipate any risks or discomforts to you from participating in this research. If you wish, you may choose to withdraw your consent and discontinue your participation at any time during the study without penalty.
BENEFITS:
You will receive no direct benefit from your participation in this study. However, the possible benefits to others include improving the school’s leadership practices in the multi-religious context. The information of this study may benefit other people who work at the school management level now or in the future.

PRIVACY/CONFIDENTIALITY:
Any data you provide in this study will be kept confidential unless disclosure is required by law. In any report, it we will not include information that will make it possible to identify you or any individual participant. I will use pseudonyms to protect the names of interviewees. Audio and Video recordings will be downloaded onto my computer, which has a complex security password for safety. I specifically will store these recorded interviews and their transcriptions in a hard drive inside a locked drawer in the locked room of the researcher at Loyola House Jesuit Community in San Francisco. I will be the only person who has access to this data. These recordings will be deleted after the final submission of the dissertation. The researcher will keep these consent forms and transcriptions for three years before they will be destroyed.

COMPENSATION/PAYMENT FOR PARTICIPATION:
There is no payment or other form of compensation for your participation in this study.

VOLUNTARY NATURE OF THE STUDY:
Your participation is voluntary, and you may refuse to participate without penalty or loss of benefits. Furthermore, you may skip any questions or tasks that make you uncomfortable and may discontinue your participation at any time without penalty. Nonparticipation or withdrawal from the study will not affect your employment status. In addition, the researcher has the right to withdraw you from participation in the study at any time.

OFFER TO ANSWER QUESTIONS:
Please ask any questions you have now. If you have questions later, you should contact the principal investigator: Fr. Leonardus Winandoko, SJ at lwinandoko@usfca.edu. If you have questions or concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu.

I HAVE READ THE ABOVE INFORMATION. ANY QUESTIONS I HAVE ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPATE IN THIS RESEARCH PROJECT AND I WILL RECEIVE A COPY OF THIS CONSENT FORM.

__________________________
PARTICIPANT’S NAME and SIGNATURE
DATE
CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will sign in the space provided to indicate that you have read and understand the information on this consent form. You are entitled to and will receive a copy of this form.

You have been asked to participate in a research study conducted by Fr. Leonardus Winandoko, SJ, a graduate student in the Department of Leadership Studies, School of Education at the University of San Francisco. This faculty supervisor for this study is Dr. Michael W. Duffy, EdD., a professor in the Department of Leadership Studies, School of Education at the University of San Francisco.

WHAT THE STUDY IS ABOUT:
The purpose of this research study is to explore the way the Ignatian Pedagogical Paradigm could influence Catholic school leadership practices in Indonesia as a multi-religious country. The researcher will investigate the aspects of the Ignatian Pedagogical Paradigm that help shape educators’ beliefs and experiences in managing their schools to promote inclusivity.

WHAT WE WILL ASK YOU TO DO:
During this study, the following will happen.

1. Welcome. Introductions will be done to the focus group.
   a. Who we are and what we are trying to do
   b. What will be done with this information
   c. Why we asked you to participate

2. Explanation of the process. An explanation that the focus groups are being used more and more often in research.
   a. We learn from you (positive and negative)
   b. Not trying to achieve consensus, we’re gathering information
   c. No virtue in long lists: we’re looking for priorities
d. The reason for using it is that we can get more in-depth information for data triangulation

3. Logistics will also be explained
   a. Focus group will be on Zoom meeting
   b. Focus group will last about 60 to 90 minutes
   c. Feel free to move around

4. Ground rules will then be laid down. The group will be asked to agree on some ground rules.
   a. Everyone should participate
   b. Information provided in the focus group must be kept confidential
   c. Stay with the group and please don’t have side conversations
   d. Have fun

5. The Zoom meeting will be recorded.

6. The group will be asked if they have any questions.

7. An open-ended discussion will then begin.

DURATION AND LOCATION OF THE STUDY:
Your participation in this study will involve 60 to 90 minutes. The study will be taking on Zoom, and with your permission, it will be recorded.

POTENTIAL RISKS AND DISCOMFORTS:
We do not anticipate any risks or discomforts to you from participating in this research. If you wish, you may choose to withdraw your consent and discontinue your participation at any time during the study without penalty.

BENEFITS:
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PRIVACY/CONFIDENTIALITY:
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Please ask any questions you have now. If you have questions later, you should contact the principal investigator: Fr. Leonardus Winandoko, SJ at lwinandoko@usfca.edu. If you have questions or concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at IRBPHS@usfca.edu.

I HAVE READ THE ABOVE INFORMATION. ANY QUESTIONS I HAVE ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPATE IN THIS RESEARCH PROJECT AND I WILL RECEIVE A COPY OF THIS CONSENT FORM.

PARTICIPANT’S NAME and SIGNATURE
DATE
Appendix G: The Word Cloud of St. Matteo Ricci High School's Interview
Appendix H: The Word Cloud of St. Matteo Ricci High School’s Focus Group
Appendix I: The Word Cloud of St. Robert Bellarmine High School’s Interview
Appendix J: The Word Cloud of St. Robert Bellarmine High School’s Focus Group
Appendix K: The Word Cloud of St. John Berchmans High School’s Interview
Appendix L: The Word Cloud of St. John Berchmans High School’s Focus Group