



THE PERSPECTIVES OF STUDENTS AND THEOLOGICAL EDUCATORS  
ON GOOD TEACHING:  
A LOOK AT THEOLOGICAL EDUCATION IN INDONESIA

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In Partial Fulfillment  
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Doctor of Ministry

by

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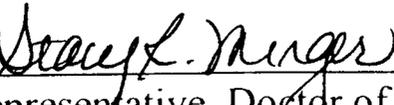
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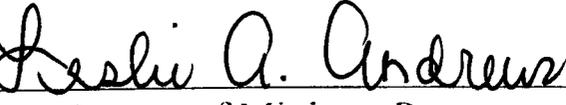
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## **ABSTRACT**

# **THE PERSPECTIVES OF STUDENTS AND THEOLOGICAL EDUCATORS ON GOOD TEACHING: A LOOK AT THEOLOGICAL EDUCATION IN INDONESIA**

by

Daniel Ronda

The purpose of the study was to compare the perspectives of students and theological educators concerning the characteristics of good teaching. This study used “The Seven Principles of Good Practice in Undergraduate Education” to measure the perspective of good teaching from both student and teacher. These principles have set standards for undergraduate instruction and have been used to enhance the quality of instruction in traditional face-to-face classrooms. For this study, these principles were implemented in theological schools in Indonesia to measure good teaching from the students’ and teachers’ perspective.

This study found out that good teaching is linked with the concept of learning and the context of learners has grown. This study found that the beliefs about learning influenced the concept of good teaching. In other words, the concepts of what is good teaching were based on the concept of learning and the cultural context of participants. While the characteristics of good teaching have universal application, the study shows that good teaching has links with the concepts of learning, teaching, knowledge, and the culture of both student and teacher.

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## CHAPTER 1

### PROBLEM

Dr. Lee C. Wanak once said, “[T]heological education in the 20th century has been dominated by the West” (3). Larry J. McKinney also writes about the same issue.

He says:

Theological education in many parts of the world bears the characteristics of the western paradigm of Christian higher education. North American and Western European missionaries, many of whom graduated from Bible colleges and seminaries, typically exported this model with little change in purpose, structure, content or methodology in spite of vast cultural differences. Theological education inevitably took on the form of western institutions, the purpose of which “is to educate persons who have a sense of calling to the ecclesiastical ministries of the church by offering courses in Bible, theology, church history and practical skills. (“Evangelical Theological Education” 1)

These statements are true when applied to the Indonesian context. Schools in Indonesia have been Westernizing their theological education in terms of curriculum and teachers. Peter Savage writes, “This has been the influence of western education and has caused a crisis in third world theological education in the areas of objectives, faculty, curriculum, and measurement” (28). The issue of westernization in educational settings in Indonesia can be understood because most leaders who teach in seminaries in Asia and particularly in Indonesia have received degrees from various Western seminaries. In my observation, many theological leaders in Indonesia who are now leading seminaries and theological colleges received their degrees from a United States or European seminary.

Although this educational legacy may be appreciated, the Western model of theological education has received criticism in recent years, particularly because of a plea for cultural relativism. Some have even gone so far as to call it “a cultural captivity to the west” (Larry McKinney, “Evangelical Theological Education” 1). The problem is that the context

in Indonesia is quite different from the Western context. In most Western seminaries, theological categories are shaped by Greek culture, educational patterns by the university model, and attitudes by modernity, industrialism, colonialism, and individualism. In the past spirituality in the seminaries was marked by pietism. In the present is marked by a faith of affluence and superficial commitment, and as the twentieth century comes to a close, the zeal of the Western church is waning (Wanak 4). In Indonesia, theological categories are shaped by Islamic and animistic worldviews, and attitudes are influenced by the Islamic worldview on community, communalism, and corporate solidarity.

Further, the Indonesian context deals with absolute poverty, urbanization, and persistence of persecution from other religions, namely Islam. On the other hand, it is also experiencing economic growth, which results in a big gap between the rich and the poor. These problems need to be answered in theological institutions.

The question one should ask is what forces will influence the shape of Indonesian theological education. Today Christianity is growing rapidly in Indonesia, particularly in Pentecostal and charismatic denominations. Philip Jenkins also delineates that today more Christians live in the two-thirds world than in the West (2-3). According to Jenkins, Christianity is literally “going South” (3). Churches among the third world nations are growing as are their theological institutions. As Wanak points out, “Asia claims the largest seminary in the world, Chongshin University in Korea. The Philippines boasts over 300 Bible schools and seminaries” (4). Indonesia itself has more than 150 theological institutions (both colleges and seminaries). Thirty-four of the seminaries are from an ecumenical background. The rest of the seminaries were founded by evangelical and Pentecostal churches to provide for their needs in world evangelism. The Christian

education leaders should know what theological education will look like in the future when these schools begin to dominate the theological scene. The teachers face serious issues on how the Christian faith will be recontextualized. To be sure, some global trends will have an enduring effect on theological education in Indonesia.

Another significant issue is the global trend. Because by its nature theological education is meant to be in service to the Church, how it deals with the new global character of the Christian community, and particularly with its increasingly southern tilt, will prove vital to the future of theological education in Indonesia. Theological educators everywhere, including Indonesia, need to know the nature of this new framework in addressing its implications and in understanding themselves freshly within this context of service. For example, Christian leaders in theological educational settings are challenged on how this new reality of global Christianity might become better reflected in the objectives and curriculum of theological institutions and how one should deal with the problem of international issues in theological education.

To address these problems, the need to have good quality Christian leaders in Indonesia must start from good quality theological schools. Theological schools in Indonesia are held accountable in providing excellent theological education. Moreover, one of the important issues is that theological schools must devote themselves to improve the quality of good teaching. Many studies on theological schools deal with contextualization and organization issues, but very few extensively study what constitutes good teaching in theological school settings, particularly in Indonesia. For that reason the issue needs to be addressed by picturing what the characteristics of the theological educator should be and what changes are needed in teaching ministry.

### **Context of the Study**

This study tried to measure the perspective of good teaching from student and teachers in theological educational settings in Indonesia. Indonesia is dealing with the impact of global culture on theological education, and this is also in the context of changing society. Within this context, Christian leaders and particularly theological educators are held accountable for providing good quality teaching in theological schools in Indonesia. Therefore, I focused my study on what desirable good teaching characteristics are needed for theological educators in Indonesia and what changes are needed in the teaching and learning process.

### **The Purpose Statement**

The purpose of this study was to compare the desirable characteristics of good teaching of both student and theological educators in the theological educational setting in Indonesia and to identify modifications in teaching and learning processes.

### **Research Questions**

In order to fulfill the purposes of this study, two research questions were developed: What do theology students and theological educators identify as characteristics of good teaching? What changes do students and theological educators believe are needed in the teaching and learning process?

### **Definition of Terms**

Many terms define what is good teaching. For this study, I used Arthur W. Chickering and Zelda F. Gamson's definition of good teaching. Good teaching is characterized by encouraging faculty and student interaction as well as student and student interaction, promoting active learning, and expecting high expectations, providing

time on task, providing rich and rapid feedback, and respecting diversity of teaching and learning (“Seven Principles for Good Practice”).

Theological educators are the faculty members of theological institutions, and for the purpose of this study, I used the word “teacher” for theological educator. In this dissertation teachers are those teaching in various theological institutions in Indonesia.

Theology students are people who enroll and study in the theological schools, particularly in undergraduate levels from years 1-5.

### **Methodology**

The study used a nonexperimental parallel study design looking at the perspectives of two populations (teachers and students) and exploring parallel surveys addressing two major categories: characteristics of good teaching and changes in instructional delivery. The goals of this study were many. First, this study comprehensively reviewed existing literature in the area of teaching and learning processes both from biblical and science perspectives and sought significantly to recontextualize a new model relevant to the theological educator in Indonesia. Secondly, this study tried to compare the data from both student and teacher about what they believe about good teaching, so they can make the changes needed in the teaching and learning process.

Though one prevailing assumption seems to be that effective teaching cannot be defined, the research literature indicates otherwise. This study tries to identify some of the characteristics of teachers labeled as “effective” by students and peers. To achieve this goal, I conducted two surveys: the first for the student and the second for theological educators from three different theological institutions in South Sulawesi, Indonesia. The

survey concerned what the students and theological educators believe about good teaching and what changes are needed in teaching delivery. The questions on the two questionnaires were the same. Then, I used *ex post facto* research to get the data. After both students and theological educators answered the questionnaire, variables were studied to see the differences and effects. The purpose of the research was to compare the two beliefs about what good teaching is both from students and educators and *afterwards* to see in what ways they are different and what changes are needed.

The survey design in this dissertation used a cross-sectional approach with a parallel study design by using the Kruskal Wallis Test and Mann Whitney *U* Test to measure the results. These analyses involve data collection from two samples representing two populations, namely theology students and theological teachers. To get this data, I used random samples of students from three different schools and all full-time faculty members from three different schools due to their small number.

### ***Population and Subjects***

***The population for this study included students and full-time theological educators from three different theological schools in South Sulawesi. The subjects of this study were those who study and teach in seminaries. I chose these three seminaries representing the three main denominations, namely ecumenical, evangelical, and Pentecostal/charismatic. Students and lecturers at Jaffray School of Theology represent an evangelical school; Eastern Indonesian Theological Seminary represents an ecumenical school; and, Malino Bible College represents a Pentecostal institution. The ages of the student sample were 18 to 25 years old across years 1 to 5, and most of them have just finished high school. The ages of the faculty sample were 30 to 60 years old, and they were involved in ministry prior to becoming faculty.***

## ***Variables***

*The first variable of this research was the perspectives of the theological educators and the perspectives of the students as measured by the surveys.*

*The second variable of this study was the characteristics of teaching which operationalized by the good teaching characteristics: (1) encouraging faculty to student interaction, (2) encouraging student to student interaction, (3) promoting active learning, (4) communicating high expectation, (5) facilitating time on task, (6) providing rich and rapid feedback, and (7) respecting diverse teaching and learning.*

The last variable was the intentions from both teachers' and students' perspective to make changes.

## ***Instrumentation***

*Theoretical development about good teaching in theological educational settings was the primary instrument used to formulate a new model of teaching relevant to the Indonesian context within the changing world. A comparison study was used to see what students and theological educators believe about good teaching and what changes are needed in theological education. To measure the comparison, this study used quantitative and qualitative analysis. The questionnaires were based on theory of good teaching with twenty-one questions using a five-point Likert scale. These instruments measured the characteristics of good teaching of the theological educator and what changes are needed.*

## ***Data Collection***

*This study measured the characteristics of good teaching from the perspective of students and theological educators. The collection of data consisted of three phases. Phase one provided the characteristics of good teaching questionnaires. In this phase,*

*questionnaires were designed from the theory of education, in particular on the characteristics of good teaching. All the questionnaires were copied, and detailed instructions regarding the administration of the survey were included.*

*Phase two began by asking permission to conduct the survey by sending my personal letter to the two theological schools, namely, Eastern Indonesia Theological Seminary, and Malino Bible College. This letter contains the permission to do the research survey and what would be the purpose of the study. For the Jaffray School of Theology (JST), I asked the JST Academic Dean to help conducting the survey.*

*Phase three began by distributing the survey to both students and faculty members of these three schools. Following visitation to the three different schools, theological teachers and students were encouraged to be involved in this project. The random sample of students was asked to gather at a chapel or large classroom, and they were given proper instruction on how to answer the questionnaires. They had to answer them at the same time. The questionnaire was given to faculty to complete in their own offices, and the questionnaires were collected at the same time after a proper interval. The quantitative and the qualitative data of this study were compared to each other and analyzed in order to become the basis for the findings of the study.*

#### *Delimitation and Generalizability*

The concept and characteristics of good teaching in educational settings are extensive, and a single study cannot cover the many areas of the issues of teaching and learning processes. Although the distinctives of good teaching are complex, this study is limited to comparison between students and lecturers on the characteristics of good teaching in preparing theology students for future ministry in the Indonesian context. This study also focused on reviewing existing literature both from biblical and modern

perspectives on theological education.

### *Theological Grounding for Theological Education*

The Bible clearly establishes the importance of ministerial training. For example, 1 Timothy 4:11-16 and 2 Timothy 2:1-2, 15 as well as verses in the Old Testament illustrate this importance.

#### **Old Testament**

The biblical and historical background for ministerial training begins with the use of theological schools, known as seminaries. The dictionary defines the “Seminary” as a place or a theological school for training ministers or priests or rabbis.

Apparently theological training schools were begun under Samuel (Pipa). The first mention of the group or the company of the prophets comes in 1 Samuel 10:5, 10 (see also 1 Sam. 19:19-20). First Kings 20:35 and 2 Kings 2:3, 5, 15; 2 Kings 4:1, 38; 2 Kings 5:22; and 2 Kings 6:1 refer to the people involved as “sons of the prophets” (NIV). Under Samuel, the prophetic office developed in Israel. Men (perhaps some women)<sup>1</sup> studied in these schools and prepared to serve as prophets. The fact that most prophets came from these schools is seen further in Amos’ claim that he was not a prophet. When he was rebuked by Amaziah, the priest of Bethel, for prophesying at Bethel, Amos responded, “I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs” (Amos 7:14, NASB). Amos is saying, “I am not a regular prophet nor have I been trained at the school of the prophets.” The fact that he would emphasize this point suggests he was the exception and not the rule. God called Amos in an extraordinary way, but normally the prophets came from the schools.

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<sup>1</sup> I personally believe some women were prophets in the Old Testament. This idea is not shared, however, by my tradition.

The prophetic schools began in the days of Samuel and continued through the divided kingdom. I believe these schools of prophets were similar to current theological schools. The men and women probably would have studied the Law of God because part of the prophetic office was to teach the Law and interpret it in the context of the covenant and theocratic life of their day. Therefore, they would have been trained in the Scriptures and the interpretation of the Scriptures. Their training would have included history and historical writing because they were the historians of the Old Testament (2 Chron. 12:15; 20:34, cf. 19:2). The training evidently included musical and poetical training, as they made use of musical instruments and songs in their ministry. They also employed elaborate literary structure, suggesting poetic training.

When prophets preached or wrote, they enjoyed the special work of the Holy Spirit. The prophets wrote many books of the Old Testament. In addition to the books bearing their names, they wrote the history books of Samuel, Kings, and Chronicles. They had the Holy Spirit, and one might wonder why they needed to go to school. God used prepared prophets, those who studied for their task. One may conclude, therefore, that the school of the prophets was an Old Testament seminary.

### **New Testament**

In the New Testament, one can continue to find an emphasis on training. Christ chose the twelve to be with him (Mark 3:14). Paul himself spent three years in the desert in preparation for ministry (Gal. 1:17-18); Paul taught his young assistants and commanded Timothy to do the same (2 Tim. 2:1-2).

Within the schools of the prophets mentoring and discipleship played an important role in the development of these men and women. God used mentoring

relationships throughout biblical history to train people for ministry, for example, Moses and Joshua, Elijah, and Elisha, Christ and the twelve, Paul and Timothy, as well as with those who traveled with him. The concept of mentoring shows why those studying in the school of the prophets are called the “sons of the prophets.” The prophets-in-training were in a father-son relationship with their teachers. Such relationships are essential to spiritual and ministerial formation and should be practiced in the church: pastors with elders, elders with other men in the church, women with other women in the church, and parents with their children. Readers of the New Testament recognize they cannot accomplish goals only by studying in the classroom. Mentoring relationships must be developed and sustained.

### **The Purpose of Theological Education**

A central problem in theological education in Indonesia over the decades has been the relationship between the formal theory one learns in theological schools and the actual practice of ministry. Robert Banks developed what he calls a “missional model” (142). Banks defines mission as “not just ‘mission-oriented,’ but an education undertaken with a view to what God is doing in the world” (142). According to him, “the ‘missional’ model of theological education places the main emphasis on theological mission, on hands-on *partnership* [original emphasis] in ministry based on interpreting the tradition and reflecting on practice with a strong spiritual and communal dimension” (144). This missional model of theological education is what Indonesia really needs, where communality is important, and spirituality must be in the first row in dealing with spirit-realm contexts. Banks argues convincingly that the missional model not only furnishes a more immediate connection between action and reflection but also yields a richer

relationship between theory and practice than does any other model of theological education (159, 163). Furthermore, Banks also calls for reconceiving classroom teaching as a missional practice (169). Banks concludes, “Our effectiveness as teachers flows from who we are as believers and how we relate to others and to God as much as what we do” (170).

Savage also expresses concern over the fact that colleges and seminaries have been too content oriented. According to him, theological educators should reconsider the goals and practices of their theological programs. Further, Anil D. Solansky, a theologian from India also writes about renewal in theological educational settings:

What we need is not just innovations or better methods but a radical change in our concept of education: learning as experience *versus* gathering content, a body of information. We must treat our students as persons, not as boxes to be filled little by little, with logically arranged packets of information. We must expect them to develop abilities, to grow in the experience of the Lord (II Peter 3:18)...So Christian education is teaching everyone to observe, to do, to carry out, to experience all God’s word to man. (133)

Another theologian, Lois McKinney, points out the importance of theological education renewal:

The renewal of theological education will come about only as we focus our efforts upon the church, and make its ministry central. Education for ministry will help us to sharpen our goals, to develop appropriate curricula, to individualize instruction, to plan holistically, and to nationalize and contextualize our programs. (91)

An appeal for reform also came from the International Council for Evangelical Theological Education (ICETE), meeting in 1987 in Unterweissach, West Germany to discuss the topic of excellence and renewal in theological education. James E. Plueddemann argues that the key to renewal is “international and regular efforts to compel interaction between the world of ideas and the world of senses, between absolutes

and specifics, between theory and practice (qtd. in Ferris 27).” He offered that theological institutions need a revolutionary paradigm shift in the design and methodology of theological education (qtd. in Ferris 27).

Ken Gnanakan, president of the Asia Center for Theological Studies, Bangalore, India, notes that “God’s renewal of His work is seen primarily when there is an urge to return to basics (qtd. in Ferris 27-28).” The need for renewal led him to reflect on theological education’s role in cultivating in learners a longing to know God, a focus on ministry to people, a life shaped by biblical values, and relevant expression of faith in cultural context.

Furthermore, Robert W. Ferris, of Columbia International University, has a similar idea about renewal:

The path to renewal of theological education does not lie in more detailed analysis of the tasks of a pastor or more preparation for clerical roles. Renewal—true renewal—must begin with more biblical understanding of the church and leadership in the church. (19)

The implication of Ferris’ statement is that theological institutions must be schools of mission, rather than places for intellectual activity or methodical, analytical training. As James R. Cochrane writes, “Methods to be adopted in theological formation included action-research, the integration of social sciences, inductive styles of learning, applied techniques of action (including group dynamics), and a mode of training called action-reflection.” To achieve this purpose, every theological educator must have the qualities of good teaching for advanced levels of preparation because the final goal of theological education is “building character and building community.”

### *Overview of Study*

*Chapter 2 contains the global trends and its implication for theological education. The biblical and modern scientific perspectives on good teaching are explored. Finally, characteristics of effective theological educators are defined.*

*Chapter 3 presents a detailed explanation of the project's design, the research methods, and the methods of data analysis.*

*Chapter 4 presents the findings of the study.*

*Chapter 5 provides the summary of the study and practical applications flowing out of the research. It also offers suggestions for further study.*

## **CHAPTER 2**

### **LITERATURE**

Chapter 2 examines the literature that provides the context and rationale for the study. First, the literature review establishes the biblical foundation for teaching and learning. Second, the review discusses the perspective of good teaching. Third, the reviews discuss how young adults learn best and with an evaluation from a social science perspective. Fourth, the material describes briefly theological education in Indonesia and how it challenges preparing Christian leaders with good quality teaching in the era of globalization.

#### **Biblical Foundation for Teaching and Learning**

Christian education, which involves teaching and learning, arises from the Bible. The revelation in the Bible, such as God relating to his people, the example of Jesus and his apostles, form a place for Christian education. All purposes, methods, and expressions are rooted in the Bible.

#### **The Bible as Foundation**

The goal of teaching must be in line with what the Westminster Confession states: “The chief goal of man is glorify God and enjoy His presence forever.” (“Westminster Shorter Catechism”; Ps. 86; Isa. 60:12; Rom. 11:36; 1 Cor. 6:20; 10:31; Rev. 4:11; 21:3-4). This goal will change the way teachers teach, especially in theological schools. Jonathan S. Thigpen emphasizes the goal of teaching as more than mere intellectual exercise:

We will teach not just so our students will know the content of the Bible but so they will come into a relationship with the Author of the Bible, the God of universe. We will teach our students will not just learn more about God but grow in their relationships with God. We will teach not only so

our students are prepared to live lives glorifying to God on earth but lives which are also laying up treasure in heaven. (10)

Teaching the Bible in the context of theological studies brings our students relationships with God through Jesus Christ.

The Bible also acknowledges the diversity of human beings. So many aspects of human experience and lives are not shared by all. For example, some students are bright and intellectually gifted but others struggle to learn. Some students are born into wealth, others into poverty. As Jesus approached his audiences and disciples differently, effective teachers must make a commitment to spend time to get to know each student as thoroughly as possible. The teachers are not just teaching them the Bible and its content, but they may have close relationships with God and serve him forever.

### **The Holy Spirit and Teaching Ministry**

Teaching also involves the Holy Spirit. The Holy Spirit works not just in the area of preaching but in the area of teaching as well. Old Testament leaders, prophets, and others were anointed for special tasks when God needed a witness to proclaim his word, to show his providential presence, or to lead his people (see Wilhoit 51-61). In the Old Testament, the prophets and leaders are chosen and enabled to carry out their assigned work by the power of the Holy Spirit.

In the New Testament, the Holy Spirit works transformatively, and he enables believers to grow spiritually. In the context of teaching and the learning process, the Holy Spirit will transform and make both teachers and students grow spiritually. As Jim Wilhoit writes, “The Holy Spirit works in the life of the Christian teacher by bestowing the gift of teaching, by renewing the teacher’s character, and by illuminating the Word of God” (56). For example, Galatians 5:22 delineates the fruit of the Holy Spirit; 2

Corinthians 3 links the Holy Spirit with transformation, and Romans 5-8 describes the Holy Spirit pouring out the love of God into the heart of believers.

The Holy Spirit acts in several ways to facilitate the work of teachers. According to Larry McKinney in “A Theology of Theological Education” three roles of the Holy Spirit help teachers. First, the Holy Spirit gives certain persons the gift of teaching (Rom. 12:7). Second, the Holy Spirit restores and renews teachers and students from inside out (2 Cor. 3:18). Third, the significant role of the Holy Spirit in the lives of Christians is illumination. The role of Holy Spirit is very important for theological teachers because it enables them to comprehend the biblical truth (224).

The Holy Spirit is also needed in applying the truth into the lives of students. Bible knowledge in the heart of a Christian must be acted on by the Holy Spirit in order to produce Christian conduct. Wilhoit says, “Another work of the Holy Spirit in the lives of students is to give them desire for service. Active service will in turn be yet another inducement to learning, for it will fill them with questions and concerns” (57). Furthermore, the Holy Spirit brings spiritual receptivity in the heart of students, a desire to do ministry, and guides students to change their carnal lives.

### **Biblical and Historical Perspectives on Theological Teaching**

The fundamental task of theological schools is to prepare effective church leaders and lay preachers for proclaiming the gospel of God’s love in Jesus Christ (Messer 22). Further, according to Donald E. Messer theological schools have four basic goals: (1) acquiring and transmitting theological knowledge, (2) developing professional skills, (3) promoting personal and social growth, (4) and deepening of Christian commitment and service through spiritual formation (22).

Based on these purpose and goals, one can see the characteristics of good teaching in theological educational settings. To address this issue the characteristics of good teaching from biblical perspective is explored.

Herman Horne writes about Jesus as a model of teaching. He explains that Jesus has great qualities as a teacher that today's teachers should have. According to Horne, the essential qualifications of a world-class teacher include "1) a vision that encompasses the world; 2) knowledge of the nature of humanity; 3) mastery of the subject taught; 4) aptness in teaching; 5) a life that models the teaching" (129).

The Bible says a great deal about essential character qualities of Christian teachers and leaders that cannot be minimized by other teaching criteria and skills.

Wanak writes about the essential character of teachers:

Trust me, our students will not remember much of our lectures or sermons, but they will remember our character, attitudes, and sacrifices on their behalf. They will remember the out-of-class time we spend with them, the encouraging things we did and the standards we set for life and ministry. They will remember that we believed in them and committed our energies to the development of their potential. They will remember how we entered their lives, not just their minds" (13).

The Bible not only enlightens people on essential qualities of Christian teachers; it also gives them models of excellence to follow as the servants of God taught the people of their day. Various structures, such as methods, people, material, and occasions existed in the ancient texts and contexts for the teaching and learning process (Bryan 11). Although these models existed centuries ago in totally different contexts, their influence continues today.

Historically, the teaching and learning process in a theological educational setting had many characteristics (Pipa). Early on, the post-apostolic Church manifested a

commitment to ministerial training. The most famous early school was in Alexandria, where Clement of Alexandria began the Catechetical School. Initially the purpose of the school was to train new converts. Eventually they began only to train men for the ministry, and the Catechetical School of Alexandria became a theological center. Unfortunately, it was a theological center with a deviant foundation that caused a great deal of damage because of its allegorical approach to Scriptures and compromise with Greek philosophy. That school, to a great degree, shaped the direction of the Church in the Middle Ages (the Antioch tradition).

In the Middle Ages, the educational level of the priests was poor, but the monasteries kept learning alive. The monks were, for the most part, better educated than the priests. The monastic school tradition developed in Jerome's Monastery School in Palestine and Cassiodorus's Monastery School in Italy. Charlemagne and later Alfred the Great, sponsored education reforms. Eventually schools developed around some of the great cathedrals. In the twelfth century, the monastic schools and the cathedral schools merged into universities. The European universities gave rise to the development of scholasticism and laid the foundation for the revival of learning called the Renaissance. The Reformation really captured the universities and used them to prepare people for the ministry. Almost all the reformers had a university background, and they all placed a great emphasis on education.

With the Reformation came a whole system of Protestant universities following the pattern of Wittenberg. Initially the University of Wittenberg was the most significant powerhouse of the Reformation as men came from all over Europe to study with Luther and Melancthon. In Geneva, one of Calvin's lifelong goals was to establish an

Academy. Finally in 1559, five years before he died, he was able to see the Academy established. Its primary purpose was to train people for the ministry.

The Reformers emphasized Greek and Hebrew in their teaching. Their commitment to study the Scriptures in its original languages was essential to the Reformation as illustrated in Zwingli's method in Zurich. When he began his ministry, he entered the pulpit with his Hebrew and Greek Bible and began to expound the Scriptures. Although today many ministers and seminaries undermine the possibility of a minister finishing seminary really knowing Greek and Hebrew, the Spirit, however used the knowledge of Greek and Hebrew that had a great role in giving birth to the Reformation. One famous example occurred when Jerome translated the Latin Vulgate; he translated the word *metanoeo*, which means with a Latin idiom meaning "do penance." Thus, for centuries the Church based its doctrine of penance on this faulty translation. Only as people began to read the New Testament in Greek did they properly understand that the biblical concept was actually repentance and not penance. The Reformers understood the importance of having access to the original languages, and they instructed seminary students to be experts in them as well as in biblical and systematic theology.

Another interesting problem concerned homiletics. The Reformation brought a shift in the instruction of homiletics (the study of preaching). Up to the time of the Reformation, homiletics had been taught as a subset of classical rhetoric and Aristotelian logic. This approach destroyed preaching. With the Reformation, students began to understand the importance of preaching and that it should be distinct from rhetoric and logic (not to say these subjects are unimportant). The Reformers insisted homiletics be taught as a separate subject, according to its biblically defined purposes and scriptural

principles (Pipa).

History teaches that theological institutions moved from simple ministerial training to complex programs. Most of the training of was ministers conducted through the universities. Many advantages of university training have been seen in history, but the lack of spiritual formation is a lesson for theological institutions today.

Today's amazing resources are available to train students with an academic, spiritual, and practical program for ministerial teaching. After looking at history, students and teachers alike should not settle for less because faithful forefathers who lived in a less educated age with fewer resources had a far superior ministry (see Pipa).

### **Theological Education in Indonesia**

In this part, I delineate a brief history of Christianity in Indonesia, theological education in Indonesia, and its challenges.

#### **Brief History of Christianity in Indonesia**

According to Indonesian historians and theologians Zakaria Ngelow and Robert P. Borrong, the Christianity of Nestorians reached the Indonesian archipelago in the seventh century. The second phase of the modern Indonesian Christian dates back to the Portuguese Roman Catholic arrival in the sixteenth century.

In that phase, Christianity was introduced in Indonesia as a Roman Catholic tradition in the sixteenth century. In the following century, as the Calvinist Dutch conquered the Catholic Portuguese and took control of the archipelago, Calvinist Protestantism was introduced. Until this century, the majority of Christians in Indonesia were Protestants of one affiliation or another, with particularly large concentrations found in North Sumatra, Papua (earlier known as Irian Jaya), Mollucas, Central

Borneo/Kalimantan, Central Sulawesi, and North Sulawesi. Catholic congregations grew less rapidly in the 1980s, in part because of the church's heavy reliance on European personnel. These Europeans experienced increasing restrictions on their missionary activities imposed by the Muslim-dominated Department of Religious Affairs. Large concentrations of Roman Catholics were located in West Kalimantan, Papua or Irian Jaya, and the East Nusa Tenggara provinces (Frederick and Worden).

Theological education in Indonesia, however, only began in the last decades of the nineteenth century. It was given as part of a training program for native Christians to help foreign missionaries as teachers and evangelists. Schools for such purposes were opened in Eastern Indonesia: Ambon (Maluku), Tomohon (North Sulawesi) and Rote (Timor). The trained natives worked as missionary staff to open basic Christian schools in different places. In a late 1920s, a strong suggestion was made to foreign missionaries to develop Indonesian Christian leadership (Ngelow).

Today, modern Indonesian Christianity consists of Roman Catholics, Reformed Protestantism (Dutch Calvinism), and Christianity associated with North American missionaries, such as evangelicals, Pentecostals, and Adventist. Protestantism in Indonesia itself is now divided into ecumenical, evangelical, and Pentecostal groups. In addition, every denomination has started its own theological school to train ministers for churches and mission fields in Indonesia.

### **Theological Schools in Indonesia**

Today, more than one hundred theological schools exist in Indonesia. Thirty-three theological schools (covering up to 70 percent of total students) are members of PERSETIA (Association of Theological Schools in Indonesia). This association is

supported by major mainline churches, and some evangelical churches are also involved. Other theological schools belong to PASTI (Evangelical Theological Association) and PERSATPIM (Pentecostal Theological Association). Some evangelical theological schools have dual membership. Theological schools in Indonesia have a significant role in assisting member institutions to develop quality contextual theological education in Indonesia.

All those theological schools are related to and affiliated with the government either to the Ministry of National Education or the Ministry of Religious Affairs. In recent years, the main policy of the government with regards to all programs at the university level is to require accreditation by a national accreditation body, however, only a few theological schools have achieved accredited status.

A unique role of theological education in Indonesia is the program of Christian education in theological schools to educate Christian teachers for government schools. The system opened in the early 1980s as a joint project of theological schools and the Christian Section of the Religious Affairs Ministry of Indonesia. Its curriculum was a combination of theological and pedagogical disciplines. This plan eventually put theological education under two different government supervision agencies—the Ministry of Education and of the Ministry of Religious Affairs.

For the past decade, some major theological schools developed their respective postgraduate programs. The PERSETIA facilitated their development by initiating a common basic curriculum and assigned ten schools to develop specific concentrations relevant to the need of their respective contexts. The postgraduate program is also an

offshoot of the government's decision to endorse (Christian) theology as a branch of science (Ngelow).

### **Some Challenges for Theological Schools in Indonesia**

According to Zakaria Ngelow, the classical problems of theological education in Indonesia can be labeled as the 3Ms of (hu)man, management and money. In like manner Indonesia's human resources for theological education relate to quality and the scarcity of faculty and administrative staff at a good level. Most of the theological schools can not provide expertise in different basic theological disciplines while the need for scholars under nontheological disciplines seems unavoidable. Most of the faculty is overloaded with teaching and administrative responsibilities.

To solve the problem, some schools have their respective faculty development programs while associations such as PERSETIA, PASTI, and PERSATPIM assist in conducting regular theological conferences and faculty exchanges. In recent years, a specific way to develop human resources for churches and theological institutions was launched through the program of "training the new breed of young Indonesian theologians" (Ngelow).

The management problem of theological education can be summed up as the leadership crisis of most Christian institutions. In some cases, organizational relationships to support churches as well as internal conflicts complicate the situation.

Financial problems speak for themselves. Poor facilities, limited library holdings, and insufficient numbers of full-time faculty are common to theological schools. Underpayment of theological faculties prevent them from developing their teaching quality, such as doing research and writing more seriously. An unhealthy phenomenon in

most theological institutions is the policy of increasing the number of students to get more cash from their tuition, which tends to lower the standard of admission, produce low quality output, and, in the long run, adversely affects the churches lives. Churches have to be more proactive and take greater responsibility in providing financial support to theological education. The relation of the two parties (church and theological institution) should be repositioned to be mutually supportive in their common mission. Both parties should work out more serious programs towards the ideal of financial self-reliance of theological institutions.

### **Global Trends Impacting Education in Indonesia**

Globalization has been affecting the way theological educators teach. Today, theological educators have more tools at their disposal than ever before. As more theological information is available, Internet search engines will become more important than library card catalogues. However, the negative sides of globalization are many. Through globalization, students become “twisted” by the system--they are trained to become followers, slaves, consumers, and uncreative, and inert individuals. A strong leader needs bright minds. To stay competitive in the global arena, a big nation such as Indonesia must educate its young generation properly (Soefijanto). Therefore, the role of teachers and educational institutions will also develop and become more complex. Many of the following changes are already well underway.

**Resource guide.** Today millions of resources are easily retrieved from the Internet. Within this phenomena and varieties of context of ministry, the role of dispenser of knowledge is being replaced by the role of guide as students have wider access to knowledge resources. Today, teaching styles are changing from teacher-centered to

learning-centered education. The emphasis is on learning how to learn, on flexibility and creativity to make education available to all, at all places, for all times, and on all aspects of life (Theron).

Education will be a journey of ongoing learning and discovery. Theological educators need to help students develop skills in seeking and processing information to prepare them for lifelong learning in a world where perspectives change at an ever-increasing pace. As Wanak points out, “Teaching students to think creatively and critically, rather than spoon feeding answers is the key in preparing leaders” (8).

According to Ngelow, while doing theology in the Indonesian context, a major drawback is the lack of contextual theological books. Most published theological books that are available are either translations of traditional theologies or imported foreign contextual theologies. Hardly any new publications have been written by Indonesian theologians. I think the problem, as Ngelow points out, is that a culture of oral tradition still prevails among Indonesian Protestant theologians, as compared to Roman Catholic or Muslim scholars. More programs related to faculty development, such as sabbatical leave, postdoctoral research, or any such programs that would facilitate opportunities for Indonesian theologians to write and publish their theological thoughts are needed.

Theological education in this era of information and sophisticated technologies such as the Internet gives possibilities for communicating and sharing activities and materials in theological education. Some major schools have Web sites where theological thoughts are shared with visitors. Some schools set up networking for common library catalogues. Internet, indeed, provides very rich materials for theological education. Lack of written materials such as books and journals can be supplemented by materials from

the Internet. Both students and faculty should equip themselves with skills and tools for information technology (IT). The association of theological schools in Indonesia has motivated its member schools to provide IT facilities on their campuses, including tools for audiovisual aids for learning processes.

However, Elwin Tobing writes that Indonesia is not reading society and not a main interest in society. In answering can internet help theological education, it depends on whether Indonesian people can move into printing and virtual knowledge at the same time. The challenge is how one can promote a learning and reading culture (Tobing).

**Problem-based education.** The traditional approach to education sees students as “banks,” with teachers making deposits into the heads of students only to make withdrawals through recitation or at examination time (Freire 59-60). The process of writing notes on a blackboard so students can copy them into their notebooks and memorize them for examination time has little to do with actual learning. The traditional lecture method of teaching is proving to be inadequate for ministerial training and is being supplemented by such methods as internships, simulation, case study, small group discussion, and project development (Wanak 8-9). This traditional type of teaching is practiced in most theological schools in Indonesia.

Theology students must not simply learn doctrine. They need to develop basic competencies in practicing theology to confront the issues of their own context in their daily lives. Theological educators are challenged to develop skills on how to nurture skills of application, analysis, synthesis, and evaluation in developing critical thinking in students. Problem posing in theological education is an emancipatory approach (Wanak 9). An emancipatory approach develops in students such traits as efficacy (perceived

ability to control and regulate one's world), creativity, and conscientization (critical reflection and action) and the skills of problem solving, decision making, human relations, and leadership.

Education involves more than the cognitive domain, it is also affective, involving the shaping of values, attitudes, and emotions. Wanak writes about the holistic approach of teaching:

Problem-posing education requires empathy, understanding issues with both mind and heart. It is not simply an academic exercise but a Spirit-filled identification with God and his people that empowers people to action. The theological educators need to guide (rather than indoctrinate) students in shaping their affections, sorting out their values, and acting on their commitments in the power of the Spirit.” (9)

Students need not just learn doctrine, they must also learn ministerial actions and behaviors appropriate to the situation as the holistic approach in teaching and learning process.

**High-tech teaching style.** Classroom education will not disappear; however, today people are learning through such high-tech methodologies as Internet-based courses and classrooms connected by video links to remote instructors. Technology is transforming not just American education but also education worldwide:

Cultural changes related to technology are also changing the way that people experience the world and form their own identity including their religious identity. Today the print oriented culture is being replaced by an electronic oriented culture. Electronic media provide the environment (just as books and printed material did before) where people experience communities of meaning, form their own identity, and mature spiritually. (“Technology and Theological Education”)

Two concerns are tied to high tech-teaching styles. First, two-thirds world students will download materials and courses of the developed world without critically thinking about the pre-understandings and biases of the course developers. Second, schools will not

think through the financial and ethical issues of spending money for high-tech teaching in the midst of poverty (Wanak 9). Nevertheless, whether people agree or disagree, the high-tech revolution continues to grow and affects all lives, and surprisingly the costs of technology in Indonesia continue to drop, while the Internet adds more useful information by the day. Amazingly, assignments in the Indonesian education setting can now be submitted by e-mail, and chat rooms for students are becoming forums for academic discussion. Teachers are beginning to use PowerPoint presentation programs, and the computer is being teamed up with LCD projection to visualize lectures. These more efficient communication systems give students more time to have small discussion groups and other work groups to process the knowledge they have. Because of the demand for a high-tech teaching style, the old style of lecture notes must be thrown out.

### **Challenges for Today's Theological Educator in Indonesia**

According to Haddad, theological education in the twenty-first century are facing challenges more than before:

There is a growing consciousness all over the world about such issues as democracy, citizen empowerment, freedom of communication, culture, civic participation, gender equity, human rights, civil justice, peace, and general quality of life... A major challenge in the face of existing and potential strife, exploitation, and human rights violations is to instill in the minds of citizens at all levels the principles of tolerance, democracy, human rights, responsibility, accountability, and peace—among countries, within countries, and among people. (qtd. in Theron 4-5)

As people become more mobile and communication becomes easier, diversity issues will take on greater significance. Theological educators must be able to address the diversity of the city and the forces of global communication and be able to guide students in thinking contextually regarding the specific target groups.

Theological education in Indonesia should develop new paradigms in the teaching

process. Judo Poerwowidagdo, a prominent Indonesian theologian, delineates a new paradigm for theological education. He compares thirteen different aspects of the old and the new paradigms (see Table 2.1).

**Table 2.1. New Paradigm for Theological Education**

| Old Paradigms  |    | New Paradigms   |
|--|----|---|
| Education for ordained ministers                                 | 1  | Education for leaders--empower in Christian ministry, both ordnaied and non-ordinate. |
| Dominated by men   | 2  | Inclusive, men-women balance  |
| Standard and fixed curriculum                                    | 3  | Flexible curriculum, module system  |
| Based in campus and classroom                                    | 4  | Based in campus, local community and society  |
| Up-bottom learning process                                       | 5  | Group learning process  |
| Academic, intellectual and scholarly orientation                 | 6  | Academic excellence covered dynamic praxis of doing theology                          |
| Content, knowledge approach                                      | 7  | Methodological and skills approach  |
| Dominated by compulsory subjects                                 | 8  | Dominated by elective subjects  |
| Dogmatic confessional orientation                                | 9  | Ecumenical, inter-denominational orientation  |
| Motivated to submit and loyal to church doctrines and traditions | 10 | Motivated to critical, reflective and creative innovation to church doctrines         |
| Biblical-historical orientation                                  | 11 | Biblical-contextual orientation   |
| Metaphysical-ontological orientation                             | 12 | Existential-phenomenological orientation  |
| Biblical-analysis, text critical methodology                     | 13 | Social-anthropological analysis   |

Source: Poerwowidagdo.

**Specialist to interdisciplinary focus.** In the early years of a theological school's history, personnel tend to be generalists with a good deal of flexibility to fulfill a host of smaller tasks. As the school grows, it develops programs with specializations in Bible, theology, and pastoral studies. Once these areas are secure, further specialization often takes place. Programs in Christian education, church music, missions, counseling, urban

ministry, and lay studies are often added. The greater the specialization, the more the school realizes the need for an interdisciplinary focus integrating not only the theological disciplines but also a working knowledge of the social sciences. As Wanak points out, “In the 21st century these schools will desire to develop an interdisciplinary focus centered around life issues in specific contexts. Faculties will need to expand, often with adjunct specialists, to accommodate the new areas of study” (11). Specialized seminars address questions related to biomedical ethics, ecology, government, poverty alleviation, and marketplace issues. Many of the Bible schools and seminaries in the Asia Pacific region are post World War II institutions in the generalist or specialist stages.

**Holistic theology.** Western systematic theology has been structured to emphasize the intellectual level but has forgotten the holistic nature of humankind. It has more to do with classical religious theorizing than developing a contextualized theology for everyday life and action (Wanak 11). Christian theology should not be understood as an intellectual enterprise. The reality today in Indonesia shows Christian theology teaching has not adequately entered the lives of people, their worldviews, their fears, the oppressive elements in their lives, and their poverty. Theological schools in Indonesia have been proclamation-oriented schools that have had little to do with sociocultural concerns.

Not surprisingly in some areas of Christianity in Indonesia, people believe in superstitions. The people groups in Indonesia who received the good news understood the gospel. Some tribes borrowed Christian teachings, incorporating them into the animism they had traditionally practiced. The problem with most theological institutions is that they do not train students to handle the spiritual and social dimensions of real contexts. Theological educators have not taught students a theology of the land, the spirit world,

economics, justice, political processes, or healing that relate to students' contexts. As a result, churches practice a split-rail Christianity. The upper rail deals with doctrines addressing eternal affairs and church life. The lower rail deals with everyday affairs for which the people rely upon animistic and cultural traditions. Theological educators make the spiritual person the churchgoer, the proclaimer of eternal truths, but this idealized person is unequipped to confront earthly matters. Theological schools then fail to develop a holistic theology and spirituality of word and deed for everyday life, addressing beliefs, practices, values, and mores. Today Indonesia's theological educators need to build upon the shortcomings of its predecessors and theologize in terms of context. Word and deed should meld together and produce a truly Indonesian Christianity.

A clear example about the need of holistic theology is the nature of the Indonesian context as an Islamic community. Much of Islam in Indonesia is characterized by folk Islamic beliefs and practices. A powerless message is not going to address felt needs, particularly fear. In the Muslims' context, the supernatural plays a prominent role in reaching Muslims for Christ; God's sovereign supernatural intervention reveals that he is who he claims to be through a demonstration of power. Sobhi Malek states, "Many Muslims will do almost anything to receive healing or exorcise demons, even if it means abandoning orthodox Islam and resorting to unorthodox folk practices" (184). If numbers of sufficient people were to discover the power of the Holy Spirit for healing or freedom from fear rather than visiting the local healer (called *dukun* in Indonesia), certainly they would have the potential for a people's movement among Indonesia's Muslims. As Phil Parshall, an expert Islam says that, "If the Apostle Paul needed signs and wonders to confirm his ministry, those in Muslim ministries need them as much, if not more" (212).

Today, theological educators need to develop an intentional interaction between theory and practice in course curricula and the program as a whole. Curricula integrating theory with immersion, counseling, spiritual formation, and life experience will create the needed symbiosis for holistic approaches. The theological educators who gathered in Oslo, Norway, in 1996 for a global consultation on “Ecumenical Theological Education” expressed their concern about holistic approaches in theological education:

There is consensus among us on the holistic character of theological education and ministerial formation, which is grounded in worship, and combines and inter-relates spirituality, academic excellence, mission and evangelism, justice and peace, pastoral sensitivity and competence, and the formation of character (Pobee 1)

Holistic approaches respect and interact with each other from their respective disciplines and backgrounds and seek to strengthen their corporate theory and practice (Wanak 12).

**Social issues.** Indonesia is a pluralistic society: multiethnic, multicultural and multireligious. A diversity of ethnic groups, cultures, customs, languages and religions exists in this vast archipelago of more than seventeen thousand islands. It has five religions: Islam (87 percent), Protestantism (7 percent), Catholicism (3 percent), Buddhism (2 percent), and Hinduism (1 percent). The total population of Indonesia was around 225 million people in 2005 (Mangkey).

This plurality becomes a pride for Indonesia when unity in diversity can be maintained. The people have many local languages and dialects with one uniting language for the whole country, called *Bahasa Indonesia* (the Indonesian language). This diversity has enriched the inclusiveness and openness of various regions. *Pancasila* (five pillars), the five guiding principles for the whole country (belief in one God, unity,

humanity, democracy, and social justice for all) have united the people in shaping one nation.

At the same time, this plurality also creates social problems and conflicts. In a plural society, a fragmented society has emerged, which is characterized by frictions in interethnic and interreligious relations. SARA (*suku, agama, ras, antar golongan* = ethnicity, religion, race, intergroup relations) includes the most sensitive issues and has the potential for the most of social problems. Ethnicity is sometimes used to provoke conflict, and religion is used as a medium for dividing the adherents of different religions. Ethnic and religious primordialism, which is the weak point in Indonesian society, is easily manipulated by sharpening primordial prejudices. This religious primordialism is aggravated by fanaticism (ethnic, political, religious), which sometimes becomes a source of problems and, particularly in recent years, has tended to intensify. A series of violent outbreaks since 1996 to the present has been closely related to political, ethnic, and religious issues.

Today in most cities in Indonesia, the numbers of peoples from different backgrounds who are living in close surrounding areas of each other are increasing. As Christians become more cosmopolitan there is a need to learn to mix evangelization with a ministry of reconciliation and an appreciation for tolerance.

Developing contextual theology in Indonesia is not just concerned with socioeconomic issues of the country but with broad, complex social issues. Indonesia recently showed an increased index of poverty, mass unemployment, women migrant workers and malnutrition. Other classic problems to be addressed are, to name a few, the imposition of global values upon traditional cultures through the modern media, interfaith

relations, and struggle for social justice and democracy. In the past decade, theological education has been exposed to the emerging problems of communal conflict and religious radicalism, ecological crises caused by unwise exploitation of natural resources, and modern social maladies of HIV and AIDS, and drugs. As a country with a vast majority of Muslims, a specific concern is to develop a better understanding of Islam in order to develop relevant Christian theological and missiological perspectives for interfaith relations. Faculty and students of some theological schools with more ecumenical backgrounds are already engaged in interfaith dialogues in academia and in social services (Ngelow).

Moreover, theological education and doing theology in Indonesia, as elsewhere, must deal with its ecclesiastical context in at least four major areas of concern. First is bridging the gap between all denominations in Indonesia, particularly between liberal on the one side and conservative churches on the other. Institutional relations as well as more profound theological dialogues should be developed between the two parties. Second, the organizational setup of churches as ethnic or regional churches should be given a theological insight to avoid an introvert primordial character of their mission. Third has to do with issues that arise from leadership crises in the local and national church levels, including the role of women. Concern for women's leadership and gender and feminist issues should not be confined to having a certain number of women in structural positions but in developing genuine feminist leadership in management perspectives and commitment. A common phenomenon in theological education in Indonesia in recent decades is having a small number of female faculty members with an increased number of women in the student body. In time, women will outnumber their

male colleagues. The ritualistic character of the churches with its demand to construct exclusive church buildings is another concern, which should be put under theological judgment and renewal (Ngelow).

**Accreditation.** Today, theological institutions want accreditation both from government bodies and from private accreditation organizations such as the Asia Theological Association (ATA). Relatively few schools have yet navigated the process successfully, because most theological schools in Indonesia have low academic standards (Ro 50). If most theological schools have low academic standards, the problem is how to measure theological quality. From a different perspective, Plueddemann raised the issue on the importance of accreditation:

Accreditation is often biased toward upper rail teaching and structures. Asian schools that emulate their more developed upper rail counterparts in the West will more readily be accredited. Schools addressing lower rail issues emphasizing cultural concerns and contextual ministerial needs will unfortunately have a more difficult time. (5)

In the era of globalization and the importance of accreditation, theological schools need to improve the standards of the lower rail emphases in their curriculum and to create effective integration points. Theological schools need to improve the quality of teaching of their faculty to meet the Indonesian national standards, and at the same time, create a balance between academics, ministry, and spiritual formation. All faculty members need to upgrade themselves in formal and informal studies.

**Bridging theory and practice.** A significant problem in theological education over the decades, including in Indonesia, has been the relationship between the formal theory one learns in theological schools and the actual practice of ministry. In other words, a big gap exists between theory and practice:

The gap between what is learned in theological seminaries or schools and the actual experience of ministry is so widespread that it has become a cliché for many to suggest to the pastor that the sooner you forget what you learned at seminary the better. (Cochrane)

To solve this problem, the minister has to study and live the actual life of the people he or she would serve. Further, the laity must be involved in helping develop the curriculum of theological education. Theological institutions need to dialogue with contemporary events and persons instead of dialoguing with books and an intellectual heritage, although the latter is important as well.

Another task of the theological educator is to bridge the ancient text and the contemporary context, the ancient pedagogy and modern approaches to academic, spiritual, and ministerial formation. The Holy Spirit is the guide in this process (1 Cor. 2:9-16), not only in the relationship of text and context but also in the personal outworking of being both theologian and educator. The combination of these two terms, theological and educator, may be an oxymoron for some who feel alienated by the usage of obtuse language and the absence of pedagogical insight in droning theological lectures (as this sentence demonstrates), yet the Holy Spirit bestows his gifts upon them. The Spirit creates teachers. Teachers normally possess the gift of teaching and, perhaps, the associated gifts of wisdom and knowledge. The Spirit is an active participant in the development of teachers, and their responsibility is to nurture their gifts (Wanak 14).

### **Sociology of Teaching**

To be effective educators, the teaching style must be relevant and put in context. Teacher-student contact in class is the most basic and concrete manifestation of teaching activity. With regard to the sociology of teaching, which appears in the teacher-student relationship, some important sociological concepts affecting teaching activity. As Andrea

Abbas and Monica McLean write, “We think that sociological insights can illuminate the way that the emotional/embodied experiences of teaching, learning and researching within the Higher Education context” (1).

According to Chen Kuei-His, in teacher-student interactions each person is affected by several social factors. On the part of the teacher, these include occupational prestige, social status, and role concept in classroom teaching (such as role expectation, value orientation, and the concept of authority). On the part of the student, these include family socioeconomic background and peer subculture (13).

In his explanation, a teacher’s occupational prestige and social status affect the work attitude and efficiency of the person engaged in the occupation. Likewise, Kuei-His found occupational prestige not only related to the extent of attractiveness of educational work, but it also directly affects teachers’ classroom behavior.

As a class becomes a complex minisociety, the teacher in the classroom must play multiple roles in relation to students. These roles include disciplinarian and accountability figure. The teacher plays a role as a mentor to guide students in their daily lives. The teacher also becomes a counselor to the students. This role becomes more complex in the era of globalization:

In today’s swiftly changing world, the role concept of teachers is often affected by value orientation. Since social values are becoming more pluralistic and the development of the media has enabled the dissemination of knowledge and values to become multi-channeled and not limited to teachers in the classroom, the role of the teacher is becoming increasingly difficult. (Kuei His 13)

Understanding one’s students means knowing their sociological point of view. From this perspective, a teacher must have knowledge of a student’s socioeconomic family background. Unfortunately, some students come from families with a relatively higher

socioeconomic status while some come from a lower one. Many studies have found that this social economic background affects the performance of their education significantly. Many positivistic studies have discovered a direct correlation between socioeconomic family status and scholastic achievement. Students from lower-strata families are disadvantaged in many ways and show lower scholastic achievement (Kuei-His 13). After seeing this perspective, theological educators should strive to eliminate these factors to enhance teaching efficiency and teach based on the understanding that students are unique before God and have their own gifts. Therefore, theological institutions must provide scholarships for those socioeconomically disadvantaged students.

Peer subculture includes occupations, religious sects, ethnic communities, regions, social strata, and age groups. In the teaching and learning process, one cannot neglect the influence of students' peer subculture. According to Kuei-His, the existence of peer subculture among students is indisputable (14). This peer subculture has negative and positive sides. If theological educators in Indonesia can effectively use social methods and skills to set up positive peer groups, they will lead this subculture into a positive direction and lay a solid foundation for teaching in theological education.

The sociology of teaching can be applied to theological education. Wanak points out that the sociology of teaching helps to identify educational needs and contextual concerns. Educational psychology does inform about the developmental nature of people and appropriate assessment procedures. Curriculum theory guides the structure of learning. Instructional theory guides the teaching process (13).

Nevertheless, theological educators cannot uncritically adopt educational theory and principles emerging from the social sciences. Some educational approaches contain

unbiblical emphases because they place too much importance on the humanistic point of view. Humanism neglects the spiritual dimension in every human being.

While receive enormous resources from social sciences, teachers have to remember that these theories remains theories. Theological educators should be careful about implying that these theories are 100 percent correct but try to find some truth in all of the theories is possible.

### **The Changing Education Focus**

The focus of renewal education in the U.S. has at least two phases: first from the late 1950s into the late 1960s and second from 1983 into the 1990s (Goodlad, “Sustaining and Extending Educational Renewal”). Educational focus has moved from teacher-oriented and content-oriented into student centered-learning and the context of teaching learning processes such as relational approaches, the moral dimensions of teaching, and management of the school. In a brief discussion on the changes in the educational focus, I divided it into two categories: the universal change in educational pedagogy and the changes in education in Indonesia.

### **The Universal Change in Educational Pedagogy**

The universal change in educational pedagogy concentrates on the relational and moral dimensions of teaching. According to J. Parker Palmer, teaching must start from within the heart of teachers or teachers’ inner lives. (Courage to Teach 3). Teaching is not about methods and techniques but the whole life of teachers.

John I. Goodlad, in discussing the moral dimensions of teaching, includes three things: enculturation, access to knowledge, and the teacher and the taught (Moral Dimensions of Teaching 20-27). First, on enculturation, teachers need to introduce

students into the culture. Second, on access to knowledge, teachers should master their subjects. Goodlad says, “Teachers do not know well the subjects they teach fail to develop in their students the ‘canons of assessment’ embedded in the subjects fields of the school’s curriculums” (21). Third, on the teacher and the taught, teachers need to know how to teach. Teachers need to learn about teaching methods.

Student design learning is also important for today’s education. In improving student achievement in the learning process, Grant Wiggins proposes the importance on emphasizing the teacher’s critical role as a designer of student learning. By designing student learning, teachers can clarify learning goals, devise revealing assessments of student understanding, and craft effective and engaging learning activities. He proposes five student learning designs:

- 1) A primary goal of education should be the development and deepening of student understanding;
- 2) Students reveal their understanding most effectively when they are provided with complex, authentic opportunities to explain, interpret, apply, shift perspective, empathize, and self-assess;
- 3) Effective curriculum development reflects a three-stage design process called “backward design” that delays the planning of classroom activities until goals have been clarified and assessments designed;
- 4) Student and school performance gains are achieved through regular reviews of results (achievement data and student work) followed by targeted adjustments to curriculum and instruction. Teachers become most effective when they seek feedback from students and their peers and use that feedback to adjust approaches to design and teaching;
- 5) Teachers, schools, and districts benefit by “working smarter” through the collaborative design, sharing, and peer review of units of study.

To conclude, teachers should actively improve their teaching quality in the development of their teaching skills such as discussing teaching and learning issues with colleagues, reading about teaching strategies, participating in teaching development activities, reflecting on teaching practices, and engaging in research in relation to the teaching and learning process.

## **Changes in Education in Indonesia**

Traditional education in Indonesia can be characterized by traditional methods such as rote learning and teacher-centered classrooms (Atwell). This characteristic is further elaborated by Markus Budiraharjo, Indonesian scholar on education. He writes that rote memorization is a common practice done by teachers. In such a teacher-centered class, students are merely considered a blank piece of paper ready for the teacher to write on. The problem is, as Atwell says, “Teachers know no other way.”

Although traditional education has a positive side in promoting discipline for students (Davies), this traditional way of teaching is not considered good teaching because discipline is not the only factor of good teaching. Furthermore, by simply listening to teachers, or watching others work at the blackboard, such methods do not challenge or inspire students. Teachers need to improve their quality of teaching and learning.

Today, educational pedagogy has been changed in Indonesia and more schools are applying student-centered learning. However, engaging with student activities alone is not enough. Teaching involves community. The community, such as parents and churches, should take a more active role in the education of their students by helping school management be more transparent and accountable in both the teaching and learning processes.

Fundamental change is needed to get to the heart of what carries new learning forward. The answer to changing the learning process is leadership (Atwell). The authoritarian leadership style is no longer relevant. Instead leadership in the class must be shared and distributed. Leadership provides meaning because it mirrors the fundamental

essence of the school's organization in terms of its values, purpose, and integrity. By providing good leadership, it will affect the teaching and learning process more effectively in the classroom. The traditional style classroom where the teacher issues edicts from the front is no longer relevant (Atwell).

### **Adult Learners**

Teaching adults is different from teaching children because adults have had varied life experiences, different preferences for learning, and established habits and attitudes impacting their ability to learn.

#### **Characteristics of Adult Learner**

The characteristics of adult learner need to be explored before discussing what good teaching is. According to Cranton, at least three types of adult learning exist:

1. Subject-oriented adult learning suggests the primary goal of teaching is to acquire content. The lecturer "speaks of covering the material, and the learners see themselves as gaining knowledge or skills" (qtd. in Imel 10).

2. Consumer-oriented adult learning tries to find out the needs of the students in order to fulfill the needs expressed by the students. The educator will ask every student to set their own goals, identify objectives, and select relevant resources. The role of educator is to be a facilitator or resource person.

3. Emancipatory or transformative adult learning holds that the primary goal of learning is to free learners from the forces limiting their options and controlling their lives, forces they have taken for granted or seen as beyond their control. Emancipatory learning results in transformations of learner perspectives through critical reflection. In this type the educator plays an active role in fostering critical reflection by challenging

learners to consider why they hold certain assumptions, values, and beliefs.

According to Susan Imel, of these three types, only emancipatory learning has been described as unique to adulthood. Subject-oriented learning and consumer-oriented learning are the most common forms in most theological institutions in Indonesia.

Emancipatory learning needs to be introduced in theological institutions, because this type of learning emphasizes learner transformation. J. Mezirow also points out about the importance of transformative learning in adulthood:

Rather than merely adapting to changing circumstances by more diligently applying old ways of knowing . . . [individuals] discover a need to acquire new perspectives in order to gain a more complete understanding of changing events and a higher degree of control over their lives. The formative learning of childhood becomes transformative learning in adulthood. (3)

This emancipatory learning today is known as transformative learning.

### **Transformative Learning**

Transformative learning is effective for adults because it requires learners to answer problems through critical reflection. This transformative learning demands a different approach by the educator. According to Imel, some strategies are used to facilitate transformative learning, such as journal writing, critical incidents, and experiential methods, which are used in other types of learning as well.

When educators operate in the domain of transformative learning, they help learners examine their beliefs and how they have acquired them by creating situations in which they can debate how their values, assumptions, ideologies, and beliefs have come to be constructed (Imel). Transformative learning can be developed with critical thinking in relationship with faith and beliefs. Israel Galindo writes about critical thinking in transformative learning:

Critical thinking is characterized by the desire to go beyond uncritical statements and questions that only answer who, when, and where. The critical thinker wants to know the why, how, what for, and so what of things. Critical thinking is the ability to reflect on the operational assumptions that underlie our actions and beliefs. It enables us to be open to new ways of seeing our world and frees us to respond to it in new and different ways. (147)

Theological educators can help learners engage in transformative learning by helping learners develop critical thinking in relation to their faith.

### **The Perspective of Good Teaching**

To seek the perspective of good teaching from student and teacher must necessarily relate to the view of what constitutes good teaching and the complexity around that. Because of the complexity of teaching and for the purpose of this study, I will delineate what would be the characteristics of good teaching, what makes a good teacher, students' expectation of teaching, and how to develop teaching skills.

### **Characteristics of Good Teaching**

Palmer writes, "Good teaching is an act of generosity, a whim of the wanton muse, a craft that may grow with practice, and always risky business. It is, to speak plainly, a maddening mystery" ("Good Teaching" 1). Further, he writes about the importance of integrity as one of the main characteristics of good teaching:

Good teaching cannot be equated with technique. It comes from the integrity of the teacher, from his or her relation to subject and students, from the capricious chemistry of it all. A method that lights one class afire extinguishes another. An approach that bores one student changes another's life. (1)

Therefore, the perception of good teaching cannot be reduced into methods and programs. It involves the whole personality of the teacher.

Experts have many theories regarding what constitutes good teaching. For the

purpose of this study, however, I use the seven principles of meta-analysis based on fifty years of research on good teaching principles by Chickering and Gamson. These principles apply to teaching and learning in any environment. Some research instruments, given by the American Association of Higher Education can be applied to these principles. “The Seven Principles for Good Practice in Undergraduate Education”, are a popular framework for evaluating teaching in traditional, face-to-face courses. The principles are based on fifty years of higher education research. Faculty and an institutional inventories based on these principles have helped faculty members and higher-education institutions examine and improve their teaching practices (Graham, Cagiltay, Lim, Craner, and Duffy).

**Faculty and student interaction.** According to Chickering and Gamson, frequent student-faculty contact in and out of class is an important factor in student motivation and involvement. Faculty concern helps students get through rough times and keep on working. Knowing a few faculty members well enhances students’ intellectual commitment and encourages them to think about their own values and future plans. In the teaching process, educators can use discussion boards, mail, chat rooms and whiteboards to interact with the student (“Seven Principles of Good Practice”).

To implement this concept, several applicable practices can be applied. First, teachers make a point to talk with students on a personal level and learn about their educational and career goals. Second, they seek out students who seem to be having problems with the course or miss class frequently and advise them about career opportunities in their major field. Third, they know their students by name (Codde).

**Student and student interaction.** Chickering and Gamson write that learning is

enhanced when it is more of a team effort than a solo race. Good learning, like good work, is collaborative and social, not competitive and isolated. Working with others often increases involvement in learning. Sharing one's ideas and responding to others improves thinking and deepens understanding ("Seven Principles of Good Practice").

In implementing this principle, teachers need to encourage students to ask questions of each other, try to answer each other's inquiries, and react to each other's work (e.g., via the discussion board or mail). Discussion can occur by setting up small groups for collaboration, assigning students to private discussion topic areas, and setting up a public student presentation area where each group can share their groupwork (Chickering and Ehrmann).

**Promoting active learning.** According to Chickering and Gamson, learning is not a spectator sport. Students do not learn much by sitting in classes listening to teachers, memorizing prepackaged assignments, and spitting out answers. They must talk about what they are learning, write reflectively about it, relate it to past experiences, and apply it to their daily lives. They must make what they learn part of themselves. The discussion board is a good place to have students reflect publicly on issues and respond to each other's reflections ("Seven Principles of Good Practice").

Implementing active learning, teacher need to encourage classes to use structured exercises, challenging discussions, team projects, and peer critiques. Active learning can also occur outside the classroom. Thousands of internships, independent studies, and cooperative job programs across the country in all kinds of colleges and universities, in all kinds of fields, for all kinds of students are available. Students also can help design and teach courses or parts of courses (Chickering and Gamson, "Seven Principles of

Good Practice”).

**Providing rich and rapid feedback.** According to Chickering and Gamson, knowing the subject and what one does not know focuses learning. In getting started, students need help in assessing their existing knowledge and competence. Then, in classes, students need frequent opportunities to perform and receive feedback on their performance. At various points during college and at its end, students need chances to reflect on what they have learned, what they still need to know, and how they might assess themselves (“Seven Principles of Good Practice”).

In implementing providing rich and prompt feedback, students need to know what type of feedback to expect and how often it will be provided. Likewise, being clear as to what type of feedback the teacher would like from them. At various times during the course, teachers can allow the students a forum for providing feedback about the course itself. The quiz and the self-test tools are good ways to provide instant feedback (Chickering and Ehrmann).

**Facilitating time on task.** Time plus energy equals learning. Learning to use one’s time well is critical for students and professionals alike. Allocating realistic amounts of time means effective learning for students and effective teaching for faculty (Chickering and Gamson, “Seven Principles of Good Practice”).

The implementation of this principle includes clear communication to the students about the minimum amount of time they should spend preparing for class and working on assignments, helping students set challenging goals for their own learning, and explaining to students the consequences of nonattendance (Codde).

**Communicating high expectation.** Chickering and Gamson delineate that

expecting more gets more. High expectations are important for everyone—for the poorly prepared, for those unwilling to exert themselves, and for the bright and well motivated. Expecting students to perform well becomes a self-fulfilling prophecy when teachers and institutions hold high expectations for themselves and make extra efforts (“Seven Principles of Good Practice”).

In implementing this principle, the teacher needs to provide students with examples of quality work and to encourage students to excel at the work they do. Moreover, teachers can give students positive reinforcement for doing exemplary work, encourage students to work hard in class, and publicly call attention to excellent performance by students (Codde).

**Respecting diverse methods of teaching and learning.** According to Chickering and Gamson, many roads lead to learning. Different students bring different talents and styles to college. Brilliant students in a seminar might be all thumbs in a lab or studio; students rich in hands-on experience may not do so well with theory. Students need opportunities to show their talents and learn in ways that work for them. Then they can be pushed to learn in new ways that do not come so easily (“Seven Principles of Good Practice”).

In this part, the implementation of this principle has teachers encouraging students to speak up when they do not understand, using diverse teaching activities and techniques to address a broad range of students, and developing activities to provide students with learning alternatives for every courses being taught (Codde).

### **A Good Teacher**

According to David Kember, Winnie Jenkins, and Kwok Chi Ng, many essential

characteristics of good teachers. First, a good lecturer provides good notes and in-depth guidance as to what is important. Second, students have an expectation that the subjects being taught will be relevant, so teachers are expected to present good examples that students can apply to their own work situation. Effective instructors are those who have ways to make students understand and ways to make students work hard. Third, handouts and other learning resources are appreciated. Instructors are expected to provide materials so students can pick up what they needed. Fourth, interaction is not entirely ruled out, though interaction has a reasonably proscribed role. Fifth, the teacher should give assignments that make students aware of any knowledge gap. The assignments should demonstrate what has been learned and reveal what is still needed to be learned. Finally, a good teacher provides timely feedback in assessments (86-87).

Discussions of the concepts of good teaching tend to address the issues of technique, content, and presentation. Nevertheless, those who have knowledge of teaching theory sometimes make students bored and frustrated since more is needed than just knowledge of teaching technique and theory. Marie F. Hassett rightly states, “When we’re being honest, we admit that good teaching often has less to do with our knowledge and skills than with our attitude towards our students, our subject, and our work.”

I have reviewed the idea of what makes a good teacher from the perspective of teacher itself. Many of the ideas are taken from the research and experiences of Hassett, an expert in higher education.

**Sense of purpose.** Good teachers know what the students expect and make plans to meet those expectations. Teachers must have expectations about what happens in the classroom based on the goals they are trying to achieve. For example, to prepare leaders

in theological education, teachers must expect punctuality and good attendance and allow time for reading and provide access to books. The purpose of teaching is caring, nurturing, and developing minds and talents of students. It is about devoting time to every student in designing or redesigning courses (Leblanc).

**Expectations of success for all students.** Good teachers must create a climate for the success needed to help students have a commitment to work at their best. Teachers should treat their students as consumers of knowledge (Leblanc). Further Leblanc describes the importance of bridging theory and practice to help students achieve success:

It is about doing your best to keep on top of your field, reading sources, inside and outside of your areas of expertise, and being at the leading edge as often as possible. However, knowledge is not confined to scholarly journals. Good teaching is also about bridging the gap between theory and practice. It is about leaving the ivory tower and immersing oneself in the field, talking to, consulting with, and assisting practitioners, and liaising with their communities. (1)

To achieve success, teachers need to introduce many resources the students can get.

Teachers need to improve their own knowledge for the sake of their students' success.

**Meeting student needs.** The heart of effective teaching is a student engaged in good learning processes. A great lesson plan and a great lesson are two entirely different things. Instructors teach so that students will learn, and when learning does not happen, teachers need to be willing to devise new strategies, think in new ways, and generally do anything possible to revive the learning process. A good methodology is wonderful but having students engaged in good learning is better.

**Being reflective.** Being reflective may be the only infallible, absolute characteristic of all good teachers because without it, none of the other traits can fully mature.

Palmer comments that good teachers are those taking heart in teaching. This “taking heart” means that to teach well is a profoundly inward process, and no technique or reward will make it happen (9). He elaborates further about taking heart in teaching:

In its original meaning, a “professor” was not someone with esoteric knowledge and technique. Instead, the word referred to a person able to make a profession of faith in the midst of a dangerous world. All good teachers, I believe, have access to this confidence. It comes not from the ego but from a soul-deep sense of being at home in the world despite its dangers. This is the authority by which good teachers teach. This is the gift they pass on to their students. Only when we take heart as professors can we “give heart” to our students—and that, finally, is what good teaching is all about. (9)

Good teachers routinely think about and reflect on their classes, their students, their methods, and their materials. They compare and contrast, draw parallels and distinctions, review, remove, and restore. Failing to observe what happens in classes on a daily basis disconnects teachers from the teaching and learning process because creating connectivity is impossible if teachers have disconnected themselves.

**Being good role models.** The very significant characteristic of good teaching is integrity. According to Theodore R.Sizer, the integrity of teachers has two meanings. First, probity of teacher includes characteristics of honesty, principle, and decent candor. These qualities are fundamental, of course, to the good life for anyone, but they play a special role in the behavior of those who inevitably influence younger people by example. Second, completeness or unity of character, the sense of self-confidence and personal identity good teachers exhibit. The younger generation needs a scholarly approach in teaching, yet they are teenagers and young people.

Because they are teenagers and youth, students’ most painful trials are in finding their own selves, in gaining proper self-confidence. They look to teachers as people who

have learned to control the ambiguities, pressures, and restrictions of life rather being controlled by them. Sizer writes that a fine teacher is not particularly one who exudes self-confidence from every pore—a super person (more likely, a hypocrite). Fine teachers have confidence, the honest confidence that flows from a fair recognition of ones' own frailties as well as talents and that accommodates both joyfully. The lack of assurance that typically marks adolescence and that takes observable form in pettiness, distortion, scapegoating, overreacting, or withdrawal ideally is balanced in a school by the presence of adults who have grown to channel and control these steadily persistent human traits.

**Enjoying the work and the students.** Good teaching is about passion, not just as a motivator but teaching students how to learn and doing so in a relevant, meaningful, and memorable manner (Leblanc). In teaching, teachers need to enjoy both their work as teacher and their students. Teaching processes may seem clear for the characteristic of good teaching, but it is easy for teachers to lose sight of its importance. Teachers who enjoy their work and their students are motivated, energized, and creative. The opposite of enjoyment is burnout—the state where no one and nothing can spark any interest. According to Hassett, enjoying the work and enjoying the students may be two different things. Focusing too much on content may make students feel extraneous, misunderstood, or left out. Focusing exclusively on students, without an eye to content, may make students feel understood and appreciated but may not help them to achieve their educational goals as quickly as they would like. Achieving a balance between the two extremes takes time and attention; it demands that teachers observe closely, evaluate carefully, and act on their findings.

### **Students' Expectation of Teaching**

In the context of effective teaching, teachers should examine what students expect from educators. Many studies have done research on what students expect from their teachers in the classroom. As William M. Miley and Sonia Gonsalves say, “Faculty members are frequently unaware of how students perceive their teaching” (20). Likewise, theological educators may have misconceptions of what students perceive as good teaching. For example, research by Gorko indicates students want more equality and respect from professors, whereas faculty members frequently believe students want them to control the classroom, to entertain students, to be paragons of virtue, or to be buddies with students (20).

Miley and Gonsalves also conducted research on the five most annoying habits of professors. Their study indicates that faculty disorganization in class presentations and course goals is the top annoying habit. Other teaching habits bothering students are talking too fast, speaking in a monotone voice rather than using changing voice patterns, and degrading students or talking to them in a condescending way. The study also indicates professors may downplay the social dimensions of the student-professor relationship, which students see as very important, in favor of more mechanical and procedural aspects of the teaching process (20).

A project by Tod Dryden et al. discovered the students’ perspective of good teaching. He asked students to list descriptive words for an effective teacher. The top fifteen answers were: (1) is passionate about what he or she teaches, (2) is willing to help students, (3) applies class material to real life, (4) encourages class participation, discussions, and group work, (5) is flexible and willing to meet with students outside of class, (6) uses humor in class, (7) knows how to use different types of media, (8)

encourages learning that is interactive, hands-on, and individualized, (9) relates to students and understands conflicts, (10) uses multiple teaching strategies, (11) encourages feedback, (12) is organized and well prepared, (13) uses examples to encourage students to do well, (14) is knowledgeable and has experience in the field, and (15) paces the class well (4).

Another research project by Donaldson, Flannery, and Ross-Gordon, based on an analysis of three studies of adult learners, concluded the nine important qualities of effective instructors: (1) to be knowledgeable, (2) to show concern for student learning, (3) to present material clearly, (4) to motivate (5) to emphasize relevance of class material, (6) to be enthusiastic, (7) to create a comfortable learning atmosphere, (8) to use a variety of techniques, and (9) to adapt to meet diverse needs dedicated to teaching (qtd. in Imel).

According to Imel, the adult learners in this study demonstrated preferences for characteristics associated with both student-centered (e.g., relevance of material, concern for student learning) and teacher-directed (e.g., knowledge, clarity) instruction.

### **Developing Teaching Skills**

Theological educators need to nurture their teaching gifts. The distinctive and gifted educator requires an understanding and application of the art and science of pedagogy. Further, theological educators need encouragement and evaluative feedback from their students. Theological schools need strong policies to nurture the pedagogical development of their faculty.

Chickering and Gamson in “The Seven Principles of Good Practice in Undergraduate Education” raise several questions for theological education teaching

development:

1. Do students have adequate formative contact with faculty or, because of financial and ministerial pressures, is faculty uninvolved in the lives of students?
2. Are students involved in cooperative learning in courses and extracurricular activities, or are many solo students, uninvolved in the learning community?
3. Do we bore students with unimaginative lectures, or are we using discovery/inquiry methods to create active, self-directed learners?
4. Are we afraid to give feedback either because we fear damaging smooth interpersonal relations or because we do not want to spoil people with praise?
5. Do we spend adequate time on the teaching-learning process, or is a good deal of time lost due to lateness and lack of preparation?
6. Do we communicate high (but realistic) expectations regarding what students will learn, or do they see the course as an easy mark?
7. Does our teaching appeal to a variety of learning styles, or do we maintain a lecture/test approach to teaching? (Wanak 16)

These questions were used for research in this dissertation on the characteristics of good teaching in Indonesian theological schools. These materials are useful in evaluating the teaching-learning context. They can even serve as the basis for a peer-based, in-service evaluation. With more sophisticated students in the future, theological schools need to sharpen their skills in these seven areas.

### **Learning from Feedback**

Walt Haney writes on the importance for teachers to give rich and rapid feedback for their students:

Common sense, theories of learning, and research on intrinsic motivation ... all clearly indicate that the sort of standardized testing now commonly employed in schools and via which student do not get rapid or specific feedback on their work ... is simply not conducive to learning (155).

By giving feedback, students can also give feedback to their teachers because to be an effective lecturer, feedback must inform about what happened and the result or effect of actions. Teachers can learn from the evaluations of students and fellow teachers.

According to Turner, students desire their teacher to develop at least four areas: (1) understanding teaching-learning theory; (2) designing instruction including specifying learning objectives, planning learning sequences to achieve the objectives, and syllabus preparation; (3) teaching methodology; and (4) evaluating learning achievement including preparing test items and computing grades (qtd. in Wanak 17).

Interestingly, in the same study teachers came to essentially the same conclusion as students, articulating their shortcomings in their competencies to perform the role tasks related to the teaching function (Wanak 17). Teachers strongly expressed needs to improve competencies in planning and organizing learning, determining what students need to learn, formulating learning goals, and preparing syllabi (17).

Most teachers are curious about how their class is being perceived by the students and how the students are being affected by the class. For that reason, teachers need some feedback, namely feedback from self reflection, feedback from fellow peers, and feedback from students. Furthermore, improving the teaching skills of theological educators must begin with self-assessment in relation to character, knowledge of the Scriptures and theology, spiritual maturity, the craft of Christian teaching, and feedback from students and colleagues. By learning from feedback, theological institutions will experience transformation in the future of Indonesian Christianity.

## Conclusion

In closing, theological education in Indonesia functions to train Christian leaders and to develop relevant theological thoughts for the church and society at large. In the past, the traditional functions of theological schools were an exclusive center for training church ministers. However, today these roles have eventually changed as the need for church leadership opened to a broader spectrum. The concern and commitment of theological education in Indonesia for the development of new young leader has opened a great possibility to contribute significant thoughts and leadership for the nation and the kingdom of God. All of these purposes will be accomplished depending on the works of visionary leadership in every theological school. One of the issues needed to accomplish that purpose is to provide good quality teaching in the respective theological schools. Borrowing from the educational field on the theory of good teaching, theological schools need to improve their quality in teaching and learning processes without merely focusing on Western and Asian theological differences.

## CHAPTER 3

### METHODOLOGY

The challenge in theological education in Indonesia today is how to improve the quality of good teaching. This is an important issue because the impact of globalization in teaching and learning processes in theological education in Indonesia is a reality. The global trends affect very much what one does and how one does it. Because of this changing world and its impact on theological education in Indonesia, the characteristics of good teaching in theological institutions are important issues to measure. Considering the role of theological education in preparing the future leaders in Indonesia and training them for mission fields in a global context, an attempt to measure the teaching process becomes imperative.

This study sought to measure the beliefs of good teaching and teaching methods from both students and teachers from three different theological schools in Indonesia. A correlation is found between the two different perspectives on characteristics of good teaching and teaching methods.

The purpose of this study was to compare the desirable characteristics of good teaching of both student and theological educators in the Indonesian theological educational setting. In addition, this study provides information on what modifications in teaching and learning processes are needed to accommodate the changing Indonesian context as a result of globalization. Findings from this study can inform faculty development in an attempt to improve teaching effectiveness. By using appropriate literature, this study assessed the lecturers' capacity to adjust their teaching as compared to the students' perspectives regarding the characteristics of good teaching.

## Research Questions

Two primary categories of research questions for both students and teachers guided this study.

### Research Questions #1 and #2

What do theology students identify as characteristics of good teaching? What do theological educators identify as characteristics of good teaching? “The Seven Principles of Good Practice Undergraduate Education” a paper by Chickering and Gansom was used as a guide to identify what student and lecturers believe about good teaching. These principles were developed by experts in higher education from fifty years of research on good practices in undergraduate education. These principles have set standards for undergraduate instruction and have been used to enhance the quality of instruction in traditional face-to-face classrooms (“Quality in Distance Learning” 1)

This study presupposes that good teaching includes the following teacher behaviors. Teachers who are effective (1) encourage faculty to student interaction, (2) encourage student to student interaction, (3) promote active learning, (4) communicate high expectation, (5) facilitate time on task, (6) provide rich and rapid feedback, and (7) respect diverse teaching and learning.

### Research Questions #3 and #4

What changes do students believe are needed in the teaching and learning process? What changes do teachers believe are needed in the teaching and learning process?

These research questions assess students' and teachers' perceptions of what changes are needed in theological education, particularly in the area of teaching and learning processes.

### **Population and Sample**

*The population for this study included students and full-time theological educators from three different theological schools in South Sulawesi, Indonesia.*

#### *Survey of Three Theological Schools*

*The site for this study was three different theological schools in South Sulawesi. Three seminaries were selected to represent the three main clusters of denominations, namely those of an ecumenical, evangelical, and Pentecostal/charismatics background. Jaffray School of Theology represented evangelical schools, Eastern Indonesian Theological Seminary represented ecumenical schools, and Malino Bible College represented Pentecostal institutions.*

*Jaffray School of Theology (JST) became known as an interdenominational theological school with an evangelical background and has been awarded accreditation from church agencies and the government as well. The number of students at JST during the academic year 2005-2006 was 389.*

*East Indonesia Theological Seminary (EITS) is known as a theological institution for ecumenical churches in the eastern part of Indonesia. Likewise, this school has been awarded accreditation from church agencies and the government as well. The number of student at EITS during the academic year 2005-2006 was 320.*

*Malino Bible College (MBC) is located in Malino, 70 km from Makassar, the capital city of South Sulawesi. This school belongs to the Pentecostal Church of Indonesia and became an official theological school for Pentecostal ministers in the*

*eastern part of Indonesia. The number of students at MBC during the academic year 2005-2006 was eighty.*

#### *Students of Three Theological Schools*

*The population of students was selected from the three different theological schools. These students were invited to participate in the survey during chapel sessions to allow a large population and to maintain anonymity.*

*These students are taking theological studies majoring in theology, mission, church music and Christian education. The general population of students is approximately 50 percent male and 50 percent female. The ages of the student in the sample range from 18-25 years, studying in levels 1 to 5. Most of the students are entering the theological school after finishing high school.*

#### *Teachers of Three Theological Schools*

*The population of teachers includes all full-time teachers from the three theological schools. The selected teachers are from only the full-time faculty at the three schools. The rationale for selecting these three faculties of full-time lecturers is to create a large enough sample for the study. Each of the three theological schools has only about nine full-time lecturers. All of these full-time lecturers were selected and invited to participate in the survey.*

*The majority of lecturers within the three schools hold a master's or doctoral degree. The ages of the faculty sample were above 30 to 60 years old. They have at least five years in teaching ministry, and were involved in ministry prior to becoming faculty (e.g., pastor, missionary).*

#### **Instrumentation**

*The research on good teaching in a theological educational setting was the primary mechanism used to formulate the design of the survey. Parallel-design studies determined what students and theological educators believe about good teaching and what changes are needed in the teaching process. The questionnaires were based on the theory of good teaching with twenty one questions using a five-point Likert scale and one open-ended question. These instruments measured the characteristics of good teaching of theological educators and what improvements are needed. Each instrument had a parallel set of questions: one from the perspective of the student and the other from the perspective of the faculty member.*

*The one open-ended question for teachers and students consisted of one guiding issue dealing with what changes were needed to improve the teaching process. Each instrument (faculty and student) had a confidentiality statement on the questionnaire, which read, "By completing this questionnaire, you are agreeing to be a participant in this study. All of your responses will be kept confidential."*

#### *Student Questionnaire*

*The student questionnaire consisted of twenty-one questions. Twenty-one questions of this instrument used a five-point Likert Scale and one question was open-ended. These were used to measure student perspectives on the characteristics of good teaching and changes needed in the delivery of teaching. The questionnaire was two pages in length and also included the statement on the confidential treatment of this questionnaire.*

#### *Teacher Questionnaire*

*The teachers' questionnaire also consisted of twenty-one questions. Although a parallel questionnaire to the students' version, it has a different perspective for the teachers. Twenty-one questions of this instrument used a five-point Likert scale, and one open-ended question was used to measure ways teachers may change the delivery of their teaching. This questionnaire was two pages in length and also included the statement on the confidential treatment of this questionnaire and appreciation for their involvement.*

### ***Good Teaching Questionnaire***

*The twenty-one questions were based on Chickering and Gamson's ideas in "The Seven Principles of Good Practice." The applying principle in the questionnaire is modified from Joseph R. Codde. The similarity and universality of teaching become the main reason to choose these principles. In addition, the universal characteristics of good teaching also respect the diversity of students (e.g., learning style and cultural background).*

**Encouraging faculty and student interaction.** This study presupposes that student-faculty contact in and out of classes becomes the most important factor in student motivation and involvement. Interaction also enhances students' intellectual commitment and their future life (see Table 3.1).

**Table 3.1. Questionnaire Statements Regarding Student and Teacher Contact**

| NO | Student Perspective   | Teacher Perspective   |
|----|---|---|
| 1  | Teacher talks with me on a personal level and inquires about my educational and career goals. | I talk with my students on a personal level and learn about their educational and career goals. |
| 2  | Teacher advises me about career opportunities in my major field.                              | I advise students about career opportunities in their major field.                              |
| 3  | Teacher knows me by name.   | I know students by name.  |

**Encouraging student and student interaction.** This study presupposes that good learning is collaborative and social, based on team work, not competition, and does not occur in isolation. Working with others enhances involvement in learning. Sharing one's own ideas and responding to others' reactions improves thinking and deepens understanding (see Table 3.2).

**Table 3.2. Questionnaire Statements Regarding Student and Student Contact**

| NO | Student Perspective   | Teacher Perspective  |
|----|---|--|
| 4  | Teacher uses collaborative teaching and learning techniques.  | I use collaborative teaching and learning techniques.  |
| 5  | Teacher encourages me to participate in groups when preparing for exams and working on assignments. | I encourage students to participate in groups when preparing for exams and working on assignments. |
| 6  | Teacher creates learning communities, study groups, and project teams within my courses.            | I create learning communities, study groups, and project teams within my courses.                  |

**Promoting active learning.** This study presupposes that students do not learn much just sitting in classes listening to teachers, memorizing materials, and writing out

the answers on exams. Students must discuss what they are learning, write about it, relate it to past experiences, and apply it to their daily lives. Active learning must become a holistic and integrative study for the life of the student (see Table 3.3).

**Table 3.3. Questionnaire Statements Regarding Promotion of Active Learning**

| NO | Student Perspective   | Teacher Perspective  |
|----|---|--|
| 7  | Teacher asks all students to present their work to the class.                                 | I ask students to present their work to the class.   |
| 8  | Teacher asks me to relate outside events or activities to the subjects covered in my courses. | I ask students to relate outside events or activities to the subjects covered in my courses. |
| 9  | Teacher encourages all students to suggest new readings, projects, or course activities.      | I encourage students to suggest new readings, projects, or course activities.                |

**Providing rich and rapid feedback.** The study presupposes that students need appropriate feedback on performance to benefit from courses. In classes, students need frequent opportunities to perform and receive suggestions for improvement. At many events during their study in theology, and at the end, students need opportunities to reflect on what they have learned, what they still need to know, and how to assess themselves and their learning (see Table 3.4).

**Table 3.4. Questionnaire Statements Regarding Providing Rapid Feedback**

| NO | Student Perspective  | Teacher Perspective   |
|----|--|---|
| 10 | Teacher gives me immediate feedback on class activities.                               | I give students immediate feedback on class activities.                                     |
| 11 | Teacher gives me written comments on my strengths and weaknesses on class assignments. | I give my students written comments on their strengths and weaknesses on class assignments. |
| 12 | Teacher discusses the results of class assignments and exams with me and the class.    | I discuss the results of class assignments and exams with students and the class.           |

**Facilitating time on task.** To provide excellence in learning and to be professional in one's field, the study presupposes that learning to use time well is critical for the students. Students need help in learning effective time management. Allocating realistic amounts of time means effective learning for students and efficient teaching for faculty (see Table 3.5).

**Table 3.5. Questionnaire Statements Regarding Time on Task**

| NO | Student Perspective  | Teacher Perspective   |
|----|--|---|
| 13 | Teacher helps me set challenging goals for my own learning.  | I help students set challenging goals for their own learning.   |
| 14 | Teacher explains to all students the consequences of nonattendance.  | I explain to my students the consequences of nonattendance.   |
| 15 | Teacher meets with all students who fall behind to discuss their study habits, schedules, and other commitments. | I meet with students who fall behind to discuss their study habits, schedules, and other commitments. |

**Communicate high expectations.** Students have different expectations and motivations that they bring to the school setting. However, the study presupposes that high expectations are important for every student—for those who poorly prepared, for those unwilling to exert themselves, and for the bright and well motivated. Expecting students to perform well becomes a self-fulfilling prophecy when teachers and institutions hold high expectations for themselves and make extra efforts to encourage and excite students to learn (see table 3.6).

**Table 3.6. Questionnaire Statements Regarding Communicates High Expectation**

| NO | Student Perspective  | Teacher Perspective   |
|----|--|---|
| 16 | Teacher encourages me to excel and to work hard at the work I do.                          | I encourage students to excel and to work hard at the work they do.             |
| 17 | Teacher publicly calls attention to excellent performance by students.                     | I publicly call attention to excellent performance by students.                 |
| 18 | Teacher encourages all students not to focus on grades but to put forth their best effort. | I encourage students not to focus on grades but to put forth their best effort. |

**Respect diverse teaching and learning.** Students have different talents and styles of learning. Brilliant students can grasp any kind of study. For others, hands-on experiences are necessary because they may not do well in theory. Students need opportunities to show their talents and learn in ways that are best for them. Technology can help with meeting the diverse styles of learning, particularly those who are auditory or visual learners (see Table 3.7).

**Table 3.7. Questionnaire Statements Regarding Diverse Learning**

| NO | Student Perspective   | Teacher Perspective  |
|----|---|--|
| 19 | Teacher encourages me to speak up when I do not understand.   | I encourage students to speak up when they do not understand.                                  |
| 20 | Teacher uses diverse teaching activities and techniques to address a broad range of students.         | I use diverse teaching activities and techniques to address a broad range of students.         |
| 21 | Teacher uses technology (e.g., OHP, PowerPoint presentation) or other means to help explain concepts. | I use technology (e.g., OHP, PowerPoint presentation) or other means to help explain concepts. |

### Reliability and Validity

By using Chickering and Gamson's principles of good teaching this research provides assurance for the researcher-designed parallel questionnaires and guides the

interpretation of results (Applying the Seven Principles). These seven principles has been adapted for use in research and educational improvement overseas (Gamson).

The questionnaires were designed to respond to the specific identified areas of good teaching to provide stronger support for the designed questions. The parallel questions increase the validity of the findings and the generalizability in measuring the significant characteristics of good teaching. Two parallel questionnaires were translated into *Bahasa Indonesia* (Indonesian language) by native an American person who works in Indonesia. I then checked the translation before conducting the survey.

One open-ended question was developed based on the alteration needed in the teaching and learning processes. The open ended-question provided context for the results obtained from the questionnaires. Using open-ended question provided corresponding data to enhance the reliability of the quantitative research, giving additional data to validate the research questions.

### **Data Collection**

*This study measured the characteristics of good teaching from the perspective of both theology students and teachers. The following procedures were implemented:*

*\* Phase one—The research provided the characteristics and content for the good teaching questionnaires. In this phase, questionnaires were designed from the theory of education, in particular on the characteristics of good teaching.*

*\* Phase two—The approved questionnaire was then translated into the Indonesian language (Bahasa Indonesia). All the questionnaires were copied and given detailed instructions regarding the administration of the survey.*

*\* Phase three—Permission to conduct the survey was obtained by sending letters to the three of president of each theological school, namely, Jaffray School of*

*Theology, East Indonesia Theological Seminary, and Malino Bible College. My personal letter contained request for permission to do the research survey and the purpose of the study.*

*\* Phase four—Phase four included conducting the survey with both the student and faculty members of these three schools. During a visitation to the three different schools, the theological educators and students were encouraged to become involved in this project. The student sample was asked to gather in the chapel or a large classroom where they were given proper instruction on how to answer all the questionnaires. They had to answer them at the same time. For the faculty, the questionnaire was administered in a faculty-type meeting. Then the questionnaires were collected at the same time after the adequate time was given.*

*\* Phase five—The quantitative and qualitative data of this study were compared with each other and analyzed in order to become the basis for the findings of the study.*

### **Variables**

*The first variable of this research was the two surveys, namely, the perspectives of the theological educators and the perspectives of the students. This variable focused on the perspectives of theological educators and students on good teaching and teaching methods. This variable was operationalized by measuring perceptions of good teaching and teaching methods from two different populations via questionnaire surveys.*

*The second variable of this study was the characteristics of teaching and the changes needed in theological education. This variable was operationalized by the good teaching characteristics: (1) encouraging faculty to student interaction, (2)*

encouraging student to student interaction, (3) promoting active learning, (4) communicating high expectation, (5) facilitating time on task, (6) providing rich and rapid feedback, and (7) respecting diverse teaching and learning.

The last variable that might affect the outcome of the study include teaching methods and the intentions of changes from lecturers. I controlled confounding variable that might affect the result by defining the populations and by conducting the questionnaire survey in a controlled setting: the students in the chapel and the faculty in a faculty meeting. Further, the questionnaire was conducted at one time and the sample never saw the survey. This questionnaire was also based on the study done by Chickering and Gamson on characteristics of good teaching (Applying the Seven Principles).

### **Data Analysis**

After receiving the questionnaires from the participating theological schools, statistical tabulation of the data was completed at Jaffray School of Theology, Makassar, Indonesia. The data was measured using the Mann Whitney *U* Test and the Kruskal Wallis Test.

The Kruskal Wallis Test is a nonparametric test (distribution free) used to compare three or more independent groups of sampled data, applies to the three theological schools. The reason for choosing the Kruskal Wallis Test is because the distributions of the test do not have to be normal and the variances do not have to be equal. Further, all individuals must be selected at random from the population and all individuals must have an equal chance of being selected (Gaten).

The Mann-Whitney *U* test (also called the Mann-Whitney-Wilcoxon [MWW], Wilcoxon rank-sum test, or Wilcoxon-Mann-Whitney test) is a nonparametric test for

assessing two samples of observations coming from three different places, with the aim of comparing them and demonstrating differences (Barcelona Field Studies Centre). The examination of the data provides whether differences and similarities appear to exist that would warrant further investigation.

Two type of analysis were used in this survey, namely quantitative and qualitative.

### **Quantitative Analysis**

Four procedures were taken in analyzing the data. First, I figured the score, rank, and mean of each question for students and teachers. Second, I conducted a relational study between two questions for students and teachers to determine how closely teachers and students agreed or disagreed. Third, comparative analysis was used on the categories of good teaching. Fourth, I correlated the means of the categories between the students and teachers.

### **Qualitative Analysis**

The one open-ended question was analyzed by using content-type analysis. I transcribed the data and these transcripts were then analyzed using the categories from Chickering and Gamson (Applying the Seven Principles). The perspective of teachers and students on some other aspects of good teaching and emerging themes were identified to identify some changes needed in theological educational settings.

### **Generalizability**

The field of global trends and its impact on theological education is extensive, and a single study cannot cover the many areas of teaching and learning processes. Because the issues on the concepts of teaching and learning in theological educational settings are

complex, this study is limited to a comparison between students' and teachers' perspectives of the characteristics of good teaching in preparing theology students for future ministry in the Indonesian context. This study also focused on a literature review of existing literature both from biblical and modern perspectives on theological education. The findings may be applicable to other theological schools in other parts of Indonesia. The results of the study are summarized in Chapter 4.

## CHAPTER 4

### FINDINGS

To have good quality Christian leaders in Indonesia, one must start from good quality theological schools. Theological schools in Indonesia are held accountable for providing quality education. Moreover, one of the important issues is that theological schools must devote themselves to improve the quality of their teaching. Many studies on theological schools deal with contextualization and organization issues, but seldom has an extensive study been done regarding what constitutes good teaching in theological school settings, particularly in Indonesia.

The problem of measuring quality teaching determines what constitutes good teaching. Many theories and studies have been done concerning the perspective of good teaching by both teachers and students in the United States, yet good teaching is not easy to measure. Teaching and learning processes are complex issues. This study, however, used as a guide the seven principles of good practice in undergraduate education from Chikering and Gamson. Experts in higher education in the United States, they through fifty years of research on good practices in undergraduate education have developed these principles. They have set standards for undergraduate instruction which have been used to enhance the quality of instruction in traditional face-to-face classrooms. In addition, this study used an open-ended question to measure the concepts about effective and good teaching from both students' and teachers' perspective.

#### Profile of Subjects

Surveys were distributed to the teachers and students in three theological schools in South Sulawesi, Indonesia, with instructions to invite all of the students and teachers to

complete and return a survey. Three hundred and forty-six students and twenty-one faculty members from three theological schools participated. These participants were divided into two hundred students and nine teachers from JST; fifty-six students and eight teachers from EIST, and seventy-one students and four teachers from MBC. All of the students who participated in the survey are undergraduate students from year 1 to year 5. Most of the teachers hold at least master's degrees in theology and have been teaching for more than five years in their respective theological schools (see table 4.1).

**Table 4.1. Profile of Students and Teachers**

| Name of the School                        | Number of Students | Number of Teachers and Degrees |                       |
|---|--------------------|--------------------------------|-----------------------|
| 1. Jaffray School of Theology             | 219                | 9                              | 8 Master+<br>1 Doctor |
| 2. Eastern Indonesia Theological Seminary | 56                 | 8                              | 6 Master+ 2<br>Doctor |
| 3. Malino Bible College                   | 71                 | 4                              | 4 Master              |
|   | Total              | 346                            | 21                    |

Participants provided information regarding the perspective of good teaching from both students' and teachers' views adopted from Chickering and Gamson and one open-ended question regarding the perspective of good teaching from students and teachers. Each point from the seven principles of good teaching was divided into three questions expressing the statement of the seven principles of good teaching. Students and teachers were asked to mark every question into one of five categories: 5. Strongly Agree; 4. Agree; 3 Neutral; 2. Disagree; and 1. Strongly Disagree.

This survey was conducted as follows. I sent an official letter and made a telephone call to two institutions, namely East Indonesia Theological Seminary and

Malino Bible College, to get permission to conduct the survey in October 2006. Since I am the president at Jaffray School of Theology, I only announced I would conduct a survey in November 2006. The students completed the survey at the same time in one day with help from my assistant and staff at JST. At JST, the survey was completed in one chapel session, followed by teachers completing them in their respective offices. At EIST, the surveys were completed in two classrooms because they do not have chapel sessions, followed by teachers completing their surveys in their offices. At MBC, students and teachers completed the surveys in one chapel session.

### **Analyzing Quantitative Data**

The results of this study were divided into two categories. First, I analyzed the students' and teachers' perspective on good teaching at the three schools. Then I described the students' perspective followed by the teachers' perspective on good teaching at all three schools.

Second, I analyzed the overall students' perspective on good teaching according to each component followed by a comparison of students' perspective from the JST, EIST, and MBC students on each component. Then I analyzed the overall teachers' perspective on good teaching based on each component, followed by a comparison of the JST teachers', the EIST teachers', and the MBC teachers' perspective on good teaching according to each component.

### **Teachers' and Students' Perspective on Good Teaching across Three Schools**

In the first analysis, I measured to find similarities and differences on the concept of good teaching based across three different places of research. To do so, I used the Kruskal Wallis followed by the Mann-Whitney *U* statistical test. The Kruskal Wallis is a

nonparametric test (distribution free) used to compare three or more independent groups of sampled data which is applicable to the three theological schools. The Mann-Whitney *U* test is a nonparametric test for assessing two samples of observations coming from three different places, with the aim of comparing them and demonstrating any differences. The examination of the data shows whether differences and similarities appear to exist that warrant further investigation.

The result of the Mann-Whitney *U* Test shows  $P=.97$ . This result indicates no differences in concepts on good teaching based on the perspective of teachers and students. The test shows that generally students and teachers have the same concept of good teaching (see Table 4.3). In other words, the students and teachers agree on the perception of use Chickering and Gamson's seven principles with no significant difference in perception of use found between the groups of participants, although they do have different priorities on what good teaching is (see Table 4.2).

**Table 4.2. Ranks of Student , Teacher, and Total Population**

| Perspective                      | N   | Mean Rank | Sum of Ranks |
|----------------------------------|-----|-----------|--------------|
| Concept of Good Teaching Student | 346 | 181.74    | 62880.50     |
| Teachers                         | 21  | 221.31    | 4647.50      |
| Total                            | 367 |           |              |

**Table 4.3. Grouping Variable: Perspective of Good Teaching**

|                        | <b>Perspective of<br/>Good Teaching</b> |
|------------------------|---|
| Mann-Whitney U         | 2849.500                                |
| Wilcoxon W             | 62880.500                               |
| Z                      | -1.661                                  |
| Asymp. Sig. (2-tailed) | .097                                    |

**Students' perspective on good teaching across three schools.** The data was analyzed for the students' perspective on good teaching across the three places of the study, namely the JST, EIST, and MBC.

The result of the Kruskal Wallis Test shows  $P=.356$ . This result means that there are no differences on the concept of good teaching from the students' perspective from the three different schools. They have the same concept of good teaching based on the places of their study or school (see Table 4.5). Interestingly studies have shown similarities of their perspectives on good teaching particularly among the students. These three theological school students give diverse methods of teaching as the first priority of what would be the good teaching, and they encourage student to student interaction as the last priority (see Table 4.4).

**Table 4.4. Ranks of Student Perspective on Good Teaching across Three Schools**

| Name of Theological Schools | N   | Mean Rank |
|-----------------------------|-----|-----------|
| JST                         | 219 | 179.25    |
| EITS                        | 56  | 166.59    |
| MBC                         | 71  | 161.22    |
| Total                       | 346 |           |

**Table 4.5. Grouping Variables: Theological Schools**

| Student Perspective of Good Teaching |       |
|--------------------------------------|-------|
| Chi-Square                           | 2.065 |
| df                                   | 2     |
| Asymp. Sig                           | .356  |

**Teachers' perspective on good teaching across three schools.** Then I analyzed the data to find the teachers' perspective on good teaching across the three places of the study, namely the JST, EIST, and MBC.

The result of the Kruskal Wallis Test shows  $P=.306$ . This result indicates no differences in the concept of good teaching based on the places of teaching (see Table 4.7). Teachers from the three different theological schools have the same concept of good teaching. However, in a closer look at the study, I found some inconsistency in the beliefs of good teaching in these three theological schools.

**Table 4.6. Ranks of Teacher Perspective on Good Teaching Across Three Schools**

| Name of Theological Schools | N  | Mean Rank |
|-----------------------------|----|-----------|
| JST                         | 9  | 12.28     |
| EITS                        | 8  | 11.69     |
| MBC                         | 4  | 6.75      |
| Total                       | 21 |           |

**Table 4.7. Grouping Variables: Theological Schools**

| Teachers' Perspective of Good Teaching |       |
|--|-------|
| Chi-Square                             | 2.370 |
| df                                     | 2     |
| Asymp. Sig                             | .306  |

### Students' Perspective on Good Teaching Based on Components

In the second analysis, I measured to find similarities and differences on the concept of good teaching based on components of good teaching. I used the Kruskal Wallis followed by the Mann-Whitney *U* statistical test. These two statistical tests were used with the purpose of comparing them and demonstrating any differences. The examination of the data shows whether differences and similarities appear to exist that warrant further investigation.

The result of the Mann-Whitney *U* Test shows  $P=.00$ . The result indicates the perspectives of students regarding good teaching based on components of good teaching are different (see Table 4.9). Students prioritized concepts of good teaching as follows. Respect diverse methods of teaching and learning was most important with a mean score of 4.50 out of 5. It was followed by facilitating time on task with a mean score of 3.73 out

of 5, providing rich and rapid feedback with a mean score of 3.73 out of 5, encouraging faculty and student interaction with a mean score of 3.43 out of 5, communicating high expectation with a mean score of 3.31 out of 5, promoting active learning with a mean score of 3.16 out of 5, encouraging student and student interaction with a mean score of 2.62 out of 5 (see Table 4.8).

**Table 4.8. Scores of Student Perspective on Good Teaching Based on Components**

| Components<br>Concept of Good Teaching           | N    | Mean Rank | Mean Score<br>(Based on 5.00<br>Scale) |
|--|------|-----------|--|
| Encourage faculty and student interaction        | 346  | 1192.83   | 3.44                                   |
| Encourage student and student interaction        | 346  | 907.82    | 2.62                                   |
| Promote active learning                          | 346  | 1094.23   | 3.16                                   |
| Provide rich and rapid feedback                  | 346  | 1290.68   | 3.73                                   |
| Facilitate time on task                          | 346  | 1290.90   | 3.73                                   |
| Communicate high expectations                    | 346  | 1145.99   | 3.31                                   |
| Respect diverse methods of teaching and learning | 346  | 1558.04   | 4.50                                   |
| Total  | 2422 |           |  |

**Table 4.9. Grouping Variables: Components of Good Teaching**

|            | Perspective on<br>Good Teaching |
|------------|---------------------------------|
| Chi-Square | 267.397                         |
| df         | 6                               |
| Asymp. Sig | .000                            |

**Encouraging faculty and student interaction.** The component of encouraging faculty and student interaction with a mean score of 3.44 on a scale of 5 received a

medium score from the students' perspective. This component includes talking with student on a personal level and learning about their educational and career goals, advising students about career opportunities in their major field, and knowing students by name.

This score shows that students need teachers who are approachable and friendly, although this aspect is not the most required one. Approachability became the main issue among the students because some students were complaining that teachers are not always available for their students.

**Encouraging student and student interaction.** The component of encouraging student and student interaction had a very low mean score of 2.62 out of 5. This component talks about teachers using collaborative teaching and learning techniques, teachers encouraging students to participate in groups when preparing for exams and working on assignments, and teachers creating learning communities, study groups, and project teams within their courses.

This lowest score in the study shows that learning processes are considered to be individual races rather than team. This shows the effect the individualistic type of learning that is being introduced in most school in most cities of Indonesia (Lengkanawati).

Furthermore, shame culture also is also contributing to low student and student interaction scores. In other research about studying language in Indonesia, Nenden Sri Lengkanawati, an Indonesian educator and researcher, says about student and student interaction:

The intensity of using the strategies-cooperating with peers or with proficient user of the target language is low among the Indonesian students possibly, because most Indonesian students are shy to show that they do not know something. In the classroom, if they don't understand

the teacher's explanation very few students are willing to admit that they need further explanation.

This finding is in line with the findings of David M. Esposito, an American professor who teaches history in one college in Indonesia recently. He writes about students in Indonesia:

I like to ask questions and let the students come up with their own answers. Even then, students were reluctant to respond, even to yes or no questions. Their society lauds consensus and disapproved independent thought. Moreover, their society views authority as coming from above. The teacher is expected to supply answers, not ask questions. Students were averse to demonstrate knowledge lest they be accused of showing off by their classmates.

In my observation, students wanted to have more from teachers rather than their peer group. They believe teachers have all the knowledge and wisdom and students need to have that knowledge from teachers. This concept of teaching is based on their concept of learning and on what culture has said about teachers and the teaching process.

**Promoting active learning.** The component promoting active learning has a mean score of 2.98 out of 5. This component includes the teacher asking students to present their work to the class, the teacher encouraging students to challenge their ideas, the ideas of other students or those presented in readings or other course materials, and giving students concrete, real-life situations to analyze, and the teacher encouraging students to suggest new readings, projects, or course activities.

This study shows this component does not have high priority of what is good teaching, although students still expect some small interaction in class. Teachers are expected to create supportive classroom dynamics, however, the fact is those students prefer listening and learning from their teachers instead of interaction with or discussing the topics. Little participation is given due to the cultural issue in Indonesia where

challenging teachers' ideas is considered taboo. Culturally speaking, respect for older people is a very strong value among the Indonesian people, particularly relationship between parents and their children. The relationship between parents and their children strongly influences the role relationship between teachers and their students. This feudalistic relationship clearly makes the senior figures (i.e., teachers) hold an unquestionable authority over their students. Students are not provided room to express their voices. The fact that students come to class with preconceptions about the world is thus denied. Creativity and inquisitiveness are not encouraged. Being creative means questioning who has the power in the classroom (Budiharjo).

**Providing rich and rapid feedback.** The component of providing rich and rapid feedback has a mean score of 3.73 out of 5. This component includes teachers giving students evaluations of their work throughout the semester, teachers giving the students written comments on their strengths and weaknesses on class assignments, and teachers discussing the results of class assignments and exams with students and the class.

The problem in Indonesia is that students complain that their teachers do not return their work and do not make any comments on their work. As the students also indicate in the qualitative data, they expect their teachers will be transparent in the grading process and not play favoritism with certain students. In the Indonesian culture teachers are commonly accused of being unfair with their grading system, due to kinship, family ties, or behavioral attitudes of students as is culturally demanded (Wimberly 5).

**Facilitating time on task.** The component of facilitating time on task has a mean score of 3.73 out of 5. This component asked how teachers clearly communicate to students the minimum amount of time they should spend preparing for class and working

on assignments, how teachers explain to students the consequences of nonattendance, and how teachers meet with students who fall behind to discuss their study habits, schedules, and other shortcomings.

This component received the second highest score which shows that students need guidance in doing their work. In the qualitative data, student wrote about the role of teachers as counselors for how to do their assignments. At the same time, students expect their teachers to be firm and authoritative. Culturally speaking, Indonesian students need a person who is firm and authoritative in ministering the class. Otherwise, the teacher loses the respect of the students.

**Communicating high expectations.** Communicating high expectation has a mean score of 3.31 out of 5. This component talks about teachers encouraging students to excel and to work hard in all they do, teachers giving students positive reinforcement for doing exemplary work, teachers publicly calling attention to excellent performance by students, and finally teachers encouraging students not to focus on grades but to put forth their best effort.

In my observation, students need motivators to make their study succeed. They need examples of excellent quality work and need to know their grades to motivate them to perform with excellent work.

**Respecting diverse methods of teaching and learning.** The component of diverse methods of teaching asked about the use of teaching activities and techniques that addressed a broad range of students by using technology such as OHP and PowerPoint presentations, or other means to help explain concepts and to provide extra material or activities for students who lack essential background knowledge or skills. The mean

score for this component is 4.50 out of 5, which means students believe this component would be the best description of what good teaching is. In other words, students place highest priority on the use of a variety of teaching aids or tools.

The main issue here is that although many students believe that this issue is the most important part of what good teaching is, in my observation, they see that their teachers do not use creative methods of teaching. Students complained about teachers' teaching methods being old and only recycling familiar information. Teachers use traditional teaching methods, lecturing for the entire class time. While still appreciated, teachers need more creativity in lecturing materials and lucidity in presentation. The technology is advanced today in Indonesia, and my observation shows that only the younger faculty use PowerPoint presentation and other means of technology in their teaching.

To make the findings more accurate, the survey results from each school were delineated to find out which factors constitute good teaching from the students' perspective and whether the differences are significant.

**The JST students' perspective on good teaching.** The students at JST were asked concerning their perspective on good teaching according to every component of good teaching. The result of the Mann-Whitney U test shows  $P=.00$ . The result indicates that the concept of good teaching based on each component are different (see Table 4.11). JST prioritized the concepts of good teaching by placing respect diverse methods of teaching and learning first with a mean score of 4.36 out of 5. Then followed facilitating time on task with a mean score of 3.92 out of 5, providing rich and rapid feedback with a mean score of 3.82 out of 5, encouraging faculty and student interaction with a mean

score of 3.67 out of 5 scale, communicating high expectation with mean a score of 3.22 out of 5, promoting active learning with a mean score of 2.98 out of 5, and encouraging student and student interaction with a mean score of 2.51 of 5 (see Table 4.10).

**Table 4.10. Scores on JST Students' Perspective on Good Teaching**

| <b>Components<br/>Concept of Good Teaching</b>   | <b>N</b> | <b>Mean Rank</b> | <b>Mean Score<br/>(Based on<br/>5.00 Scale)</b> |
|--|----------|------------------|---|
| Encourage faculty and student interaction        | 219      | 805.54           | 3.67  |
| Encourage student and student interaction        | 219      | 550.69           | 2.51  |
| Promote active learning                          | 219      | 653.11           | 2.98  |
| Provide rich and rapid feedback                  | 219      | 837.32           | 3.82  |
| Facilitate time on task                          | 219      | 860.15           | 3.92  |
| Communicate high expectations                    | 219      | 705.76           | 3.22  |
| Respect diverse methods of teaching and learning | 219      | 956.43           | 4.36  |
| Total  | 1533     |                  |   |

**Table 4.11. Grouping Variables: Components on Good Teaching**

|            | <b>Concept on Good<br/>Teaching</b> |
|------------|-------------------------------------|
| Chi-Square | 130.479                             |
| df         | 6                                   |
| Asymp. Sig | .000                                |

The findings at JST are very much the same as the overall findings from the students' perspective. The lowest score is the component of promoting active learning and encouraging student and student interaction. In my observation, as a teacher at JST for more than thirteen years, I have found that students have a transmissive way of

learning. They view their teacher as one who has authority and knowledge, and students need to gain knowledge and wisdom from their teacher. However, students need a variety methods of teaching and approachable teachers who can motivate them to do their best.

**The EIST students' perspective on good teaching.** The students at EIST were asked for their perspective on good teaching based on the same components of good teaching. The result of the Mann Whitney U Test shows  $P=.00$ . This result also indicates the concepts of good teaching based on every component are different. EIST students prioritized the concepts of good teaching by placing respect diverse methods of teaching and learning the first with a mean score of 4.48 out of 5. They followed with promoting active learning with a mean score of 4.09 out of 5, then providing rich and rapid feedback with a mean score of 3.88 out of 5, communicating high expectation with a mean score of 3.45 out of 5, facilitating time on task with a mean score of 3.23 out of 5, encouraging student and student interaction with a mean score of 2.69 out of 5, and encouraging faculty and student interaction with a mean score of 2.64 out of 5 (see Table 4.12).

**Table 4.12. Scores on EIST Students' Perspective on Good Teaching**

| <b>Components<br/>Concept of Good Teaching</b>   | <b>N</b> | <b>Mean Rank</b> | <b>Mean Score<br/>(Based on<br/>5.00 Scale)</b> |
|--|----------|------------------|---|
| Encourage faculty and student interaction        | 56       | 148.24           | 2.64  |
| Encourage student and student interaction        | 56       | 150.74           | 2.69  |
| Promote active learning                          | 56       | 229.29           | 4.09  |
| Provide rich and rapid feedback                  | 56       | 217.75           | 3.88  |
| Facilitate time on task                          | 56       | 181.39           | 3.23  |
| Communicate high expectations                    | 56       | 193.33           | 3.45  |
| Respect diverse methods of teaching and learning | 56       | 250.99           | 4.48  |
| Total  | 391      |                  |   |

**Table 4.13. Grouping Variables: Components on Good Teaching**

|            | <b>Concept on Good<br/>Teaching</b> |
|------------|-------------------------------------|
| Chi-Square | 40.949                              |
| df         | 6                                   |
| Asymp. Sig | .000                                |

Interestingly, promoting active learning has a significantly high score, which is different from the two other schools. In my observation, some teachers at EIST are implementing active learning with a student learning approach.

Nevertheless, the study shows that encouraging faculty and student interaction has the lowest score. Students believe that teachers have high and respectful positions and they have to behave and respect their teachers as they have been culturally taught. Indonesian culture also considers their teachers as gurus who have not only knowledge

but are also spiritual leader. Interestingly, all three theological schools require every full-time teacher to be ordained before serving in the theological school setting.

**The MBC students' perspective on good teaching.** The students at MBC were asked their perspective on good teaching according to each component of good teaching. The result of the Mann Whitney U Test shows  $P=.00$ . This result means the concepts of good teaching based on each component are different. MBC students prioritized the concepts of good teaching by placing respecting diverse methods of teaching and learning the first with a mean score of 4.90 out of 5. They followed with facilitating time on task with a mean score of 3.93 out of 5, communicating high expectation with a mean score of 3.91 out of 5, encouraging faculty and student interaction with a mean score of 3.78 out of 5, providing rich and rapid feedback with a mean score of 3.75 out of 5, encouraging student and student interaction with a mean score of 3.45 out of 5, and finally promoting active learning with a mean score of 1.93 out of 5 (see Table 4.14).

**Table 4.14. Scores on MBC Student's Perspective on Good Teaching**

| Components<br>Concept of Good Teaching           | N   | Mean Rank | Mean Score<br>(Based on<br>5.00 Scale) |
|--|-----|-----------|--|
| Encourage faculty and student interaction        | 71  | 268.69    | 3.78                                   |
| Encourage student and student interaction        | 71  | 245.49    | 3.45                                   |
| Promote active learning                          | 71  | 137.58    | 1.93                                   |
| Provide rich and rapid feedback                  | 71  | 266.92    | 3.75                                   |
| Facilitate time on task                          | 71  | 279.20    | 3.93                                   |
| Communicate high expectations                    | 71  | 278.13    | 3.91                                   |
| Respect diverse methods of teaching and learning | 71  | 347.90    | 4.90                                   |
| Total  | 497 |           |  |

**Table 4.15. Grouping Variables: Components on Good Teaching**

|            | <b>Concept on Good Teaching</b> |
|------------|---------------------------------|
| Chi-Square | 213.406                         |
| df         | 6                               |
| Asymp. Sig | .000                            |

At the MBC, the lowest score is promoting an active learning component. This because of the students' cultural background where fatherhood and teachers are consider as dominant in the family system in Indonesia. They want to receive guidance and direction rather than student-centered of learning.

#### **Teachers' Perspective on Good Teaching Based on Components**

In this analysis, I measured the similarities and differences on the concept of good teaching based on components of good teaching from the teachers' perspective. I used the Kruskal Wallis followed by the Mann-Whitney *U* statistical test with the aim of comparing them and demonstrating any differences. The examination of the data shows whether differences and similarities appear to exist that warrant further investigation.

The result of the Mann-Whitney *U* Test shows  $P=.072$ . This result indicates no differences on teachers' perspective based on the component of good teaching (see Table 4.17). Teachers saw every components of good teaching are equally important. However, teachers prioritized concepts of good teaching as follows. Respecting diverse methods of teaching and learning was most important with a mean score of 4.42 out of 5. They followed with communicating high expectation with a mean score of 3.84 out of 5, promoting active learning with a mean score of 3.77 out of 5, providing rich and rapid feedback on the average of 3.57 out of 5, facilitating time on task with a mean score of

3.55 out of 5, encouraging faculty and student interaction with a mean score of 2.76 out of 5, and encouraging student and student interaction with a mean score of 2.72/5 (see Table 4.16).

**Table 4.16. Scores of Teachers' Perspective on Good Teaching Based on Components**

| Components<br>Concept of Good Teaching           | N   | Mean Rank | Mean Score<br>(Based on 5.00<br>Scale) |
|--|-----|-----------|--|
| Encourage faculty and student interaction        | 21  | 58.12     | 2.76                                   |
| Encourage student and student interaction        | 21  | 57.24     | 2.72                                   |
| Promote active learning                          | 21  | 79.33     | 3.77                                   |
| Provide rich and rapid feedback                  | 21  | 75.02     | 3.57                                   |
| Facilitate time on task                          | 21  | 74.64     | 3.55                                   |
| Communicate high expectations                    | 21  | 80.74     | 3.84                                   |
| Respect diverse methods of teaching and learning | 21  | 92.90     | 4.42                                   |
| Total  | 147 |           |  |

**Table 4.17. Grouping Variables: Components on Good Teaching**

|            | Concept on Good<br>Teaching |
|------------|-----------------------------|
| Chi-Square | 11.566                      |
| df         | 6                           |
| Asymp. Sig | .072                        |

**Encouraging faculty and student interaction.** The component of encouraging faculty and student interaction has a mean score of 2.76 out of 5. This component including talks with student on a personal level and learning about their educational and career goals, advising students about career opportunities in their major field, and

knowing students by name. This concept had the second lowest priority on the components of good teaching.

Culturally speaking, in Indonesia teachers perceive themselves as parents and scholars who have dominant power in society. They think that approaching students is not appropriate, students should approach first to ask for help. In the changing Indonesian society, young people tend to be more open and perceive each other as equals, but teachers perceive themselves as needing respect from their students.

**Encouraging student and student interaction.** The component of encouraging student to student interaction has the lowest mean score of 2.72 out of 5. This component talks about teachers using collaborative teaching and learning techniques, encouraging students to participate in groups when preparing for exams and working on assignments, creating learning communities, study groups, and project teams within courses.

Although the role of teachers promotes active learning, they tend give less priority to student and student encounters. In my observation, teachers consider giving too many assignments a burden for teachers in the long run.

**Promoting active learning.** Promoting active learning has a mean score of 3.77 out of 5. This component includes teachers asking students to present their work to the class, encouraging students to challenge the teachers' ideas, the ideas of other students or those presented in readings or other course materials, giving students concrete, real-life situations to analyze, and encouraging students to suggest new readings, projects, or course activities.

Participation of students in the teaching and learning process is encouraged. Compared to the students' perspective where this component of active learning has a low

score, teachers perceive the active learning an important part of good teaching. Teachers perceive themselves as facilitators in discussing topics. The essence of teaching is no longer the transmission of content, but teachers need to adopt the role of facilitators of learning.

**Providing rich and rapid feedback.** The component of providing rich and rapid feedback has a mean score of 3.57 out of 5. This component includes teachers giving students evaluations of their work throughout the semester, giving the students written comments on their strengths and weaknesses on class assignments, and discussing the results of class assignments and exams with students and the class.

In this area, teachers mostly consider giving feedback to the student detrimental. In my observation, students complain about teachers who do not return their work or who do not make enough comments on their papers or who do not discuss the results of exams.

**Facilitating time on task.** Facilitating time on tasks has a mean score of 3.55 out of 5. This component asks on how clearly teachers communicate to students the minimum amount of time they should spend preparing for class and working on assignments on time and consequences of nonattendance. Teachers also meet with students who fall behind to discuss their study habits, schedules, and other shortcomings.

In my observation, teachers perceive time as the most frustrating problem in their teaching ministry because most teachers are doing pastoral ministry in addition to teaching in theological school. This study shows that teachers believe they need to define time expectations for student so they can achieve high performance.

**Communicating high expectations.** Communicating high expectations has the second highest mean score of 3.84 out of 5 among the teachers. This component talks about teachers encouraging students to excel and to work hard at what they do, giving students positive reinforcement for doing exemplary work, publicly calling attention to excellent performance by students, and finally encouraging students not to focus on grades but putting forth their best effort.

From the teachers' perspective, the role of teacher is to motivate students to perform work to their best ability. For this purpose, teachers perceive themselves as counselors, motivators, and tutors, which is understandable because most of the respondents are also ordained pastors.

**Respecting diverse methods of teaching and learning.** The component of diverse methods of teaching and learning has a mean score of 4.42 out 5, which means teachers believe this component would be the best description of what good teaching is. In other words, building the interest of the student by using a variety of teaching aids or tools and lucidity of presentation must be considered as the top priority for teachers. They have an awareness of this component because of their preliminary understanding of good teaching. However, in my observation, teachers are still using the old type of teaching methods.

**The JST teachers' perspective on good teaching.** The teachers at JST were asked on their perspective on good teaching according to every component of good teaching. The result of the Mann-Whitney *U* Test shown  $P=.219$  (see Table 4.19). The result indicates no differences on the concept of good teaching based on the components

of good teaching. JST teachers see all components of good teaching as equally important and should be given equal portion on the teaching and learning processes.

However, teachers prioritized the concepts of good teaching by placing diverse methods of teaching and learning first with a mean score of 4.83 out of 5. They followed with promoting active learning with a mean score of 4.11 out of 5, communicating high expectation with a mean score of 3.79 out of 5, facilitating time on task with a mean score of 3.61 out of 5, encouraging faculty and student interaction with a mean score of 3.03 out of 5, providing rich and rapid feedback with a mean score of 2.94 out of 5, and encouraging student and student interaction with a mean score of 2.54 out of 5 (see Table 4.18).

**Table 4.18. Scores on JST Teachers' Perspective on Good Teaching**

| <b>Components<br/>Concept of Good Teaching</b>   | <b>N</b>  | <b>Mean Rank</b> | <b>Mean Score<br/>(Based on 5.00<br/>Scale)</b> |
|--|-----------|------------------|---|
| Encourage faculty and student interaction        | 9         | 27.28            | 3.03  |
| Encourage student and student interaction        | 9         | 22.94            | 2.54  |
| Promote active learning                          | 9         | 37.06            | 4.11  |
| Provide rich and rapid feedback                  | 9         | 26.50            | 2.94  |
| Facilitate time on task                          | 9         | 32.56            | 3.61  |
| Communicate high expectations                    | 9         | 34.17            | 3.79  |
| Respect diverse methods of teaching and learning | 9         | 43.50            | 4.83  |
| <b>Total</b>                                     | <b>63</b> |                  |   |

**Table. 4.19. Grouping Variables: Components on Good Teaching**

|            | <b>Concept on Good Teaching</b> |
|------------|---------------------------------|
| Chi-Square | 8.265                           |
| df         | 6                               |
| Asymp. Sig | .219                            |

The concept of teaching among JST teacher is in line with the overall studies with other teachers.

**The EITS teachers' perspective on good teaching.** The teachers at EIST were asked on their perspective on good teaching according to every component of good teaching. The result of Mann-Whitney *U* Test shows  $P = .862$ . The result indicates no differences on good teaching concept based on component of good teaching (see Table 4.21). EIST teachers see that all components of good teaching are equally important and should be given equal portion on teaching and learning processes.

However, teachers prioritized the concepts of good teaching by placing diverse methods of learning first with a mean score of 3.99 out of 5. They followed with promoting active learning with a mean score of 3.86 out of 5, providing rich and rapid feedback with a mean score of 3.84 out of 5, communicating high expectation with a mean score of 3.68 out of 5, facilitating time on task with a mean score of 3.67 out of 5, encouraging faculty and student interaction with a mean score of 3.19 out of 5, and encouraging student and student interaction with a mean score of 2.68 out of 5 (see Table 4.20).

**Table 4.20. Scores on EIST Teachers' Perspective on Good Teaching**

| <b>Components<br/>Concept of Good Teaching</b> | <b>N</b> | <b>Mean Rank</b> | <b>Mean Score<br/>(Based on 5.00<br/>Scale)</b> |
|--|----------|------------------|---|
| Encourage faculty and student interaction      | 8        | 25.56            | 3.19  |
| Encourage student and student interaction      | 8        | 21.50            | 2.68  |
| Promote active learning                        | 8        | 30.94            | 3.86  |
| Provide rich and rapid feedback                | 8        | 30.75            | 3.84  |
| Facilitate time on task                        | 8        | 29.38            | 3.67  |
| Communicate high expectations                  | 8        | 29.44            | 3.68  |
| Respect diverse methods of learning            | 8        | 31.94            | 3.99  |
| Total  | 56       |                  |   |

**Table 4.21. Grouping Variables: Components of Concept on Good Teaching**

|            | <b>Perspective on<br/>Good Teaching</b> |
|------------|---|
| Chi-Square | 2.559                                   |
| df         | 6                                       |
| Asymp. Sig | .862                                    |

**The MBC teachers' perspective on good teaching.** The teachers at MBC were asked about their perspective on good teaching according to every component of good teaching. The result of Mann-Whitney *U* Test shows  $P = .669$ . The result indicates no differences on the concept of good based on every component. (see Table 4.23). MBC teachers see all component of good teaching as equally important and should be given the equal portion on teaching and learning processes.

However, teachers prioritized the concepts of good teaching by placing communicating high expectation first with a mean score of 4.62 out of 5. They followed with respecting diverse methods of teaching and learning with a mean score of 4.40 out of 5, providing rich and rapid feedback with a mean score of 4.37 out of 5, facilitating time on task with a mean score of 3.28 out of 5, encouraging faculty and student interaction with a mean score of 3.15 out of 5, promoting active learning with a mean score of 2.90 out of 5, encouraging student and student interaction with a mean score of 2.62 out of 5 (see Table 4.22).

**Table 4.22. Scores on MBC Teachers' Perspective on Good Teaching**

| Components<br>Concept of Good Teaching           | N  | Mean Rank | Mean Score<br>(Based on 5.00<br>Scale) |
|--|----|-----------|--|
| Encourage faculty and student interaction        | 4  | 12.63     | 3.15                                   |
| Encourage student and student interaction        | 4  | 10.50     | 2.62                                   |
| Promote active learning                          | 4  | 11.63     | 2.90                                   |
| Provide rich and rapid feedback                  | 4  | 17.50     | 4.37                                   |
| Facilitate time on task                          | 4  | 13.13     | 3.28                                   |
| Communicate high expectations                    | 4  | 18.50     | 4.62                                   |
| Respect diverse methods of teaching and learning | 4  | 17.63     | 4.40                                   |
| Total  | 28 |           |  |

**Table 4.23. Grouping Variables: Components on Good Teaching**

|            | <b>Perspective on<br/>Good Teaching</b> |
|------------|---|
| Chi-Square | 4.057                                   |
| df         | 6                                       |
| Asymp. Sig | .669                                    |

### **Analyzing the Qualitative Data**

The quantitative data of the study measured the perspective of good teaching based on the good practice of teaching in undergraduate education. In the open-ended question, students and faculty were asked in what area teachers needed to improve in their teaching. The answers varied widely. However, an analysis revealed similarities between students' and teachers' answers from these three theological schools. The differences appeared in emphasis and priority. This qualitative analysis has provided data that enhance the reliability and the validity of the quantitative analysis.

The analysis of the qualitative data used the category of seven principles of good practice in undergraduate education to discuss in what areas changes are needed. The results follow (see Table 4.24).

#### **Encouraging Faculty and Student Interaction**

From students' perspective, they expect teachers to be motivators, to speak clearly and concisely in teaching, not to play favorites with students, to have close, friendly relationships with students, to care about students' personal development and to have a sense of humor. This component is an issue of availability, being approachable, and helpful. Teachers should know their students personally, know their development, and

help those who have difficulties. Teachers are expected to encourage students in their difficulty and be willing to give personal assistance.

The element of good teaching is also about having a sense of humor, so that students feel close to their teacher. This study is also in line with Richard Leblanc's research about teachers having a sense of humor:

It is about being self-deprecating and not taking yourself too seriously. It is often about making innocuous jokes, mostly at your own expense, so that the ice breaks and students learn in a more relaxed atmosphere where you, like them, are human with your own share of faults and shortcomings.

From teachers' perspective, teachers need to improve their role as motivator and know the student, however, this issue is not the most important one regarding being approachable to the student.

The concept of availability and approachability emerging as an important characteristic of good teaching is interesting because it is not directly related to the teaching process in the class but related to the motivation of students outside the class. Teachers do not value this component as much as students do. Perhaps teachers are unaware that they can be perceived as unapproachable. Alternatively, in my observation, teachers are available and approachable, but in respect of culture, they wait for students to approach them first. Approachability does not appear in the teachers' concept of good teaching.

### **Encouraging Student and Student Interaction**

Both students and teachers agree that teachers need to be interactive. Teachers have a role as counselor and tutor for their students. In the quantitative results, this component had the lowest priority of what is good teaching for both the students and

teachers. However, in this area, teachers need to encourage students to ask questions, and to respond to each others' questions. Students need to have more discussion and student presentations where they can share and discuss their understandings on the subject being discussed. Students also need teachers that are firm and authoritative. This component is needed because of cultural backgrounds where teachers are considered authoritative persons in administering the class.

### **Promoting Active Learning**

This study shows that teachers must have knowledge of the subject and have expanding horizons on the subject being taught. Teachers demonstrate comprehensive knowledge of their subjects and, hopefully, they know their field of specialization very well. A good teacher is also well organized with good preparation. Teachers are expected to be well prepared for class.

From the teachers' perspective, they consider knowing the material with good preparation, and setting goals in teaching are the important part of what good teaching is. This component is about depth of knowledge where teachers' perspective is the most prevalent answer among them.

However, in the issue of depth of knowledge, students and teachers differed. Student put this component as the third high score in their answers. It was not the first priority for students in what needs to be changed, but for teachers, focusing on the depth of the subject is an important matter. Students perceive that teachers need to master the subject. In my discussion with fellow teachers, they are committed to the field of specialization and to becoming more current and up-to-date in the field.

### **Providing Rich and Rapid Feedback**

Students expect transparency in the grading process. They want teachers to pay attention to students who are not active in the class, to understand students' needs, being on time or be disciplined in attending the class.

On the other hand, teachers need to be evaluated on the courses being taught. Required use of teacher evaluation questionnaires are common now in Indonesia, seeking feedback from students regarding the teaching materials and presentation of every faculty member. Teachers also wanted to return student assignments and be open to suggestions and criticism.

In this area, students and teachers come with the same understanding of what needs to be changes. Both students and teachers give medium scores in quantitative data to show their common understanding of the importance of providing rich and rapid feedback in the teaching and learning process.

### **Facilitating Time on Task**

In facilitating time on task where teachers expect students to pay attention to the rules and timetable of the course, students expect teachers to be systematic in their teaching and to teach according to the syllabus. Some students complained about teachers who just talk about irrelevant topics instead of the subject or who teach without giving any syllabus. Students need guidance in order to achieve more in their courses.

From the teachers' perspective, facilitating time on task starts with setting a good example, and teachers should use syllabi, so students know about the requirements and the timetable of the course.

## **Communicating High Expectations**

Students need teachers who communicate clearly in presenting ideas and expectations, who pay attention to students who are not active in the class, who do not play favorites with students, who are good examples, and who are firm and authoritative.

On the other hand, in communicating high expectations, teachers need to have good preparation, setting goals in teaching and being good examples, including being diligent in their work.

## **Respecting Diverse Methods of Teaching and Learning**

Creativity in teaching methods and tools was the students' first interest. The results of qualitative and quantitative instruments were identical for diverse methods of teaching and learning in the classroom. Teachers are expected to explain things in ways that are easy to understand. This component is an issue of clarity and understandableness. Students need adequate explanations that are easy for them to follow both in lectures and in presentation.

Teachers also see that a good teacher needs to be more creative and innovative. Teachers need to use a variety of methods in teaching, and lucidity in presentation became the second most prevalent answer. From the teachers' perspective, the qualitative measure is in line with the quantitative test on the importance of diverse methods on teaching and learning process.

**Table 4.24. The Changes Needed in Teaching**

| Good Practice of Teaching                        | Students' Perspective (N)   | Teachers' Perspective (N)  |
|--|---|--|
| Encourage faculty and student interaction        | <ul style="list-style-type: none"> <li>• Motivator (53)</li> <li>• Speak clearly and concisely (47)</li> <li>• Does not play favorites with student (27)</li> <li>• Close with students and friendly (26)</li> <li>• Cares about student's personal development (22)</li> <li>• Has sense of humor (7)</li> </ul> | <ul style="list-style-type: none"> <li>• Motivator (4)</li> <li>• Knows the Student (1)</li> </ul>   |
| Encourage student and student interaction        | <ul style="list-style-type: none"> <li>• Interactive (41)</li> <li>• Firm and authoritative (15)</li> </ul>   | <ul style="list-style-type: none"> <li>• Interactive (4)</li> </ul>  |
| Promote active learning                          | <ul style="list-style-type: none"> <li>• Has expanding horizon (54)</li> <li>• Good preparation and knowledge of material (71)</li> </ul>   | <ul style="list-style-type: none"> <li>• Knows the material (12)</li> <li>• Good preparation (5)</li> <li>• Sets goals in teaching (2)</li> </ul>                        |
| Provide rich and rapid feedback                  | <ul style="list-style-type: none"> <li>• Transparency in grading process (6)</li> <li>• Pays attention to students who are not active in the class (22)</li> <li>• Understand the student needs (37)</li> <li>• On time/not late in teaching (disciplined) (41)</li> </ul>  | <ul style="list-style-type: none"> <li>• Evaluation (2)</li> <li>• Return Student Assignment (1)</li> <li>• Open to suggestion and criticism (1)</li> </ul>              |
| Facilitate time on task                          | <ul style="list-style-type: none"> <li>• Systematic (39)</li> <li>• Teaches according syllabus (22)</li> </ul>  | <ul style="list-style-type: none"> <li>• Uses syllabus (1)</li> <li>• Set a good example (2)</li> </ul>  |
| Communicate high expectations                    | <ul style="list-style-type: none"> <li>• Communicative/ Lucidity Presentation (31)</li> <li>• Pays attention to students who are not active in the class (22)</li> <li>• Does not play favorites with student (27)</li> <li>• Teacher is a good example (31)</li> <li>• Firm and authoritative (15)</li> </ul>    | <ul style="list-style-type: none"> <li>• Good preparation (5)</li> <li>• Sets goals in teaching (2)</li> <li>• Diligent (5)</li> <li>• Set a good example (2)</li> </ul> |
| Respect diverse methods of teaching and learning | <ul style="list-style-type: none"> <li>• Creative teaching methods and tools (94)</li> <li>• Explains things in a way that easy to understand (79)</li> <li>• Speak clearly and concisely (47)</li> <li>• Understand the student needs (37)</li> </ul>  | <ul style="list-style-type: none"> <li>• Innovative and Creative (6)</li> <li>• Explanations are easily to understood (4)</li> </ul>                                     |

## Conclusion

Overall the study has shown that the students and teachers agreed on the principles used by Chickering and Gamson in their concept on what is good teaching with no significant difference in perception found between the two groups of participants (“Seven Principles”), although each group had different emphases and priorities in applying these principles in the perception of what is good teaching.

In perceiving these principles, students and teachers agreed in two areas. The highest mean score was diverse methods of teaching and the lowest mean score was encouraging student to student interaction. For the other five of the seven principles, the students’ and teachers’ means ranged in the middle and varied in priority (see Table 4.25).

**Table 4.25. Priority Differences on Perspective of Good Teaching**

| No | Students’ Perspective                            | Teachers’ Perspective                            |
|----|--|--|
| 1  | Respect diverse methods of teaching and learning | Respect diverse methods of teaching and learning |
| 2  | Facilitate time on task                          | Communicate high expectation                     |
| 3  | Provide rich and rapid feedback                  | Promote active learning                          |
| 4  | Encourage faculty and student interaction        | Provide rich and rapid feedback                  |
| 5  | Communicate high expectation                     | Facilitate time on task,                         |
| 6  | Promote active learning                          | Encourage faculty and student interaction        |
| 7  | Encourage student and student interaction        | Encourage student and student interaction        |

In summarizing the findings from student’s perspective, several characteristics of good teaching surface based upon three of the theological schools in Indonesia. The

students prefer to view their teachers as instructors more than as facilitators. In the students' perception, a good teacher likely will teach with a didactic style of teaching. In addition, the concept of availability and approachability emerged as a characteristic of good teaching. The approachability is an interesting perception because it is not directly related to the teaching process in the classroom, but to motivating the students outside class.

Furthermore, from the students' perspective, the essential characteristic of teaching is the teacher giving lectures. A good teacher provides diverse methods of teaching such as notes, use of technology, and guidance as to what is important. Teachers are expected to set a good example that students can follow and apply to their own ministry. Effective teachers are those who have ways to make students understand the material easily. Teachers are expected to provide materials such as handouts and other learning resources so students can use what is needed. Interaction of student to student is not entirely encouraged, although it can be used. The attempts by teachers to use promote active learning were discouraged. Interaction is considered less important than interest in the topic, the eloquence of presentation, and the approachability of teachers. Teachers are also expected to master their subject, therefore their role is to provide useful materials and correct answers. The teacher should give assignments that make students aware of new developments of knowledge. A good teacher also provides timely feedback and assessment and is a good motivator for students.

From the teachers' perspective on good teaching, teachers prefer to view themselves as facilitators. This description means to teach in a facilitative manner, and the teachers should adopt a variety of innovative approaches. The main emphasis of

teachers is to empower their students with the tools to learn on their own and take responsibility for their own learning. They encourage their students to explore knowledge. The teaching and learning processes tend to be more interactive in the class to provide chances to discuss and explore. Teachers expect students to develop their own knowledge. The teachers use discussion to share different experiences among students. To do so, teachers need to master the subject so that they can deliver the content clearly.

For teachers, active learning is a very important part of good teaching. However, interaction is perceived to be less important than the interest of the topic and the lucidity of presentation. Teachers desire to empower students to take more responsibility for their own learning, but students do not embrace this approach. The concept of availability and approachability emerged as a characteristic of good teaching from the students' perspective, but teachers do not value this component as much as students. Approachability does not appear in the teachers' concept of good teaching, but the teachers are concerned with other aspects of their work and knowledge of the subject.

### **Summary of Major Findings**

The following findings came as a result of this research:

1. This study found that most teaching practices in classrooms used teacher-centered learning processes. However, the study also found that the perspectives of good teaching can be described as both student-centered and teacher-centered, with students encouraged to be active learners. From the students' perspective, the characteristics of good teaching were identified: Teachers used a variety of methods and techniques, employed various teaching approaches instead of traditional methods, and created a good atmosphere of learning.

2. Students and teachers have different perspectives of their understanding of good teaching because of their understanding of learning. Furthermore, the students' and teachers' concepts of learning then *influenced* their concepts of good teaching. The characteristics of good teaching impact their understanding of the learning process.

3. Students and teachers have different perspectives of good teaching because of their cultural backgrounds. In this way, the learners' perspectives of good teaching are also impacted by the context in which they learn. As a result, the Indonesian cultural background of students and teachers plays a significant role in shaping their concept of good teaching.

## **CHAPTER 5**

### **DISCUSSION**

This project began with a burden of how to improve the quality of good teaching in theological settings in Indonesia. After searching many theories of good teaching for the college level, I decided to use the seven principles of good practice in undergraduate education, a widely used measure on the perspective of good teaching from both students and teachers. This data can be used to educate new teachers in teaching ministry in theological schools and also may be helpful in designing strategy for effective teaching in theological schools in Indonesia.

In Chapter 2, the discussion on the perspective of good teaching provides the context and rationale for the study. The literature suggests scientifically what constitutes good teaching. In addition, it reviews, generally, theological education in Indonesia. However, good teaching cannot be define as methods, programs, and problem solving only. It involves the Holy Spirit in teaching ministry, especially as every theological educator needs to be empowered by the Holy Spirit. In addition, this dissertation must build a solid biblical foundation for teaching and learning in a theological setting because today Indonesian theological educators are facing many challenges in preparing future Christian leaders in an era of globalization. Further, the discussion of the cultural and sociological context of teaching in Chapter 2 provides a rich understanding what of good teaching is.

#### **Participants' Profile**

The participants were undergraduate students and teachers in Indonesian theological schools. Participation in the survey was voluntary. As expected, those who

took the time to complete and return the questionnaire were active as students and teachers in ministry. All the participants were active as full-time undergraduate students across year 1-5 and full time teachers for at least five years in their ministry of teaching. The students came mostly from the eastern part of Indonesia.

This study examined the students' and teachers' perception on what is good teaching and identified other intervening variables that may affect the perception of good teaching. The identification of intervening variables included teaching methods and the intention of change from teachers.

### **Findings on Students' Perspective of Good Teaching**

By responding to research questions on identifying characteristics of good teaching and what changes are needed in the teaching process, this study has revealed some universal characteristics on what is good teaching. An extensive literature review suggests some agreements in some areas. However, good teaching is a complex issue. The perspectives of good teaching are also linked with the concept of learning and the context in which learners have grown. This study has found that beliefs about learning influence the concept of good teaching. In other words, the concepts of what good teaching is are based on participants' concept of learning and the cultural context of the participants. For example, from the Western perspective, student and student interaction is very important for what is considered good teaching, as discovered by Chickering and Gamson. Nevertheless, for Indonesian students, this component is the lowest point of what is considered good teaching.

Chapter 4 delineates several students' perspectives of good teaching as based upon three theological schools in Indonesia. The students prefer to view their teachers as

instructors more than as facilitators. In the students' perception, a good teacher likely must teach with a didactic style.

An essential characteristic of teaching for students is giving lectures with diverse methods of teaching. Teachers are expected to set a good example as a model for ministry which that students can follow and apply to their own ministry. Teachers help student understand the subject. Student to student interaction is not entirely encouraged although it can be used. In fact, the attempts to use promote active learning are discouraged. Students expect clarity of presentation and approachability of the teachers. Teachers are also expected to have depth of knowledge. The teacher should give assignments that make student aware of new developments of knowledge. A good teacher provides timely feedback on assessment and is a good motivator and counselor for the students.

### **Findings on Teachers' Perspective of Good Teaching**

Responding to research questions on identifying characteristics of good teaching and what changes are needed in the teaching process from teachers' perspective is as follows. Teachers find themselves as facilitators, motivators, and counselors. This description means that teachers should teach in a facilitative manner and that they should use diverse and innovative approaches. The main emphasis of the teachers is on empowering their students. They encourage their students to explore knowledge and their own knowledge. For teachers, teaching and learning processes need to be more interactive in the class. Teachers use discussion to share different experiences among students. Teachers need to master the topic and subject without neglecting the style and content of teaching.

Focus on active learning should go along together with interactions between student and student. Another serious issue is the fear of teachers to put their energy into lecturing because they fail to recognize teaching as God's ministry and the need for their own sacrificial work in this area. Reports show that the salaries of teachers and lecturers in Indonesia are among the lowest in ASEAN. A professor at a state university, for example, receives just Rp 2.7 million (US \$300) per month or one fourteenth of his or her colleagues in Malaysia (Sasdi). By receiving low salaries, teachers are often made a scapegoat for neglecting quality education and focusing on other ministries such as helping churches. Teachers need to have a sensitivity to students' perceptions, and in order to facilitate their own learning, students need to be more aware of why particular teaching techniques are preferred by their teachers.

### **Both Perspectives Compared**

After surveying 346 students and twenty-one teachers from three different theological schools in Indonesia, as stated in the statement of purpose, some interesting findings can be compared. Both students and teachers believe that using diverse methods of teaching and learning are desirable characteristics of good teaching. Nevertheless, students showed no appreciation for active learning. At the same time, teachers are unaware of students' perception on teachers' availability and approachability as part of good teaching. Therefore, students' and teachers' concepts of good teaching, while overlapping, are not identical. In general, the differences are a matter of emphasis and priority at this level. Students expect their teachers to identify interest by using diverse methods with a didactic type of teaching as a characteristic of good teaching, while teachers emphasize active learning of students in the teaching process.

Both students and teachers have no problem with the idea of interest, depth of knowledge, and well organized materials as characteristics of good teaching; they differ only on emphasis and priority. However, students and teachers vary in their response in the area of interaction and approachability. For teachers, active learning and interaction are important parts of good teaching, but interaction is perceived to be less important than the interest of the topic, the lucidity of presentation and the approachability of the teacher. The differences provide an explanation of why students and teachers differ because of their understanding of the concept of learning. Teachers desire to empower students to take more responsibility for their own learning, but students do not embrace this approach. The concept of availability and approachability emerged as a characteristic of good teaching for students, which is interesting because it is not directly related to the teaching process in the class but to motivating students outside of class. Teachers do not value this idea as much as students do. Teachers may well be unaware that they are perceived as unapproachable. Alternatively, in my observation, teachers are available and approachable, but out of respect for the culture, they wait for students to approach them first. Approachability does not appear in the teachers' concept of good teaching, but the teachers are concerned with their work and depth. The component of clarity also appears high in the students' concept of good teaching.

Some changes in the teaching and learning process need to be seriously addressed. First, teachers need to use a variety of methods in teaching and lucidity in their presentation. Second, on the issue of availability, being approachable, and helpful, students expect their teachers to get to know their students personally, know their students' development, encourage their students, and help those who have difficulties.

Third, teachers need to master their subject, have a depth of knowledge, and know the broader material with good preparation. These factors make up the important parts of good teaching is (Wiggins). Fourth, teaching in Indonesian theological schools involves integrity and ethical and personal development of teachers. Therefore, every teacher should be transparent and build mutual respect, trust, and open communication in which ethical and personal beliefs can be examined (Palmer, Courage to Teach 167).

### **Implications of the Study**

This study provides some good perspectives regarding what constitutes good teaching. Chickering and Gamson's "The Seven Principles of Good Practice in Undergraduate Education" is widely used to measure the perspective of good teaching from students and teachers. These principles were developed by experts in higher education from fifty years of research on good practices in undergraduate education. These principles have set standards for undergraduate instruction and have been used to enhance the quality of instruction in traditional face-to-face classrooms. In addition, these principles were examined in theological schools in Indonesia.

The greatest strength of this study was the correlation work completed between the concept of good teaching and a variety of variables. The perspective of good teaching was shown to be linked with the concept of learning and the culture of the learners. While the characteristics of good teaching have universal application, good teaching is still a complex issue. It involves the concept of learning, teaching and knowing the subject of both students and teachers. Without changes in teaching and learning processes changes in theological school communities cannot occur. In line with Alison Atwell's findings, students must also be introduced to living the concept of leadership from an early age and

thus become stakeholders in their own learning rather than being passive recipients.

Traditional style teaching methods are frequently authoritarian and sit uncomfortably within the framework of school-based-management.

In order to have quality teaching in the Indonesian context, teachers should actively extend their knowledge and skills not only in their professional discipline but also in the development of their teaching skills. These teaching skills may involve discussing teaching and learning issues with colleagues, reading about teaching strategies, participating in teaching development activities, reflecting on teaching practices and engaging in research in relation to the teaching and learning process.

The concept of good teaching is influenced by the ways students perceive the learning process and the expectations of the learner. Teachers need to design professional course/subject requirements, content, teaching methods, assessment policies, and provision of resources, which impact student learning. Studies have shown that students learn most effectively when these aspects fit together coherently for them and when they perceive that course content is related to their own interests and values and to their longer-term goals (Martin).

This study has shown that the perspectives of good teaching are linked to the cultural, institutional, political, and social contexts in which they occur. Teachers need to recognize and respond to those influences to enhance the teaching and learning process. Understanding the cultural backgrounds of student is an important task for teachers. Therefore, teachers need to use culture as a medium of teaching. This findings is in line with the UNESCO proposal about teaching and culture. Teachers need to use music, dance, drama, and other forms of cultural and artistic expressions. These cultural

expressions have an emotional aspect that involve people and facilitate learning. Such media can act as a nonthreatening tool for communication, awareness raising, and discussion. Universities could contribute to research in this area and train teachers to consider such techniques (“Meeting on the University Community and EFA” 4).

### **Limitations and Weaknesses of the Study**

As has already been stated, good teaching is a complex issue. This study did not and could not take into account all the complex systems that may affect good teaching. This study was limited to certain quantifiable aspects of good teaching. Moreover, the subjective nature of the perspective of good teaching and the comparison between samples further complicated any attempt to study this subject.

The method of survey distribution posed potential weaknesses. Participation in the survey was voluntary. I had expected more students to take the time to complete and return the survey. However, one theological school which participated in the survey was facing problems with the leadership, half of the faculty later left the school, followed by a significant loss of students.

In addition, the small number of faculty members involved in this survey widened the bias of the result. Future studies need to focus on the teachers’ perspective of good teaching with a larger number of participants to measure the impact of culture on their thinking about the characteristics of good teaching. However, the good number of students involved in this study helped to reduce the bias of the result.

### **Suggestions for Further Study**

The “Seven Principles of Good Practice” was shown to be an effective tool in measuring the characteristics of good teaching, but further development is needed. Using

the instrument in a larger population would help validate the tool and discover any necessary adjustments. Using these principles in different contexts would create greater possibilities for seeing the distinctiveness of teaching in every context and serve as a help in seeing the complexity of the teaching and learning process.

Therefore, my recommendation is that leaders in theological institutions come together to review and evaluate the form for possible revision so that teachers can assess the concept of teaching and strategies that make for effective teaching. I am interested in doing more research on effective teaching based on this result, which can be used to formulate and improve each characteristic of good teaching. Moreover, one year from now the same test could be given to see if any changes have taken place in the teaching and learning process.

Two interesting findings were discovered in this study, namely the influence of the learning concept and the culture of learners. In the future, I would prefer to study more about the concept of learning from the Indonesian cultural background. This issue needs to be explored to enhance the quality of teaching in the Indonesian context.

Although this study has shown that students prefer a didactic type of teaching, theological educators need to develop learner-centered teaching as stated in the literature review. The learner-centered teaching can be applied if teachers continue to help students change their concepts of learning and their worldview about teaching and learning. My responsibility as leader and teacher is to reinforce the beliefs on learner-centered teaching to enhance the quality of future Christian leaders in Indonesia. However, the environment of teaching and the infrastructure of teaching and the learning process are also important and need developing.

### Personal Reflections

My participation in this study has served to confirm my passion for teaching and my commitment to improve the quality of teaching in theological school settings, particularly in Indonesia.

Through this study, I have grown in my understanding of the teaching ministry and that the perspective of good teaching is not merely methods and techniques, but it is based on the concept of learning and culture found in the students. As a teacher, I need to improve my understanding of the culture of my students and the context of the place in which I teach. I need also to develop professional training for every teacher to improve the quality of teaching and to learn more about how people learn best.

To support this study, I need to encourage an environment for maintaining good teaching by setting policies that support the principles of good teaching, embrace high expectations for institutional performance, allocate funds for the professional development of teachers and staff, and provide support for programs and facilities for implementing quality teaching in theological educational settings.

I believe that teaching ministry is a mixture between a calling from God, science, and art. For the contribution this study makes to the science of effective teaching in theological setting in Indonesia, I am honored to be part of it. The Holy Spirit will help this study reach its fullest potential in providing good teaching and in preparing emergent church leaders in the future. As Dr. Verna Lowe writes, "Teaching is a calling and an opportunity to make a lasting commitment to shape the next generation"(B8). To God be the glory.

**APPENDIX A**

**GOOD TEACHING QUESTIONNAIRE:**

**STUDENT PERSPECTIVE**

**Instructions:**

Listed below are 21 statements and two open questions that describe our beliefs of good teaching. Please rate your perceptions of the strength of each characteristic by using the scale provided and cross the appropriate number in the right of the statement. "Teacher" means a teacher at college or seminary level. Your responses will be treated confidentially, and your participation will help our theological education and institution be better informed as we seek to discern future strategic approaches for our schools.

- |          |                          |
|----------|--------------------------|
| <b>5</b> | <b>Strongly Agree</b>    |
| <b>4</b> | <b>Agree</b>             |
| <b>3</b> | <b>Neutral</b>           |
| <b>2</b> | <b>Disagree</b>          |
| <b>1</b> | <b>Strongly Disagree</b> |

**According to me, the best teaching is:**

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 1. Teacher talks with my students on a personal level and learn about their educational and career goals.....        | 1 | 2 | 3 | 4 | 5 |
| 2. Teacher advise students about career opportunities in their major field.....                                      |   |   |   |   |   |
| 3. Teacher knows students by name.....   | 1 | 2 | 3 | 4 | 5 |
| 4. Teacher use collaborative teaching and learning techniques.....   | 1 | 2 | 3 | 4 | 5 |
| 5. Teacher encourages students to participate in groups when preparing for exams and working on assignments.....     | 1 | 2 | 3 | 4 | 5 |
| 6. Teacher creates "learning communities," study groups, and project teams within my courses.....                    | 1 | 2 | 3 | 4 | 5 |
| 7. Teacher asks students to present their work to the class.....   |   |   |   |   |   |
| 8. Teacher asks students to relate outside events or activities to the subjects covered in my courses.....           | 1 | 2 | 3 | 4 | 5 |
| 9. Teacher encourages students to suggest new readings, projects, or course activities.....                          | 1 | 2 | 3 | 4 | 5 |
| 10. Teacher gives students immediate feedback on class activities.....   | 1 | 2 | 3 | 4 | 5 |
| 11. Teacher gives my students written comments on their strengths and weaknesses on class assignments.....           | 1 | 2 | 3 | 4 | 5 |
| 12. Teacher discusses the results of class assignments and exams with students and the class.....                    | 1 | 2 | 3 | 4 | 5 |
| 13. Teacher helps students set challenging goals for their own learning...   | 1 | 2 | 3 | 4 | 5 |
| 14. Teacher explains to my students the consequences of non-attendance   | 1 | 2 | 3 | 4 | 5 |
| 15. Teacher meets with students who fall behind to discuss their study habits, schedules, and other commitments..... | 1 | 2 | 3 | 4 | 5 |

|  |   |   |   |   |   |
|--|---|---|---|---|---|
| 16. Teacher encourages students to excel and to work hard at the work they do                                | 1 | 2 | 3 | 4 | 5 |
| 17. Teacher publicly call attention to excellent performance by students...                                  | 1 | 2 | 3 | 4 | 5 |
| 18. Teacher encourages students not to focus on grades, but rather on putting for their best effort.....     | 1 | 2 | 3 | 4 | 5 |
| 19. Teacher encourages students to speak up when they do not understand                                      | 1 | 2 | 3 | 4 | 5 |
| 20. Teacher uses diverse teaching activities and techniques to address a broad range of students.....        | 1 | 2 | 3 | 4 | 5 |
| 21. Teacher uses technology e.g. OHP, Power Point Presentation, or other means to help explain concepts..... | 1 | 2 | 3 | 4 | 5 |

Please write briefly your answer:

1. In what areas do teachers need to improve in your teaching? \_\_\_\_\_

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***By completing this questionnaire, you are agreeing to be a participant in this study. All of your responses will be kept confidential. Thank you very much for your participation in this important study of our theological school***

Notes: Most statements of this questionnaire are taken and modified from Joseph R. Codde, "Applying the Seven Principles for Good Practice in Undergraduate Education" (Michigan State University: 25 April 2004); 28 Mar. 2006. <<http://www.msu.edu/user/coddejos/seven.htm>>.

**APPENDIX B**

**GOOD TEACHING QUESTIONNAIRE:**

**TEACHER PERSPECTIVE**

**Instructions:**  
 Listed below are 21 statements and two open questions that describe our beliefs of good teaching. Please rate your perceptions of the strength of each characteristic by using the scale provided and cross the appropriate number in the right of the statement. "Teacher" means a teacher at college or seminary level. Your responses will be treated confidentially, and your participation will help our theological education and institution be better informed as we seek to discern future strategic approaches for our schools.

|          |                          |
|----------|--------------------------|
| <b>5</b> | <b>Strongly Agree</b>    |
| <b>4</b> | <b>Agree</b>             |
| <b>3</b> | <b>Neutral</b>           |
| <b>2</b> | <b>Disagree</b>          |
| <b>1</b> | <b>Strongly Disagree</b> |

**According to me, the best teaching is:**

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 1. I talk with my students on a personal level and learn about their educational and career goals.....        | 1 | 2 | 3 | 4 | 5 |
| 2. I advise students about career opportunities in their major field.....                                     |   |   |   |   |   |
| 3. I know students by name.....   | 1 | 2 | 3 | 4 | 5 |
| 4. I use collaborative teaching and learning techniques.....  | 1 | 2 | 3 | 4 | 5 |
| 5. I encourage students to participate in groups when preparing for exams and working on assignments.....     | 1 | 2 | 3 | 4 | 5 |
| 6. I create "learning communities," study groups, and project teams within my courses.....                    | 1 | 2 | 3 | 4 | 5 |
| 7. I ask students to present their work to the class.....   |   |   |   |   |   |
| 8. I ask students to relate outside events or activities to the subjects covered in my courses.....           | 1 | 2 | 3 | 4 | 5 |
| 9. I encourage students to suggest new readings, projects, or course activities.....                          | 1 | 2 | 3 | 4 | 5 |
| 10. I give students immediate feedback on class activities.....   | 1 | 2 | 3 | 4 | 5 |
| 11. I give my students written comments on their strengths and weaknesses on class assignments.....           | 1 | 2 | 3 | 4 | 5 |
| 12. I discuss the results of class assignments and exams with students and the class.....                     | 1 | 2 | 3 | 4 | 5 |
| 13. I help students set challenging goals for their own learning.....   | 1 | 2 | 3 | 4 | 5 |
| 14. I explain to my students the consequences of non-attendance.....  | 1 | 2 | 3 | 4 | 5 |
| 15. I meet with students who fall behind to discuss their study habits, schedules, and other commitments..... | 1 | 2 | 3 | 4 | 5 |

- |  |   |   |   |   |   |
|--|---|---|---|---|---|
| 16. I encourage students to excel and to work hard at the work they do....                           | 1 | 2 | 3 | 4 | 5 |
| 17. I publicly call attention to excellent performance by students.....                              | 1 | 2 | 3 | 4 | 5 |
| 18. I encourage students not to focus on grades, but rather on putting for their best effort.....    | 1 | 2 | 3 | 4 | 5 |
| 19. I encourage students to speak up when they do not understand.....                                | 1 | 2 | 3 | 4 | 5 |
| 20. I use diverse teaching activities and techniques to address a broad range of students.....       | 1 | 2 | 3 | 4 | 5 |
| 21. I use technology e.g. OHP, PowerPoint Presentation, or other means to help explain concepts..... | 1 | 2 | 3 | 4 | 5 |

Please write briefly your answer:

1. In what areas do you need to improve in your teaching? \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_

***By completing this questionnaire, you are agreeing to be a participant in this study. All of your responses will be kept confidential. Thank you very much for your participation in this important study of our theological school***

Notes: Most statements of this questionnaire are taken and modified from Joseph R. Codde, "Applying the Seven Principles for Good Practice in Undergraduate Education" (Michigan State University: 25 April 2004); 28 Mar. 2006. <<http://www.msu.edu/user/coddejos/seven.htm>>;

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