Inner Transformation:

Exploring the Interrelationship between Transformative Learning and

Religiosity among Change Agent Educators in Indonesia

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Thesis submitted in fulfilment of the requirements for the degree of

Doctor of Philosophy

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October 2018

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ABSTRACT

This research highlights the issue of religiosity in transformative learning discourse by exploring how change agent educators in Indonesia interpret their religious experiences as important sources for transformation. Studies within the transformative learning theory suffer from a lack of extended discourse on religiosity. From the four recognised strands, only Dirkx acknowledges the general aspect of spirituality and religion in transformative learning. Theoretical gaps are evident in existing theories. Therefore, the aim of this research is to build a theoretical model that analyses the interrelationship between religious process and the educator's inner transformation in the education context.

Fourteen change agent educators with strong religious backgrounds from five different religions in Indonesia were interviewed. Moreover, a grounded theory methodology was employed and a series of in-depth semi-structured interviews were conducted. A constant comparison method, suggested by Strauss and Corbin, was employed as the data analysis technique, consisting of three stages of coding, namely open, axial and selective coding.

A theoretical model, the so-called the Relational Transformative model, was developed to explain the role of religion in a person's inner transformation as change agent. This theoretical model was built through explorations of two research questions.

The first research question asked: "How does the educator's religiosity influence their own personal learning process that enables transformation?" This led to the finding of a transformative religious process that informs the transformative role of religion through three interrelated dimensions, namely a structural, transcendental and subjective dimensions. The structural dimension relates to basic aspects of all religion, such as rituals and doctrines, essential to establish a solid foundation for a religious identity. The transcendental dimension captures the encounter with God, that is sacred and numinous, and provides the individual with a potential transformative function that guides the ego structure. The subjective dimension refers to the response of the conscious mind, through the process of the symbolic attitude, in working with religious

experiences in two previous dimensions. This research also found religious crisis to be an important factor for transformation.

The second research question asked: "How does the educator's inner transformation, assisted by their religious life, shape their effectiveness as change agent?" The relational transformative being is presented here to explain three qualities of the change agent educator, namely the transpersonal, intrapersonal and interpersonal being. The transpersonal being reflects the preference of internalising transcendent qualities into behaviour. This requires the individual to be faithful and humble, to relegate the highest respect towards the transcendent characters in the belief system, and to set these transcendent characters as the standard for self-improvement. Intrapersonal being refers to an individual who is thoughtful and reflective towards the self. This includes the characteristic of engaging in a dialogical self, self-mindfulness, and having a vocational and impactful life. Interpersonal being refers to the valuation of relationship with other people. Participants in this study strongly believed that the relationship with others is as important as their relationship with God and with themselves, which points to two qualities: the nurturing soul, and the harmonious seeking character.

DECLARATION

I certify that this work contains no material which has been accepted for the award of any other degree or diploma in my name, in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in the text. In addition, I certify that no part of this work will, in the future, be used in a submission in my name, for any other degree or diploma in any university or other tertiary institution without the prior approval of the University of Adelaide and where applicable, any partner institution responsible for the joint-award of this degree.

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Aryani Tri Wrastari

Adelaide, 29 October 2018

ACKNOWLEDGEMENTS

I gratefully acknowledge the generous support of Dr. Robert Matthews, my principal supervisor, for his great patience, helpful feedback, and immense knowledge. I felt confident to work independently, yet could rely on Robert's knowledge and expertise in the process of my research. I also wish to thank Dr. Fizza Sabir, my co-supervisor, for her constant encouragement and guidance in all stages of my research. I could not have imagined having better supervisors for my PhD journey.

My thanks to all the participants who made this study possible. Thank you for sharing your life experience and inspiring insights. I also acknowledge with gratitude the Australian Government for offering me the Endeavour Postgraduate Scholarship to pursue my PhD at the University of Adelaide.

This journey would not have been possible without the support of my friends and family. To my fellow PhD students, thank you for your strong friendship over the last four years. To Johan, thank you for helping me with the pictures of my theoretical model. To my Indonesian church community, especially to my pastor. Thank you for always being there whenever I need your support and prayers. To my beloved husband, parents, and parents in law. Thank you for your continued and unfailing love, support and understanding during my pursuit of PhD degree. I am especially grateful to Ruth, my 4.5 year old daughter. Thank you for always cheering me up with your chatter, laughs, cuddles, and songs. You are truly a God sent angel for me.

Finally, all praise, honour, and glory to my Lord God, Jesus Christ, for His richest grace and mercy for the accomplishment of this thesis.

CHAPTER 1
INTRODUCTION

1.1. Origin of study

This research explores the phenomenon of the change agent educator, in relation to their religiosity. The concept of the educator as change agent refers to their role in managing change, both at the personal and professional level. This research, moreover, argues that the ability to manage change requires a personal learning capacity from the educator, as learning is about the change process associated with the learner's mental state and behaviour. Transformative learning theory is employed as the overarching theoretical framework in this research to support the discourse of learning and change process in relation to change agent educators. This research is particularly interesting in the educator's personal learning experience that promotes transformation in both the educator's thinking and action. Thus, the terms learning and transformation in this study refer to the educator and not the student.

The link between the educator's personal learning and religiosity in this current study is based on the researcher's previous inquiry that highlighted the importance of religious background in the teacher learning process (Wrastari, 2010). This research investigated experiences, perspectives, and opportunities for learning from five teachers who taught in a disadvantaged junior high school in Indonesia. Adult learning theory was employed as the theoretical framework underlying the discussions of teacher learning, in order to explore the teachers' learning characteristics in a poverty context. The results of the research revealed that all teachers engaged in more individual learning to improve their teaching knowledge. These teachers argued that improvement of such knowledge is an individual responsibility, which restricted collaboration in teaching and learning. In terms of dealing with the school's disadvantage; teachers believed that their role was only to survive and adjust to negative circumstances resulting from the poverty. Teachers in this school suffered from a sense of powerlessness, inferiority, stress, insecurity, anxiety, discouragement, disappointment, and other negative responses. However, there was one positive attribute that enabled teachers to accept and cope with these circumstances – their religion. Religion provided

these teachers with a strong moral foundation in their teaching profession. Yet, religious belief in and of itself was not strong enough to empower them to become change agents, to promote transformation at their school and in the lives of their students, and most importantly to empower themselves as educators. Religion was merely a way to cope with their disadvantaged situation, as they believed that poverty was part of God's fate and thus difficult to change.

This current research attempts to explore in depth the religious process, including investigation of sacredness in religious life and how this is perceived by the believers. This relates to the perceived transcendental connection between man and God that shapes a practitioners core beliefs and values in human behaviour. Therefore, the focus of studying religious behavior here is more psychology, that is to explore the mental process of religious behavior and to investigate the psychic elements of religious life. Here, the researcher adopts the standpoint of Pargament, Magyar-Russell, and Murray-Swank (2005) who viewed religious phenomenon as a uniquely human phenomenon and thus different from other basic psychological behaviours such as coping, motivation and attribution. In choosing theories that support the discourses of religiosity, this current research considers two contextual aspects of religion in Indonesia, first the central position of God in religion, and second, the respect towards religion as a sacred practice. Two theories are employed here: Jung's analytical psychology, and Pargament's integrative perspective towards religion.

Fourteen Indonesian educators identified as change agents who were identified as engaging in transformative pedagogical practices in schools and universities were interviewed. These educators engaged in outstanding community and educational works where they devotedly helped others. Of interest to this research is not only their stories promoting change within their educational context, but their personal transformation that speaks to changes in their own ways of thinking, their basic values (both in life and education), and their religious experiences that impact transformative pedagogical action. All fourteen educators identified as having a strong religious background, representing five official religions in Indonesia, namely Islam, Catholicism, Protestantism, Hinduism, and Buddhism.

Of importance in this introduction is to inform the reader about the researcher's interest and viewpoint in relation to this study. The researcher has a personal interest in

adult learning theory and adult learning education. Her experience in teaching a subject called andragogy in a university in Indonesia awoke her fascination to explore how adults, particularly teachers and educators, manage their learning to help education become more effective. The researcher also has a personal interest in religion, as she comes from a strong Christian background, with an equally strong belief that religion plays a significant role for those who live an active religious life. This interest has brought her to explore how religion can function in life transformation. However, the researcher is fully aware that her personal interest may bias the research. Therefore, it is important to have distance, to always bring a critical and reflective mind to the research, and to engage in open discussions with other people, especially supervisors.

1.2. Research questions

Two main questions highlight this research:

1. How does the educator's religiosity influence their own personal learning process that enables transformation?

2. How does the educator's inner transformation, assisted by their religious life, shape their effectiveness as a change agent?

The first research question addresses the role of religion in bringing about transformation. The educator's religiosity refers to their religious experiences, including their engagement with ritual, conception of God, comprehension of doctrines, sacred experiences (i.e. miraculous experiences or any life experiences linked to God or religion), and their experiences that relate to religious belief. Personal learning refers to the educator's learning process that enhances transformation. This research holds the view that transformative process requires ongoing learning that will change the learner's current state of knowing and action. Finally, the educator's inner transformation serves as the focus of this study, which argues that personal transformation needs to be achieved before change agent (i.e. educators) promote other's transformation. Therefore, this study focuses on the educator's inner transformation, that refers to changes in the learner's mindset and perspective that makes them critical, reflective, open-minded, adaptive, authentic, autonomous, empowered, passionate, and many other

positive qualities that reflect these characteristics. The first research question will be answered in Chapter 6.

The second research question refers to those characteristics of the change agent revealed by educators as a result of a deep religious life. This research assumes specific religious qualities evidenced in educators by their strong engagement in religious and spiritual activities. The second research question will be answered in Chapter 7.

1.3. Aims of the study

This research aims to build a theoretical model that explains the role of religion in promoting the inner transformation of educators. To achieve this aim, this research will focus on the following goals:

1. To explore the educator's process of meaning making arising from their religious experiences that further promote personal transformation.

2. To explore how religion can have a transformative role for its adherents.

3. To explore the characteristics of educator as change agent that is influenced by religion.

4. To provide an explanation that helps to bridge the gaps in existing theoretical frameworks of transformative learning in relation to how religion plays a role in this process for teachers.

1.4. Significance of the study

This study is conducted due to the researcher's previous research that found religion was the only positive factor that helped teachers in a disadvantaged school in Indonesia survive their poverty context. However, the previous study argued that a teacher's religious coping behaviour was not enough to promote change. This current study extends its scope to explore the function of religion in transformation and as such, some potential benefits are envisaged:

1. Significance to relevant disciplines

    a. To provide a framework for studying the phenomenon of the change agent educator.

In Chapter 2, the literature review shows the lack of an adequate theoretical framework to study this phenomenon. The current research offers a relatively new direction in studying such a phenomenon by employing transformative learning theory as the framework for this study.

    b. To provide an explanation that could bridge the gaps in existing transformative learning theories through an understanding of how religion influences transformative pedagogical practices for teachers.

In Chapter 2, the literature review outlines the gap between the three leading groups of transformative learning scholars in valuing religion. Therefore, this study aims to offer a theoretical model of religious-informed transformative learning that is expected to bridge these gaps between existing transformative learning theories.

2. Significance to the Indonesian education context

    a. To provide a model of religion-based transformative learning that can be used by government, policy makers, curriculum designers, and educators to promote transformative learning within the Indonesian education context.

The literature review in Chapter 2 explains the critical condition in relation to the Indonesian educational context, as well as the country's struggle in maintaining a peaceful religious society. This theoretical model may show how religion can play a transformative function.

1.5. Organisation of the thesis

The thesis has been organised into eight chapters. Chapter 1 mainly discusses the background of the thesis, including the aspiration behind this current study that reflects the researcher's concerns and standpoint on the investigated phenomena.

Chapter 2 reviews existing studies and literature to support the importance and significance of the research problem, the use of theoretical frameworks and methodology. This study investigates two interrelated phenomena, that is, the educator as change agent and religiosity in the Indonesian context. The existing literature on these phenomena is critically reviewed to identify possible gaps, dilemmas or disputes that need to be addressed. This chapter also establishes the connection between the phenomenon of educator as change agent and that of religiosity.

Chapter 3 outlines the theoretical framework, discussing the underlying theories employed to investigate the two above mentioned phenomena. Transformative learning theory is the main theoretical framework employed in this study with regards to the phenomenon of educator as change agent. The historical foundation of transformative learning theory is explained to understand the origin of the theory. The definitions and four approaches to transformative learning theory are provided to further understand the different variations of transformative learning theory. Comprehending the different lenses of transformative learning has helped the researcher to decide which approach fits the research, particularly in discussing the phenomenon of religiosity under Jung's theory.

Chapter 4 describes the methodology and methods employed in the research. The use of Strauss and Corbin's Grounded Theory (GT) methodology is explained in the first section of the chapter, discussing the philosophical perspective underlying the methodology, including ontology and epistemology as well as logical reasoning in Strauss and Corbin's GT methodology. The second section of the chapter informs the GT design that consists of six operational steps, including developing the literature review, preparation prior to data collection, data collection, data analysis, theoretical saturation, and bridging theoretical gap.

Chapter 5 provides the profile of the fourteen change agent educators who are also identified as having a strong religious life and the story of their educational and religious backgrounds is provided.

Chapters 6 and 7, as previously mentioned, answer the first and second research questions respectively in this study. Each chapter contains discussion of the findings as well as their relation with the existing theoretical framework.

Chapter 8 concludes key findings of the current research with some limitations of the study and recommendations for future research.

CHAPTER 2
LITERATURE REVIEW

2.1. Chapter overview

This chapter presents the literature review for existing studies relevant to this research. It aims to provide a thorough review of previous research in the areas of change agent educator and religiosity, to identify and evaluate limitations and possible gaps. This research uses the findings in the literature review to develop research questions and the significance of this study. The literature review is also considered a significant process in determining the research methodology applicable to this study.

This chapter provides three main explanations. First the phenomenon of educator as change agent, second, the phenomenon of religiosity in Indonesia, and third, discussion of possible theoretical gaps in the field of transformative learning theory. The educator[1] (as change agent) needs to be addressed here, because the educator is the first actor of transformation or reformation in the education context. The discussion about this phenomenon of educator as change agent is also linked to further discussions about lifelong learning and transformative learning to show the readers how the existing body of literature on change agent educators lacks a sound theoretical framework. The discussions on educator as change agent conclude with an explanation of the significance of using transformative learning theory in this study.

The second focus of this chapter is the phenomenon of religiosity in the Indonesian context. The existing literature and research support the significance of studying religiosity in the Indonesian context. There are two sub-sections that discuss religion as the context in Indonesia and existing studies on religion and transformative learning in the Indonesian context respectively.

The discussion on theoretical gaps in the field follows. The review of existing literature on transformative learning aims to explore how the issue of religion is discussed in the field of transformative learning theory. Three big names (experts) in the field of transformative learning theory are discussed, in particular, their thoughts on the

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[1] This research uses the word 'educator' instead of 'teacher' to cover the participants that range from those who teach in elementary schools to senior high schools and lecturers at university level.

role of religion in transformative learning. The discussion on gaps in the field of transformative learning theory suggests the importance of the use of Grounded Theory as a research methodology (to be discussed in Chapter 4).

2.2.   The phenomenon of educator as change agent

"The new standard for the future is that every teacher must strive to become effective at managing change"

(Fullan, 2016, p. 69)

It is beyond doubt that the profession of teaching in education requires educators to be able to respond to the need for improvement and change. How many times have we heard the phrase 'rapid change in education' discussed in the literature and thus the need for educators to become change agents? A recent online search of scholarly journals using the Academic Search Complete search engine came up with 261 peer-reviewed articles under the keywords 'teachers', 'educators' and/or 'change agent' over the last five years.

A historical review of the latter term identified the first published book about change agents was by Lippitt, Watson, and Westley in 1958. They discussed the notion of change agent as a professional who assists with organisational improvement. Ottoway (1983) is probably one of the earlier scholars who mentioned teaching as a profession that includes change agents, beside other professionals such as researcher, trainer, consultant, counsellor, and line manager. He specifically defined the characteristic of a change agent as "professionals, men who, for the most part, have been trained and hold doctorates in the behavioural sciences" (Ottoway, 1983, p. 362). Clearly, early discourses on the notion of change agent exclusively saw this role as that of a specialist in creating effective system change.

Further studies attempted to broaden the discussion of change agent in more general and inclusive ways. Beckhard (1969), for example, broadened the scope of change agent as an expert either inside or outside the organisation system. Moreover, Lundenberg (1974) noted that a change agent is a potential role for anyone, yet specific knowledge and experience of managing behavioural change is required for a change agent to perform. The understanding that anyone can be a change agent is important, and recalling Fullan's above mentioned statement, the demand for every teacher to act as a change agent is crucial in the education context, for the nature of the teaching

profession is learning, and learning requires change in the learner's current state of knowing. This research highlights the phenomenon of educator as change agent in the Indonesian context, and in line with Fullan's statement, the educator as change agent is believed to be a basic aim of the teaching profession.

2.2.1. <u>The connection between educator as change agent and lifelong learning</u>

The educator as change agent is undoubtedly linked to lifelong learning. The pressure of rapid change these days means the educator has no choice but to change. However, the ability to manage change does not come naturally, even though the nature of the teaching profession, including the relationship with students, changes constantly.

Some studies have reported the educator's struggles for change. Moore (2008), for example, reported a group of teachers who chose to be passive and who were ignorant concerning the lack of support in schools. They limited their sense of agency and failed to understand their identity and purpose in teaching. Lasky (2005), furthermore, investigated the issue of teachers' vulnerability in demonstrating a mandate for reform. She reported that the increased pressure on standardization in schools had been the primary obstacle for teachers in managing classroom change, especially in providing a positive environment for students to learn. Doring (2002a) also reported that the overlooked role of the educator as change agent had put academics at risk of becoming change victims. Those who demonstrated less ability in coping with increasing challenges and demands in relation to change were likely to disengage, be ignored or even withdraw from interactions with fellow educators as well as students, yet they continued to teach.

A crucial characteristic of the change agent educator is their ability to engage in lifelong learning (Eekelen, Vermunt, & Boshuizen, 2006; Eteläpelto, Vähäsantanen, Hökkä, & Paloniemi, 2013; Heijden, Geldens, Beijaard, & Popeijus, 2015). This adds a new dimension, the so-called 'learning dimension', in discussing the phenomenon of educator as change agent. Fullan (2016), furthermore, identified the characteristic of change agent educator as "a perennial quest…(t)he essential activity for keeping our paradigm current is persistent questioning" (p. 64). This inquiry-oriented activity will help educators to reveal their purpose in teaching and a sense of change agency. Moreover, Heijden et al. (2015) defined lifelong learning as one characteristic of change

agent educators that indicates strong commitment and willingness to keep reflecting, questioning, and assessing teaching practice to make meaningful differences in student's learning.

2.2.2. <u>The connection between change agent educator and transformative learning</u>

The idea of lifelong learning seems profound and ideal. However, the challenge is how to really work with this idea of lifelong learning in order to get the most benefit of learning for educator as change agent. Is this idea of lifelong learning mere rhetoric or realistic? What kind of learning is required by the teaching profession in such a challenging era? Doring (2002b) argued that the notion of educator as a learner is without question. Educators have ample opportunities to continue their learning as they engage in informal and incidental learning given the very nature of their routine, and through everyday interaction with students and colleagues. Moreover, educators are also expected to continuously improve their teaching knowledge in a formal learning context, through engagement in teacher education or teacher development programs. Therefore, it is reasonable to say that lifelong learning could be intrinsic to the teaching profession through ongoing involvement in formal, informal and incidental learning. Yet, to simply associate the educator engagement in such learning with lifelong learning is not good enough. Educators need to be involved in the learning process to enable them to actively seek and manage progressive change, rather than wait for change to happen. While there are many learning theories that explain how adult educators should learn and improve teaching quality; transformative learning is one learning theory within the framework of adult learning that specifically emphasises the change process.

Change in the lens of transformative learning theory is a continuous process of critically examining the basic tenet underlying one's actions. It aims to create an awareness of a distorted mental model, to rethink, revise and act (Mezirow, 1991). The revised mental model is the goal of transformative learning. This is the stage where the learner is aware of their underlying paradigm, they are open to critical reflection, and, therefore, adaptable to change. Extensive studies have investigated the implementation of transformative learning theory in the education setting, especially in professional development initiatives (e.g., Chinn, 2007; Cranton, 2002; Cranton & King, 2003;

Eisen, 2001; King, 2002; King, 2004; Kose, 2009; Steyn, 2017; Thomas, 2009; Whitelaw, Sears, & Campbell, 2004).

According to Cranton (1996), the framework for transformative learning in professional development programs enables educators to assess their fundamental beliefs in teaching, that is, most of the time these beliefs are rarely examined or challenged. Educators must be able to assess basic tenets of their teaching, to examine their strengths and weaknesses, and to act within a specific context. In other words, educators have to be experts in their own learning, which makes them self-directed learners. Moreover, Cranton and King (2003) argue that the goal of transformation in professional development is not only to apply new teaching methods for improving students' engagement, but to elevate the learning process to a higher level of consciousness, where both educators and students alike own their learning. Such learning would encourage educators to be authentic, as they are aware of fundamental beliefs underlying their practice (Cranton, 2002). This level of learning can also increase their sense of responsibility and commitment in facing the challenges of the teaching profession (King, 2004). These characteristics of a transformative learning educator will certainly meet the demands of the change agent educator. The literature on qualities of change agent educators has listed various characteristics, including autonomy, authenticity, professional identity, vision, beliefs and personal goals in teaching (Capital Area School Development Association, 1997; Heijden et al., 2015; Lasky, 2005; Moore, 2008). In sum, educators ready for change are those who are flexible and adaptable. These educators are aware of how their mindset in teaching is resistant or flexible towards different perspectives, they are open to critical reflection, and they are willing to work towards improvement.

Interestingly, studies that link the issue of educator as change agent within the framework of transformative learning theory are restricted. A recent online search, for instance, using keywords transformative/transformational learning and educator or teacher as change agent/agent of change resulted in two relevant studies. Both studies used a rational-based model of Mezirow's transformative learning theory, albeit with a different focus. Lanas and Kiilakoski (2013) focused more on identifying contextual factors that cultivate "a transformative agent". Jones and Charteris (2017), on the other hand, explored the impact of transformative learning based on professional development

programs in relation to teacher's agency. To sum up, the review of literature concerning the connection between change agent and transformative learning has shown a relative lack of research, although each is an established and widely known construct. Moreover, Mezirow's transformative learning (1991) seems to be the most dominant framework used, while transformative learning can be also captured using different lenses such as Dirkx's transformation as individuation (1998), Freire's emancipatory transformation (1970), and Daloz's developmental transformation (also see Baumgartner, 2001; Dirkx, 1998; Taylor, 1998, 2008).

2.2.3. <u>The significance of using transformative learning theory</u>

This research underlies the discussion of educator as change agent under the lens of transformative learning theory for three reasons. First, transformative learning presents a conceptual scheme that describes the change process in a person's mental model resulting from an ongoing learning process in life. This research argues that transformative learning theory explains how transformation occurs in the mental and psychic levels of the adult learner, to promote significant change impact on the person's behaviour and their environment.

Second, this research strongly argues that transformation is the ultimate goal in all adult learning processes. All learning culminates in change. However, the goal of transformation in transformative learning is one step further in comparison to other learning theories under adult learning theory or behavioural approaches. Transformative learning has been recognised as the most investigated and discussed theme in adult learning theory and adult education (Taylor, 2007), and will continue to impact adult learning discourses across disciplines (Kitchenham, 2008). Literally, the word 'transformation' in transformative learning theory refers to "profound physical or psychological change" (Baumgartner, 2001, p. 15). To be more specific, Baumgartner (2001) clarified the word 'change' in transformative learning theory by contrasting it with change resulting from informational learning. Informational learning is a learning process in which a learner intentionally expands cognitive capacity or skill by being involved in formal or informal learning. The learner can take a formal education or training approach to improve knowledge and skill, or be involved in informal and unstructured activities such as reading books or literature on the internet, having

discussions with friends, observing, and more. Therefore, this informational learning will change the learner's cognitive or performance capacity, thus it "changes...what we know" (p. 16). Transformative learning, on the other hand, involves deep learning that changes the learner's thinking and doing. This is a profound change, a shifting paradigm in their mindset and in the learner's relationship with others and in various contexts. It also "changes...how we know" (p. 16). This is a mindset shift or what Mezirow (1991 as cited in Taylor, 1998) called "perspective transformation" (p. 42).

Third, the critical situation in Indonesia's education system is urgent and thus calls for immediate reformation. A report from the Ministry of Education and Culture in Indonesia in 2014 titled "The Emergency Condition of Education in Indonesia" (Baswedan, 2014) indicated a wake-up call for the government and all parties. The report highlighted four issues that represent major concerns in the Indonesian education system, as follows: (1) Poor quality education with the slow progress of improvement. Some data are provided here: A national survey from the World Bank in 2010 reported that 94% of 50 local governments received low scores for the index of local education governance (Ludwig-Maaroof, 2010). Moreover, a report from the Ministry of Education and Culture in 2014 noted that 75% of schools failed to meet minimum requirements for the education standard which refers to learning facilities, quality teacher and staff, curriculum and quality assurance (Baswedan, 2014). Another assessment of student competence from the Ministry of Education and Culture in 2016 reported that 71.13% of students had low mathematics ability, 73.61% performed poorly in science, and 46.83% had difficulty in literacy ("Kualitas Pendidikan Rendah [The Low Quality of Education]," 2018). In regards to teacher quality, the average score in the teacher competency test conducted by the Ministry of Education and Culture in 2012 was 44.5 out of 70 for the required average score (Baswedan, 2014). In 2015, the average score increased slightly to 53.05, and in 2017, the percentage of teachers who failed in the teacher competency test reached 61% ("Uji Kompetensi Guru, Tes Sesuaikan Kompetensi Guru [Teacher Competency Test, the Test for Standardizing Teacher Competency]," 2017); (2) Indonesia always ranked bottom in different international-scale assessments such as the Learning Curve-Pearson (The Economist Intelligence Unit, 2012, 2014), the Universitas 21 (Williams, Rassenfosse, Jensen, & Marginson, 2012, 2013, 2014), and PISA (The Organisation for Economic

Co-operation and Development (OECD), 2003, 2004, 2007, 2010, 2014a, 2014b); (3) Indonesia has poor literacy competence. A report from UNESCO ranked Indonesia among the poorest illiterate countries, with a score of 0.001 for reading interest index in 2012, which means only one out of 1000 people in Indonesia had a serious interest in reading (Baswedan, 2014). Another survey from the Indonesian National Library in 2015 reported only a small percentage had a reading habit, and only 10% of children aged over ten years loved to read (Kurniasih, 2016). Moreover, further research on literacy competence from the Central Connecticut State University in 2016 ranked Indonesia as the second least literate country out of 61 countries worldwide (Miller, 2016); (4) There was a high incidence of violence in schools in Indonesia. Bullying is one major issue, as reported by Indonesia's National Child Protection Commission in 2012, with 87.6% of 1,026 participants admitted they had been bullied in school (Rakhmat & Tarahita, 2018). Moreover, a survey from the International Center for Research on Woman in 2013–2014 reported 27.2% of male students and 9.4% of female students experienced bullying in school (Noor, 2018). Another study from Indonesia's National Child Protection Commission in 2018 reported 72% of violence cases in schools were by teachers' violence to students (Nadlir, 2018). Reflecting on this need for reformation in the Indonesian education system; transformative learning theory could thus offer a significant theoretical framework for implementing transformation in education, especially in developing the quality of the educator as a change agent.

2.3. The phenomenon of religiosity in Indonesia

As noted previously in Chapter 1, the need to link the issue of educator as change agent with their religiosity in this study is based on the researcher's earlier work (Wrastari, 2010). She found that religion was the only positive factor that influenced teacher learning in a disadvantaged school in Indonesia. However, this religious factor was notable as helping teachers cope with the poverty situation, yet promoted no change impact on pedagogical practice. This current study, furthermore, elaborates previous research and explores how a deep religious life might transform educators in ways that assist them in becoming change agents. The following subsection will explore the issue of religion in the Indonesian context.

2.3.1. <u>Religion as the context in Indonesia</u>

The connection with an educator's religious beliefs emerges from contextual factors, in which religion is crucially valued in Indonesia. The first principle of Indonesia's philosophical foundation (known as *Pancasila*[2]) states the belief in one supreme God. This highlights the importance of religion as the country's ideology. Soekarno, the first president of Indonesia, who was also on the committee for formulating *Pancasila*, explained the meaning of this first principle as follows:

> The independence of Indonesia is developed in the belief of one supreme God. This is the principle of divinity! Indonesia is not only a country that believes in God, but also a country where all the citizens can worship their own God. The Christian people worship their God according to the guidance of *Isa Al-Masih* (Jesus Christ), the Muslim people worship their God according to the guidance of Muhammad the Prophet, the Buddhists practices their religion according to their religious scripts. But, let us all believe in God. Let us make Indonesia a country where each citizen has the freedom to worship God. May all citizens believe in God with a cultured or civilized manner, which means no religious egoism is allowed. (*Pidato-pidato yang Mengubah Dunia [Speeches that Changed the World]*, 2008, p. 229)

This statement from Soekarno emphasises the ideology of Indonesia as a theistic and secular country. Indonesia is not a religious country, although it is noted as a country with the largest Muslim population in the world. Atheism has no place in Indonesia, and therefore each citizen is required to have a religious affiliation with one out of six officially acknowledged religions including Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism (Duile, 2018). Moreover, the government of Indonesia has long acknowledged about 353 indigenous faiths (known as *aliran kepercayaan*) outside the six above mentioned official religions since 1978 (Patty, 1986). However, it was recently in 2017 that the government of Indonesia finally allowed these spiritual groups to state their faith on their national identity card ("Indonesia's Constitutional Court Says Yes to Indigeneous Faiths," 2017). Finally, the demographic census in 2010 noted Muslim as the majority religion in Indonesia with 87.18%, followed by Christianity 9.87% (of which over 70% were Protestant and the

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[2] See Glossary (Appendix F) on page 276 for the explanation of *Pancasila*.

rest Catholic), Hinduism 1.69%, Buddhism 0.72%, Confucianism 0.05%, other faiths 0.13%, and 0.36% unknown (The Central Bureau of Statistics in Indonesia, 2016).

Religion has been one of the most important values to be taught in Indonesian families. Parents are the first gate for children in Indonesia to learn their religious values through activities such as attending Sunday school at the church for Christian families or Sunday school at the *vihara* for Buddhist families, having *pengajian* (*quran* study) or performing *salat berjamaah* (congregational prayer) for Muslim families. Teaching religious values for children from the earliest age is believed by many Indonesian families as a crucial step in building a strong religious foundation. Rahmawati (2012), for example, shared the experience of how her parent's upbringing influenced her Islamic belief and identity, which later affected her teaching practice. She also explained that her early childhood years were dominated by the need to comply with her parent's rules regarding religious practice, yet lacking the understanding and meaning-making of religious life.

Indonesia suffered from a long history of religious conflict that caused not only disintegration, but killed thousands. The conflict in Maluku from 1999 to 2002, for example, was noted as the worst conflict caused by religious sentiment among Muslims and Christians, in which over four thousand people killed and 500,000 people removed from their homes (Duncan, 2005; Jones, n.d). The Poso war in Sulawesi Island was another example of religious conflict among Muslims and Christians that occurred in 1998 and 2000, killing about 300 people (Jones, n.d; Nasrum, 2016). There have been a huge number of religious disputes involving intolerance, discrimination, and blasphemy. Acts of terrorism in Indonesia have also been associated with religious extremists who will always threaten Indonesian democracy.

Indonesia, after all, faces a serious issue regarding religious intolerance. A survey conducted by the Wahid Foundation and the Indonesia Survey Organisation in 2016 of 1520 adult respondents from 34 different provinces in Indonesia, reported eight most disliked groups by the majority including LGBT, communist, Jewish, Christian, Buddhist, Chinese, Shiite and Wahabi. Moreover, the majority of respondents refused these most disliked groups to be in government (92.2%), to be a teacher in a public school (89.8%), and even to be their neighbours (82.4%). The tolerance index resulting from the study showed only 0.6% respondents were categorised as tolerant, while 49%

were intolerant, 43.4% were neutral and somewhat tolerant, and 7% were neutral and somewhat intolerant (*A Measure of the Extent of Socio-Religious Intolerance and Radicalism within Muslim Society in Indonesia*, 2016). Another survey from the Mata Air Foundation and Alvara Research Centre in 2017 revealed that of 4200 students in big universities and high schools in Indonesia, about 23% supported fanatic Islamic organisations and the establishment of Islamic caliphate over secular government in Indonesia ("Survei: 23.4 Persen Mahasiswa dan Pelajar Terjangkit Paham Radikal [Survey: 23.4% of Students are Exposed by Radicalism]," 2017). This survey claimed that religious fanaticism had infiltrated the education system. This claim has also been supported by the survey from the Centre of Islamic Study in the State Islamic University, Syarif Hidayatullah Jakarta, which in 2017 that gathered data from 1522 high school students, 337 university students, and 264 teachers/educators in 34 provinces in Indonesia (Muthahhari, 2017). According to this survey, 51.1% of respondents with Islamic background shared their intolerance towards Islamic minority groups such as Ahmadiyah and Syiah, and 34.3% declared their intolerance towards non-Islamic minority religions. This survey has also revealed the impact of religious teaching subjects in school towards intolerance. For example, 48.95% of the students mentioned their religious teaching subject taught them to exclude their non-Islamic friends. Teachers/educators shared a similar response to minority groups in this survey, as 64.66% of them shared their dislike of Ahmadiyah, 55.6% rejected Syiah, and 44.72% required the government to ban both groups.

There are three points to highlight in linking the context of religiosity in Indonesia with this current research. First, the existence of God or a transpersonal figure is central, as stated in the *Pancasila*. To believe in one supreme God means to acknowledge the supernatural quality given to God. Therefore, this research aims to investigate the phenomenon of religion by acknowledging the central role of God in this phenomenon. However, the researcher has to be aware to limit the discussion of God not from a metaphysical but strictly from a psychological viewpoint so as to provide a scientifically based explanation of religious behaviours that involve both the participants perceived metaphysical experience of God and the implications of this for human behaviour. Thus, this research is linked to theories of psychology that respect sacred matters in religious experiences that are directly and indirectly related to God.

Consequently, Jung's analytical psychology and the Pargament's integrative perspective of religion are chosen for the psychological discussion of religion in the Indonesian context[3]. Jung showed a deep psychological concern for the phenomenon of religion. Particularly with a person's experience of the image of God, which is generally held to be the highest value across religious phenomena (Samuels, Shorter, & Plaut, 1987). Pargament, in his extensive work on the psychology of religion, also valued the sacred qualities in religion (Pargament & Mahoney, 2005). However, in contrast to Pargament; Jung approached religious phenomenon within a framework of depth psychology, which emphasises more on the work of the unconsciousness in religious experience, which will also be the focus of this research when exploring the sacred dimension of religion.

Second, the term 'religion' (or religiosity) is used in this research rather than spirituality in relation to the context of religion in Indonesia, in which religion is more broadly used than spirituality. This research avoids the polarising views of religion vs. spirituality, that merely see religion as bad and spirituality as good (Zinnbauer, Pargament, & Scott, 1999). Therefore, the integrative perspective of religion is employed in this research to value the important roles of both religiosity and spirituality. Using an integrative perspective, this research views religion as a broader construct that places spirituality at its core (Pargament, 2009).

Third, this research sees religion as an extraordinarily complex phenomenon in Indonesia. Religion has been one essential philosophy in shaping the country's identity, through the practice of moral excellence such as love, peace, and virtue. However, the ongoing struggles caused by religion in Indonesia are indicative of the failure of implementing this religious philosophy. The current study of religion and its impact on the life transformation brings us to the discussion of how religion can function to enforce change for the individual and society.

2.3.2. <u>Existing studies on religion and transformative learning in the Indonesian context</u>

Moreover, religion and education are two major themes that have been extensively researched in Indonesia. Previous studies of religion in an education setting in

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[3] These two theories will be discussed more broadly in Chapter 3 as frameworks in investigating religious phenomenon.

Indonesia have covered various themes. For example: the issues of religion as a teaching subject in Indonesian schools (Kelabora, 1979; Lewis, 2012); the call for developing a pluralistic approach in religious education for peace and unity (Baidhawy, 2007; King, 2007; Nuryanto, 2011); the relationship between religiosity/spirituality and social behaviour among adult Moslem students (Sallquist, Eisenberg, French, Purwono, & Suryanti, 2010); the link between Islamic religion and teacher identity (Rahmawati, 2012); and the discourse on Islamic faith in early childhood education policy (Formen & Nuttall, 2014).

However, little research has been undertaken to link the educator's religious background with their personal learning capacity to promote transformation in the Indonesian school context. Relatively similar research investigated the transformative learning process of a group of ten Indonesian teachers who were involved in the Indonesia Secondary Education Program (ISEDP) (Budiraharjo, 2013). All teacher participants in this research came from various Catholic schools in Indonesia, and therefore Budiraharjo gave detailed information on the history of the Catholic education in Indonesia. He also provided the personal story of each participant in relation to their religion. However, his study seemed to focus on the process of teachers' transformative learning with the discussion on religion as contextual background. Budiraharjo, moreover, underlined his research specifically on Mezirow's transformative learning theory that focuses on transformation in the person's fundamental meaning structure through critical reflection. This current research shares a similar interest to that of Budiraharjo on the use of transformative learning theory as the lens to investigate the educator's transformation in the education context. However, this current research elaborates the educator's transformative learning and links it to the religious aspect.

2.4. The connection between religion and transformative learning theory: A possible theoretical gap

This current study links transformative learning and religion and reviews the existing literature on transformative learning to explore the role religion plays in transformation. The literature review on transformative learning theory notes that Mezirow, Freire and Dirkx, three major scholars in the transformative learning field, placed different

emphasises on the role of religion in transformation[4]. Mezirow (1998), who introduced the model of cognitive-rational transformation, argued there are two main ways of promoting transformative learning, namely engagement in critical reflection and reflective discourse. These ways allow the person to re-assess or even challenge the established perspectives. However, Mezirow mentioned several conditions that could inhibit transformative learning through critical reflection and discourse: "In cultures where the objective is to perpetuate a religion or a regime, or to produce a docile workforce, critical reflection and discourse are commonly limited" (p. 188). In other words, Mezirow believed that religion, through dogmatic theology, could imprison people's critical and reflective thinking, and produce faithful followers who are often reluctant to question and challenge their beliefs.

Similar to Mezirow, Freire (1970, 1985), through his idea of emancipatory transformation, addressed some criticisms toward the orthodox view of religion that nurtures a misleading conception of fate or destiny through the concept of "God's will" (Mayo, 1999, p. 61). Such a conception leads to a fatalistic belief that many difficult circumstances, such as poverty is unavoidable due to God's will, and that man has no option to make change but be fully submissive. Freire (1973 as cited in Elias, 1976) called this submissive attitude a weak state of mentality, which he termed as "magical consciousness" (Elias, 1976, p. 53). Magical consciousness rejects man's agency to make transformation by preserving the status quo. Therefore, Freire criticised churches that support oppression vis-a-vis the status quo. However, Freire's criticism of religion does not necessarily mean that he totally rejected the role of religion to promote transformation. In fact, Freire shared many ideas of transformation that were based on Christian belief as his religious background (Elias, 1976; Freire, 1984; Freire & Hunter, 1984). According to Freire, God is an active and dynamic figure represented through salvation in Jesus Christ, which portrays the act of liberation. Therefore, true understanding about Christian relations with God should bring about both individual and social transformation. Freire challenged churches to fulfill their true calling from God, what Freire called the "prophetic role" (1972, as cited in Elias, 1976, p. 49). Unlike Mezirow, Freire saw the potency of religion to bring human action into

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[4] Daloz, another popular name in the field of transformative learning, does not really discuss about the issue of religiosity in his theory of transformative learning.

fundamental transformation. However, Freire's focus on Christianity limits the application of the role of religion on transformation from other religious traditions.

The last approach that discusses religion and transformation in learning is Dirkx's (1997) concept of soul-work in transformative learning. In contrast to Mezirow and Freire, who highlighted the importance of man's rational aspect in the transformative learning process; Dirkx emphasised the extra-rational model of transformative learning that values non-rational aspects that emerge in daily experience, which include religious and spiritual experiences. These non-rational aspects have been long neglected due to the hegemony of cognitive domain in the intellectual tradition. Such a tradition pursues the knowledge production resulting from a higher level of thinking, but then may trap the person in exhaustion, alienation, and emptiness: the so-called condition of spiritual hunger. Dirkx's emphasis on the soul-work model in transformative learning theory also suggested the importance of understanding religious and spiritual dimensions in learning. Dirkx (2005, as cited in Dirkx, Mezirow, & Cranton, 2006) argued these religious and spiritual dimensions are the contextual factor that is integral and cannot be separated from the human learning process. Dirkx's transformative learning is considered here in this study as the closest model that regards religion (and spirituality) as a significant factor of learning. Dirkx, however, chose to speak about the notion of religion and spirituality in a general sense, and did not discuss or connect with any specific religious beliefs or spiritual movements. In discussion with Mezirow, Dirkx explained his reasoning for not discussing any specific religions or rituals in his theory, as follows (Dirkx et al., 2006, p. 130):

> I am not advocating psychotherapy for the classroom, nor am I advocating that we adopt a religious view of learning. I believe learning involves the sacred and thus involves the spiritual...What I am not advocating within these pages is the adoption of special religious or spiritual practices, such as breathing techniques, rituals that are not part of our regular classroom practices, or the use of cultural icons that have little or no connection with the focus of our study. Our focus is the text and our relationship with it. The relationship is spiritual enough...

Dirkx's choice to work on the general aspect of religiosity has inspired the researcher to explore religious experiences within a specific context, that of the strong and traditional religions of Indonesia. This research maintains that any religious tradition built on deep philosophical stances toward the ultimate reality (i.e. God), truth, moral and ethical

conduct, should strongly influence human behaviour, including in the learning process that promotes transformation.

The literature review on transformative learning theories has noted a possible theoretical gap in viewing the role of religion in transformation. The existing literature, especially Dirkx's has confirmed the importance of religious or spiritual dimensions (and other non-rational factors) in transformative learning. However, little is known about "how" religion promotes personal transformation. To answer this question, it is important to hear stories of change agent educators who practice deep religious lives. Moreover, the Grounded Theory (GT) methodology is chosen to develop a conceptual model that explains the role of religion in promoting personal transformation. According to Strauss and Corbin (1990), the GT methodology is best employed in the field where little theory or research has been done previously. To conclude, the conceptual model to be developed in this study is expected to provide new insights that could bridge this theoretical gap identified in existing transformative learning theories.

2.5. Chapter summary

This chapter has outlined the review of previous studies and literature to support the justification of some points made in this study. First, the review of the literature on the change agent educator phenomenon has found the lack of a theoretical framework to guide the discussion. The use of transformative learning theory will guide the discourse on the change agent educator and give clear direction, which focuses on the learning dimension of the change process.

Second, the literature review on the contextual issue of religion in the Indonesian context has shown the relevance of studying religion in Indonesia. Therefore, the theoretical framework in this study has to consider this contextual factor, and so employs two theories in the field of psychology of religion, namely Jung's analytical psychology and Pargament's integrative perspective of religion.

Finally, the discussion of a possible theoretical gap in the field of transformative learning theory supports the aim of this research: to develop a theoretical model of transformative learning informed by religious practice.

CHAPTER 3
THEORETICAL PERSPECTIVE

3.1. Chapter overview

The discussion on theoretical perspective in this chapter is categorised into two main sections. First, the use of transformative learning theory as a theoretical perspective underlying the phenomenon of educator as change agent. An explanation of adult learning theory and adult education is provided as a historical foundation of transformative learning theory (Kitchenham, 2008; Taylor, 2007). The explanation of various theoretical branches under adult learning theory and adult education is also discussed, in particular the development from andragogy to transformative learning theory. This section is finally closed by discussing the definitions and four different frameworks of transformative learning theory, namely Mezirow's cognitive-rational transformation, Freire's emancipatory transformation, Dirkx's transformation as individuation, and Daloz's developmental transformation.

Second, the use of Jung's analytical psychology and Pargament's integrative perspective of religion as framework to discuss the phenomenon of religiosity. The discussion on Jung is focused on his conception about transformation and religion, including the discussion of God's images and Jung's concept of the Self. The discussion on Pargament's integrative perspective of religion covers the issues of understanding the complexity of the term religion and definitions of religion within this integrative perspective.

3.2. Transformative learning theory as the theoretical framework for change process

Transformative learning theory is one theoretical perspective employed in this study to frame the discussion of educator as change agent. Chapter 2 has discussed the relevance of employing transformative learning theory in the discourse of change in change agent educator phenomenon. This section explores transformative learning theory to understand its development and various approaches.

3.2.1. <u>Historical foundation: Adult learning and adult education</u>

The emergence of adult learning theory cannot be separated from the growth of adult education as an academic discipline. These two terms are closely related in their early historical development, as they develop together to answer the different needs of adults in education and learning process. However, adult learning and adult education should be considered as two distinct concepts, developed over several decades, they have repeatedly experienced major metamorphosis (Holford, Jarvis, Milana, & Webb, 2010; Reischmann, 2004). Lack of awareness regarding the difference between adult learning and adult education in relation to their respective meaning and history has resulted in careless usage of these two terms in the literature. Therefore, this study values the importance of understanding the difference as this will illustrate how transformative learning theory further works.

The difference between adult education and adult learning can be understood by defining education and learning (Boyd & Apps, 1980, as cited in Knowles, Holton, & Swanson, 2005). The word 'education' in adult education emphasises the major application of the concept of adult learning in a more institutionalised education setting, especially teaching. Education refers to systematic teaching devised by adult educators to prepare adult students as professionals. This definition implies the application of adult education as a subject of study or a discipline in many Western universities or colleges. The word 'learning' in adult learning, on the other hand, focuses on the change process experienced by the individual or group of adult learners. Yang (2004) defined adult learning as follow, "a collection of several concepts and theories that explain how adults learn, and adult learning is reviewed as a process that adults engage in a relatively long-term change in the domains of attitude, knowledge, and behaviour" (p. 130). This change process is expressed in principles, theories, and models of adult learning. The shifted term from education to learning seems minor; however, this shift is significant in identifying the developmental phase of adult learning and adult education. Holford et al. (2010) noted that the concept of adult learning develops more rapidly than adult education; however, there was an era when adult education reached its peak in popularity and became broadly known as adult learning.

Both adult learning and adult education first appeared as to provide an adult appropriate approach distinct from the dominant teaching approach of the time, being

that for children, or pedagogy. Etymologically, the word 'pedagogy' is derived from the Greek word for '*paid*', which means child, and '*agogus*', which means leading, thus it literally means "the art and science of teaching children" (Knowles, 1980, p. 40). Adult education came to criticise the dominance of the pedagogical model, especially in secondary and tertiary education, characterised by conventional teaching methods, including teacher-centred, testing-based teaching, rote learning, and memorisation. In contrast to the pedagogical model, the term 'andragogy' was introduced. Also derived from the Greek word, *aner* (from the stem *andra*) which means "man, not boy" or adult and *agogus* which means leading, andragogy is defined as "the art and science of helping adults learn" (Knowles, 1980, pp. 42-43). Andragogy is claimed as the heart of adult education (Henschke, 2009; Knowles et al., 2005; Pratt, 1993) and therefore andragogy and adult education are often used interchangeably (Draper, 1998; Lindeman, 1961; Touchette, 1982). Finally, andragogy is viewed as the embryo for further development in adult learning theory (Merriam, 2001).

3.2.2. From andragogy to transformative learning theory

The long history of adult education and adult learning can be divided into two different timeframes to have a better understanding of how they overlap. The first timeframe was from 1833 to 1970 with a greater focus on how to work with the concept of adult education, yet andragogy as the closest theoretical base for adult education was not broadly studied. The next timeframe was the period after 1970, when the development of adult learning as a theory began through scientific investigations and critical discussions on the concept of andragogy. This more scientific approach to studying andragogy brought an expansion of adult learning (Reischmann, 2004).

The timeframe 1833 to 1970 was notable for the first appearance of 'andragogy' in the field. Alexander Kapp, a German high school teacher, first introduced the term in 1833. In his book *Platon's Erziehungslehre* (Plato's educational idea), Kapp (1833) wrote a chapter titled *Die andragogik ober bildung im mannlichen alter* (andragogy or education in the man's age) that discussed the core values of human beings including education, self-reflection, and character building (as cited in Henschke, 2009). However, andragogy lay fallow for several reasons. Kapp did not elaborate his explanation on andragogy in a theoretical manner, and he was merely a teacher who

probably was less prominent than a great philosopher (Knowles et al., 2005; Reischmann, 2004). However, during these times, the practice of education for adults had flourished in Europe and America through the emergence of schools for adults, although no specific adult education term was introduced, for example, Folk High Schools in Denmark, Franklin Institute in Philadelphia, Lowell Institute in Boston, etc. (Reischmann, 2004). In 1924, Eugen Rosenstock, a German social scientist and a teacher, revived the concept. Rosenstock (1924) argued that andragogy should replace the use of a pedagogical model for adult teaching: "It is not enough to translate the insights of education theory [or pedagogy] to the situation of adults...the teachers should be professionals who could cooperate with the pupils; only such a teacher can be, in contrast to a '*pedagogue*' an '*andragogue*'" (as cited in Knowles et al., 2005, p. 59).

Andragogy was introduced in America in 1926 as a teaching method for adults by Lindeman after his visit to Germany. Since then, the development of adult education as a field of study has been recognised more broadly, and the number of conferences and publications escalated worldwide, especially in the 1950s (Reischmann, 2004). From the 1950s to 1970s adult education became a discipline in some universities in Europe and andragogy, as its central theory, was taught in lectures (Knowles et al., 2005).

The second timeframe post 1970 was the starting point for adult learning theory to be recognised in a broader scientific community. Here, andragogy was still used as a point of reference for other perspectives in the branch of adult learning theory. In 1968, andragogy grew in popularity in America through the work of Malcolm S. Knowles. In his publication entitled *Andragogy, not pedagogy*, Knowles again highlighted how adults learn differently from children, and in the 1970s he started to apply andragogy in various corporate training (as cited in Reischmann, 2004). In 1975, Knowles elaborated his theory of andragogy by formulating the main characteristic of adult learning, known as self-directed learning. Through this concept of self-directed learning, Knowles revised his previous dichotomous model of pedagogy–andragogy into a continuum. This revision was explicated in Knowles' (1980) updated version of his book titled *The Modern Practice of Adult Education* by changing the subtitle from *Andragogy vs. Pedagogy* to *From Pedagogy to Andragogy*. Therefore, instead of viewing pedagogy as the deficit model and andragogy, on the other hand, as the fit model, Knowles suggested

the term 'teacher-directed' to refer to pedagogy and 'self-directed' to refer to andragogy. Teacher-directed can be applied to novel learners to cater for new areas of learning, while self-directed is appropriate where learners have previous experiences of learning content. Therefore, both children and adults can move from pedagogy to andragogy and vice versa based on their learning needs (Draper, 1998; Henschke, 2009; Knowles, 1980). In 1981, Mezirow, known as a pioneer of transformative learning theory, wrote his paper titled *A critical theory of adult learning and education* and suggested "a critical theory for self-directed learning and adult education" (Mezirow, 1981, p. 3). Here, Mezirow suggested the concept of transformative learning to expand Knowles' theory of andragogy, by offering what was known as perspective transformation, a unique characteristic that the adult learner should embrace in order to improve self-directedness. This concept of perspective transformation produces a new way to see the self and the world through the engagement of critical reflection of assumption. Mezirow (1981) formulated what he called "a charter for andragogy" (p. 21) which consisted of 12 principles for enhancing the learner's self-directed learning capacity, including some points that highlighted the practice of perspective transformation, such as liberal thought, critical reflection, self-correction, etc. According to Taylor (2007, 2008) and Kitchenham (2008), Mezirow's theory of transformative learning has been the dominant theory to study in the field of adult learning. Taylor (2008) added that since it first appeared, Mezirow's transformative learning theory has succeeded in explaining a unique adult learning process that differs from children's learning.

This literature review on the history of adult learning and adult education has highlighted three theoretical pillars of adult learning, namely andragogy, self-directed learning, and transformative learning. However, the latter appears to exceed the other two pillars, as Taylor (2007) argued that transformative learning theory, as mentioned above, is the most researched and discussed theory in the adult learning and adult education field. Undoubtedly andragogy and self-directed learning have been the gateway for other theories within the area of adult learning, including transformative learning theory, to emerge and develop. However, Merriam (2001) argued that scholars have faced criticisms in attempting to take these theories to a new level, as some scholars note that the number of studies published under these two research themes

continues to decline, thus indicating a fall in popularity (Brockett, 2000; Holford et al., 2010; Nemeth, 2013; Pratt, 1993). A major criticism has been levelled against andragogy and self-directed learning for their over-explanation of personal or internal aspects of adult learners, while ignoring external factors, such as contexts in which learning occurs. Transformative learning, on the other hand, has gone through constant revision and improvement. Kitchenham (2008) argued, for example, that "transformative learning theory has undergone modifications and incorporated new constructs as they are debated and tested and will, undoubtedly, continue to influence adult learning praxis across many disciplines" (p. 120).

3.2.3. Definition of transformative learning theory

Transformative learning theory has been broadly used in many studies. Since Mezirow first introduced his concept of perspective transformation, the study of transformative learning has expanded including different theoretical perspectives. Attempts to group different perspectives constitute four well-known transformative strands, namely (1) cognitive-rational transformation, (2) emancipatory transformation, (3) transformation as individuation, and (4) developmental transformation (Baumgartner, 2001; Dirkx, 1998; Taylor, 1998, 2008). Each strand has a different philosophy, aspect, and goal for transformative learning with multiple definitions. The definition of transformative learning across these four strands will be explained below.

Jack Mezirow, a pioneer and central figure in cognitive-rational transformation, defines transformative learning as a perspective transformation:

> [the] process of becoming critically aware of how and why the structure of psycho-cultural assumptions has come to constrain the way we see ourselves and our relationships, reconstituting this structure to permit a more inclusive and discriminating integration of experience and acting upon these new understandings (Mezirow, 1981, p. 6).

Here Mezirow emphasised the function of rational thought and critical reflection as the means to a person's transformation.

Emancipatory transformation centres on the work of Paulo Freire, a Brazilian educator, who is widely known for his liberation efforts through education for poor people in Brazil, Latin America and Africa. According to Freire, transformative learning is a process of raising critical awareness through what he called

conscientization, that is, "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2005, p. 35). In other words, *conscientization* is a process of acquiring critical awareness of social structures that lead to discrimination among oppressed people. Freire's transformation aims at empowering and liberating people through emancipatory education.

Transformation as individuation is grounded in the work of Carl Gustav Jung, a pioneer of analytical psychology. Central to Jung's approach is the concept of individuation, which means the process to find wholeness through maintaining a balance between conscious and unconscious structures in the human psyche (Liang, 2012). The individuation approach therefore recognises the process of attaining individuation in learning. Robert Boyd is one who brings Jung's concept of individuation into the field of transformative learning. Boyd (1989) defined transformative learning as "a fundamental change in one's personality involving conjointly the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality integration" (p. 459). Another scholar who has done extensive research on individuation in education is John M. Dirkx. He referred to his theory of transformative learning as "soul-work" (Dirkx, Mezirow, & Cranton, 2006, p. 125), which places value on voices from the unconscious in order to better understand the self, that is, to be a mindful person. A transformative learning process will lead to a more holistic individual that integrates broader aspects of learning, not only rational or intellectual dimensions, but emotional, spiritual, and moral dimensions of a person (Dirkx, 1997, 2006; Dirkx et al., 2006). Both Boyd's and Dirkx's definitions of transformative learning emphasised the integrative process of conscious and unconscious by establishing a continuous dialogue between them, and thus increasing the conscious capacity. Unlike Mezirow and Freire who relied greatly on rational thought; Boyd, Dirkx and other scholars proposed an extra-rational approach to transformative learning by recognising unconscious structures in the human psyche that greatly contribute to individual experience.

Transformative learning theory from the perspective of developmental transformation was first explored by Laurent A. Daloz. This theory is defined as constructing a new way of meaning within the framework of a person's developmental

phase. Therefore, Daloz's developmental transformation highlighted epistemological transformation across the lifespan rather than physical, intellectual or behavioural change (Taylor, 2008).

To summarise, this research defines transformative learning as an ongoing reconstructive process of experiences in learner's meaning structure resulted from critical reflection and interpretation of both cognitive (rational) and non-cognitive (non-rational) dimensions that guide a person's actions and relationships with others. Transformative learning occurs if revision in person's meaning structure enables a person to challenge or question his or her deeply ingrained perspectives obtained through cultural socialisation and acculturation in human relationships, as well as an awareness of often neglected unconscious aspects including emotions, feelings, intuition, and dreams.

3.2.4. <u>The four lenses of transformative learning theory</u>

This section explains the comparison between four different approaches in transformative learning, namely Mezirow's cognitive-rational transformation, Freire's emancipatory transformation, Dirkx's transformation as individuation, and Daloz's developmental transformation. Five categories will be employed as a framework for comparison: (1) model of transformation, (2) process of transformation, (3) outcomes and levels of transformation, (4) views on conflict, (5), and the aim of education. These categories will help the reader to better understand how each theory overlaps. A summary is given below in Table 3.1, prior to explaining each category.

Table 3.1: Summary of comparisons of four transformative learning theories

Category of Comparison	Mezirow's Cognitive Rational Transformation	Freire's Emancipatory Transformation	Dirkx's Transformation as Individuation	Daloz's Developmental Transformation
Model of transformation	Rational-based model: Perspective Transformation	Rational-based model: *Conscientization*	Extra rational-based model: Soul-Work Transformation	Less rational, more intuitive model: Epistemic Transformation
Process of transformation	Two main approaches: (1) critical thinking, (2) rational discourse	Praxis approach	Active imagination approach, discernment approach	Intuitive approach
Outcomes and level of transformation	Autonomous person – inclusive, flexible, differentiating, critical and reflective (personal level of transformation)	Liberated and emancipated people and society – critically aware, empowered, and agent of change (both personal and social level of transformation)	Individuation person – mindful, holistic, authentic, sensible and compassionate person (personal level of transformation)	Mature and critical reflective person (personal level of transformation)
View of conflict	Rational conflict	Social conflict	Psychic conflict	Developmental conflict
The aim of education	Liberation of thought	Liberation of people from oppression	Nurturing soul	Helping on development transition

The first category of comparison, the model of transformation, refers to how each figure in the four transformative learning groups defines transformative approaches. Mezirow's approach to transformative learning is a rational-based model, which stresses the process of transformation in the person's conscious structure. Mezirow defined transformation as a change process within the individual's central meaning structures including a frame of reference, worldview, and personal paradigms that provide a code of conduct for social relationships (Dirkx, 1998; Dirkx et al., 2006; Taylor, 1998). Similar to Mezirow, Freire's transformative learning theory falls into the category of a rational-based model. Although Freire never explicitly categorises his theory within this model, his central concept of *conscientization* reveals the process of critical reflection in human consciousness. Daloz's definition of transformation is relatively similar to Mezirow's and Freire's as it operates at the conscious level. However, Daloz's model is less rational and relies more on the intuitive process through human development. His model of transformation highlights the epistemic change regarding the developmental process in adulthood, in which adults engage in ongoing construction of meaning to suit their developmental tasks (Dirkx, 1998). Finally, Dirkx's model of soul-work transformative learning is unique, as it differs from the previous three experts. Dirkx and other scholars offered an extra-rational model of transformative learning as criticism of the rational model. The extra-rational model emphasises the non-rational aspects of learning, including the spiritual aspect, which has long been neglected, due to the hegemony of the cognitive domain. As previously explained, a greater focus on cognitive aspects in adult learning will create imbalance in human life and can therefore lead to a spiritual famine. The soul-work model of transformative learning values the importance of unconscious aspects, as previously mentioned, that often surface through emotions, feelings, and dreams (Dirkx, 2006; Dirkx et al., 2006).

The second category of comparison is the process of transformation, which explicates the process of practising transformative learning. All experts highlight the importance of reflection in their transformative learning process but with different foci. Mezirow, for example, suggested two main phases in his perspective transformation: critical reflection and rational discourse. Critical reflection requires the learner to identify, challenge, question, and evaluate and reformulate old perspectives. Rational

discourse is an attempt to put transformation into action, by allowing shared experiences through group discussions to stimulate and validate the individual's constructed perspective (Dirkx, 1998; Taylor, 1998). Taking a different approach to Mezirow, Freire offered the idea of praxis in order to practise transformative learning through *conscientization*. Praxis is an approach that consists of dialectical processes through critical reflections and discourses with others (Dirkx, 1998; Freire, 2005). Here, Freire's notion of praxis is similar to Mezirow's rational discourse. According to Taylor (1998), Freire influenced Mezirow's concept of rational discourse, however, they differed in their goals. While Freire focused on social transformation through praxis, Mezirow put more stress on individual transformation through rational discourse. Daloz stressed the "intuitive, holistic and contextually-based" (Baumgartner, 2001, p. 17) developmental transformation, by allowing learners to let go of their old ways of thinking and engaging through the new lens of self-construction. Unfortunately, Daloz's transformative learning is not clearly explained in the literature, yet reflection in learning is still central to his concept (Baumgartner, 2001; Dirkx, 1998; Taylor, 1998, 2008). Finally, Dirkx's transformative learning model offers the concept of active imagination based on Jung's psychology as a method in practising transformative learning. Active imagination enables learners to build a dialogue with the unconscious to express themselves in many ways, such as dreams, emotions, and psychic dilemmas. There are two steps offered by Dirkx, first, through critical awareness of emotional signals that emerge from the reflective process, and second, through an awareness of unconscious voices that often seek attention in many uncontrolled situations (Dirkx, 2006). In addition, to gain a better understanding of Dirkx's process of transformative learning, Boyd and Myer's (1988, as cited in Taylor, 1998) process of discernment can be useful here. Discernment is "a holistic orientation leading to contemplative insights, personal understanding of seeing life in a relational wholeness" (Taylor, 1998, p. 15). There are three activities for discernment, namely "receptivity (listening), recognition (recognising the need to choose), and grieving (self-talk and emotional crisis)" (Taylor, 1998, p. 15). According to Scott (1997, as cited in Taylor, 1998), grieving promotes personal transformation. It refers to dramatic change due to a sudden loss. To conclude, similar to Mezirow and Daloz, Dirkx's process of transformation focused on individual rather than social processes. However, they differed in their approach to transformation. While Mezirow

and Freire highlighted the importance of challenging and questioning through critical thinking, Dirkx emphasised understanding and mindfulness.

The third category of comparison, called the outcome and level of transformation, refers to different goals and outcomes of the transformative learning process. First, Mezirow's model of cognitive-rational transformation highlights an autonomous person as a transformative learner. An autonomous person is able to develop his or her perspective independently, to properly function in any situation or action. It is the individual who is open to difference, flexible in their thinking, able to differentiate various aspects of experience, and be critically reflective (Dirkx, 1998; Taylor, 1998). Freire's emancipatory approach, on the other hand, aims to liberate and empower people through engagement in critical reflection and dialogue of the constructed social system. Those who are liberated are critically aware of oppressive culture, empowered to take social action, and become the agent for change in society (Dirkx, 1998; Freire, 2005). In comparison to Mezirow who stressed personal qualities, Freire's focus was both personal and social transformation. Slightly different to Freire, Daloz's model of developmental transformation highlights a continuous making-meaning process along the human lifespan continuum to produce new perspectives. This results in a mature and critical, reflective person who is aware of changing demands in human development and society (Baumgartner, 2001). Daloz's model of developmental transformation shares similar concerns to Mezirow, focusing on personal transformation, yet bound in a specific social context. Finally, the soul-work approach of Dirkx's transformative learning model offers the idea of "individuation person" (Dirkx, 2006, p. 18) with the following characteristics: being mindful, holistic, authentic and sensible as well as having compassion towards others and society (Dirkx, 1997; Dirkx et al., 2006). Dirkx's approach to transformative learning is similar to both Mezirow and Daloz, as it focuses on personal transformation rather than social change.

The fourth category of comparison is conflict, which is a critical aspect of transformative learning. According to Kegan (2000, as cited in Baumgartner, 2001), transformative learning often occurs in a conflictual situation, where a person experiences a crisis that requires them to change. All experts in these four groups of transformative learning theory explained the notion of conflict but with a different focus. First, Mezirow stressed the emergence of rational conflict as an early stage before

the person engages in critical reflection for transformation (Baumgartner, 2001). Rational conflict is the crisis in which the learner experiences disorientation resulting from interaction with the cultural system (Taylor, 1998). Second, Freire discussed the idea of conflict in a social system that creates injustice and oppression (Taylor, 1998). Similar to Mezirow, Freire believed that conflict triggers transformation of society through praxis. However, while Mezirow focused on the personal level of conflict prior to transformation, Freire highlighted the conflict at a social level through power relations between oppressor and the oppressed. Third, the notion of conflict in Daloz's transformative learning theory relates to changing demands in human development that require the individual to review his or her old perspectives, to change irrelevant thoughts to new and more appropriate ones. This conflict occurs at the personal level, similar to Mezirow's concept. Fourth, Dirkx (2006) discussed conflict in terms of "psychic conflict" (p. 21) between the conscious and unconscious. Conflicts arise from "(the) unresolved issues that later projected themselves into the social system" (Dirkx, 2006, p. 21). However, Dirkx never considered conflict as pathology thus disrupting transformation. Rather, conflict sends an important message to the individual to re-assess their way of thinking through inner dialogue with the unconscious. In summary, Dirkx's idea of conflict relates closely to Mezirow's and Daloz's concerns about personal conflict rather than Freire's notion of social conflict.

The last category of comparison discusses how each expert explains the aim of education through their respective transformative learning perspectives (Baumgartner, 2001; Dirkx et al., 2006). Mezirow saw education transformation as liberating thought through raising awareness. Freire offered the concept of liberating education in his transformation theory. Daloz brought the concept of education transformation to help students deal with their developmental transition. Dirkx claimed the aim of education is to nurture the soul, and to seek deep meaning in every learning activity in school.

3.3. Theoretical framework for the phenomenon of religiosity

This study discusses the phenomenon of religiosity from a psychological perspective rather than theology. To use psychology when discussing the phenomenon of religion means to focus on psychological aspects of religion, such as the mental process in religious behaviour, emotional aspects in religious experiences, personal or social

conflict in religion, and much more. Two theoretical frameworks in psychology are employed in this study, namely Jung's analytical psychology and the integrative perspective of religion.

Jung's analytical psychology is chosen in this study to frame the discussion of transformative learning and religiosity. Moreover, the integrative perspective of religion frames the discussion of religion as a broad construct, to avoid polarising views between religion and spirituality, and most importantly, to fit the context of Indonesia that recognises religion as both substantive and functional as well as transcendent and immanent.

3.3.1. <u>Jung's analytical psychology</u>

Jung's analytical psychology plays a significant role in this research for two reasons. First, as mentioned earlier, Boyd and Dirkx's individuation approach to transformative learning underlies Jung's perspective that values the unconscious in learning. Second, the issue of religion is of paramount concern in Jung's extensive work in psychology. Therefore, to have Jung as one of the theoretical frameworks in this study will help bridge the link between personal transformation and religion.

In general, Jung's approach is considered as a depth psychology that emphasises the unconscious as a critical aspect in one's psyche. Jung worked closely with Freud at the beginning of his career, as they shared a similar interest in manifestation of the unconscious. Jung, later, took a different approach from Freud in discussing this phenomenon. According to Redfearn (1977), Jung positioned himself within a positive teleological approach in viewing the work of the unconscious. If Freud viewed unconscious manifestation as a threat that needed to be controlled or repressed; Jung, on the other hand, valued the unconscious as having a life-changing potency. For example, both men were different in their attitudes toward religion and God's image. Whilst Jung viewed a religious or symbolic life[1] as the transformative means to attain oneself

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[1] The term 'symbol' is used broadly in this study, yet may refer to different meanings. The researcher uses the term 'symbol' in the context of religion to link with Jung's concept of 'symbol'. 'Symbol' in Jung's idea refers to an expression of "a relatively unknown thing, which for that reason cannot be more clearly or characteristically represented" (as cited in Read, Fordham, & Adler, 2004g, para. 815). Jung's term of 'symbol' is used widely in Chapter 6 and 7. However, there is another different use of the term 'symbol' in this research that refers to 'symbolic interactionism' in Strauss and Corbin GT approach. This term 'symbol' in 'symbolic interactionism' refers to the semiotics aspect of language that results from the interpretation of social interactions (Corbin & Strauss, 2015). See Glossary (Appendix F).

through a process of individuation; Freud, on the other hand, viewed religion as an illusion that needed to be controlled in order to gain self-awareness and directedness.

In brief, Jung's analytical psychology defines three main structures of the psyche: (1) the ego, (2) personal unconscious, and (3) collective unconscious. The ego, according to Jung, is the centre of consciousness, represented by conscious thoughts and emotions. The unconscious goes beyond the ego. The personal unconscious is a repository for repressed, forgotten, infantile, and personal experience. The collective unconscious is a psychic content in the unconscious mind that consists of primordial images and ideas common to all humans. Therefore, the collective unconscious is more objective and valid than the personal unconscious (Samuels, Shorter, & Plaut, 1987).

3.3.1.1. *Jung & transformation*

Transformation is at the heart of Jung's psychology. People become more complete by contacting what is missing within them. Whether this is done via Jungian analysis or through a deeply religious life, Jung maintained that transformation was a direct experience of wholeness in one's psychic process that impels transformation.[2] This refers to individuation, the total experience of one's wholeness across the entire lifespan. Jung (as cited in Read, Fordham, & Adler, 2004a) defined individuation as follows: "I use the term 'individuation' to denote the process by which a person becomes 'in-dividual', that is a separate indivisible unity or 'whole'" (para. 490). Thus, individuation refers to psychological development across one's lifespan into a unified yet unique person.

Jung's concept of individuation works through a gradual emergence of relatedness between the archetype of the Self[3] and ego – a union of conscious and unconscious. A simplified description of the roles of each psychic element in the individuation process is discussed by Samuels et al. (1987). The ego is the vessel within which the integration of unconscious contents is possible. Thus, integration is a result of an increase in ego breadth or strength through increments of self-experience and self-realisation. As disparate unconscious parts are integrated (the so-called shadow), the

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[2] Jung wrote that he received a private blessing from the Pope for his educating the transformative potential in the confession rite (as cited in Read et al., 2004j).
[3] See subsection 3.3.1.2 (b) The Self and the image of God on page 41 to see the explanation of Jung's concept of 'Self'. See also Glossary (Appendix F).

ego as vessel becomes whole enough to hold and digest direct experiences of the Self. In religious terms, these would be understood as encounters with the image of God. A still point now comes available to the ego's awareness, a stable point (Self or God's image) of incorruptible value. The individuation process, is ultimately "the circumambulation of the Self as the centre of the personality which thereby becomes unified" (Samuels et al., 1987, p. 76).

3.3.1.2. *Jung & religion*

Jung explains religion as an attitude of mind towards any power that has captured a person adequately to worship, devote, respect, and love that power. Jung observed that such an attitude often arose from a *numinous* experience. The term comes from the Latin word *numen* which means "divine will or divine power of the gods" (Lewis, 2002, p. 1225). Rudolf Otto, one of the most influential scholars of religious study in the first half of the 20th century, was the first to explain *numinous* as an intense emotional experience centred in any religion. He defined three components of *numinous* often stated in a Latin phrase "*mysterium tremendum et fascinans*" (Otto, 1917, as cited in Cilliers, 2009, p. 36). *Mysterium* refers to to a totally different entity, distinct from anything that can be experienced in ordinary life. It evokes a reaction of silence. Moreover, the *numinous* manifests as a *tremendum* that excites terror, as it manifests as a strong and terrifying power. Finally, *fascinans* represents the merciful and gracious manifestation of *numinous* (Cilliers, 2009).

In relation to the *numinous* experience, Jung (as cited in Read et al., 2004b) wrote: "We might say, then, that the term 'religion' designates the attitude peculiar to a consciousness which has been changed by an experience of the *numinosum*" (para. 9). According to Corbett (2013), Jung's psychology advances the spiritual-based approach for personality theories and psychotherapy. The works of Jung regarding religious phenomenon and discourses on his writing involved a significant body of knowledge, particularly in psychology. However, many have reported that Jung did not formulate or devise his theory or therapeutic method in a systematic way (Corbett, 2013; Hoy, 1983; Schultz & Schultz, 2015; Stein, 1998). However, Jung had his own reasoning, as he wrote:

> Any interference on the part of the analyst, with the object of forcing the analysis to follow a systematic course, is a gross mistake. … So-called chance

is the law and order of psychoanalysis (as cited in Read et al., 2004c, para. 624).

As far as possible I let pure experience decide the therapeutic aims. … The shoe that fits one person pinches another; there is no universal recipe for living. Each of us carries his own life-form within him—an irrational form which no other can outbid (as cited in Read et al., 2004d, para. 81).

As mentioned earlier, this research focuses on the psychological aspect of religion, in particular, the psychic process of a religious life, and the use of Jung's work as one theoretical framework to guide the researcher to understand better the phenomenon of religiosity in the Indonesian context. To work psychologically on religious phenomenon means to focus on the behavioural aspects of religion rather than the metaphysics or theological ones, to speak more on the effects of the religious phenomenon on human behaviour. Jung's work is very complex in his boldness to explain psychologically the religious view of the metaphysical existence of God – Gebser (1942) later regarded Jung's work as "the nearest approach to religion" (as cited in Schaer, 1951, p. 5) in the study of psychology of religion. Jung's main focus is to explain the psychic process of religion that includes the interaction of unconscious-conscious process (Sorajjakool, 1998).

The following section outlines Jung's concepts relevant to a psychological analysis of the data on the religious life of the participants, in particular Jung's concept about the God image and his psychological finding of the archetype of the Self as the God image or symbol of wholeness.

a. *The image of God*[4]

Jung argues the image of God is the central psychic process in many religious phenomena (as cited in Samuels et al., 1987). Jung's notion of the God image provides an empirical view, in the sense that it is a consciously encountered image which can be psychologically discussed outside theological dictates of the particular religion from which the image arose.

Jung wrote at length to make clear his distinction between God as an ineffable and inexpressible mystery and the image of God, the latter being a symbolic object

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[4] This study uses the term 'the image of God' interchangeably with 'God's image'. Jung also referred this as 'God-image'.

available to conscious experience all be it often marked by a *numinous* quality. This differentiation of God and the image of God is made clear in the following quotes from Jung:

> It is the fault of the everlasting contamination of object and imago that people can make no conceptual distinction between 'God' and 'God-image', and therefore think that when one speaks of the 'God-image', one is speaking of God and offering 'theological' explanations. It is not for psychology, as a science, to demand a hypostatization of the God-image. But, the facts being what they are, it does have to reckon with the existence of a God-image... the God-image corresponds to a definite complex of psychological facts, and is thus a quantity which we can operate with; but what God is in himself remains a question outside the competence of all psychology (as cited in Read et al., 2004e, para. 528).

> God is a mystery…and everything we say about it is said and believed by human beings. We make images and concepts, but when I speak of God, I always mean the image man has made of him. But no one knows what he is like, or he would be a god himself (Jung, 1957, as cited in Jaffé, 1979, p. 209).

Thus, a man can ponder on the psychic image of God, yet it will never be expressed completely. And if it is done, according to Schaer (1951), it is no longer an image of God or a symbol and loses its *numinous* quality: the God image becomes psychologically dead, it is now merely an idea of God, and no longer has any transformative potency.

As mentioned above, according to Jung (as cited in Read et al., 2004f), the image of God is one of totality or wholeness: "the highest value and supreme dominant in the psychic hierarchy" (para. 170). It is the ordering factor in the collective unconscious (the archetypal ground of the psyche) (Coward, 1989). The image of God bears the quality of a unifying symbol, which is capable of bringing together the polarising forces of the psyche. As it is *numinous*, it arrests the ego's attention, gripping and releasing strong, psychic energy (libido). It corresponds to a primordial idea shared across all races, cultures, and ages (Coward, 1989; Samuels et al., 1987). In other words, the image of God through its wholeness transcends consciousness, in the sense that it brings the potential for insight beyond that which the partial view of the ego currently has – thus transforming its capacity to guide the person into a more whole personality.

What is the function of God's image in the human psyche? According to Jung, God's image plays a significant role as a moral guide, a system of values for the person to conduct their action ethically. God's image is expressed consciously and unconsciously, either through typical religious experiences in dogma and ritual, or through direct archetypal experience (as cited in Samuels et al., 1987).

b. The Self and the image of God

It is important to note that the above usage of the word 'Self' (with a capital letter 'S') by Jung is used differently from the general use of the term 'self' in psychology. The Self is the true centre of the psyche or personality – not the ego. It is a mysterious ordering factor revealed through symbolic images arising in consciousness or through activated images of the Self that may arise spontaneously in the individual or may be encountered through the pre-existing religious symbols of a religious dogma. For example of the latter: Christ on the cross would be an image of the Self *if* the perceiving ego encounters this image as a divine mystery, as a *numinous* and unknown potency. Such images are communicated through religious practice or may arise spontaneously through dreams and visions (Stein, 1998). As Jung (as cited in Read et al., 2004g) described:

> I have called this centre the Self. Intellectually, the Self is no more than a psychological concept, a construct that serves to express an unknowable essence which we cannot grasp as such, since by definition it transcends our power of comprehension. It might equally well be called the "God within us". The beginning of our whole psychic life seems to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it. This paradox is unavoidable, as always, when we try to define something that lies beyond the bourn of our understanding (para. 399).

The Self is transcendent and regarded as the presence of the God's image in the psyche. The essence of the Self is not defined and controlled by the human psyche; rather, it defines the psyche. It bears the unifying principle in the human psyche, as described by Jung (as cited in Read et al., 2004h): "The Self is not only the centre, but also the whole circumference which embrace both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind" (para. 444).

The Self always seeks to be noticed, respected, and integrated by the conscious ego, although total integration seems difficult. Since the limited space of human

consciousness will not totally grasp the immense totality of the Self, the relationship between ego and the Self is a never-ending process. However, this ongoing process of the ego-Self is marked by crisis in the psychic structure. For only in the hardships of life is the ego continually impelled to abandon itself as centre, and realize the Self as the true centre of one's personality. This conflictual process of the ego-Self relationship requires the ego to be flexible with respect to the *numinous* qualities of the Self which lie in the unconscious, yet at the same time maintain its sovereign right to consciousness and individuality. This process is expressed in the development of individuation in Jung's theory.

3.3.2. <u>The integrative perspective of religion</u>

This research uses the word 'religion/religiosity' to understand and explain both religious and spiritual phenomena among educators. The term 'religion/religiosity' is used broadly in the Indonesian context rather than the term 'spirituality'. This research also sees the construct of religiosity and spirituality as two overlapping constructs - an integrative perspective (Pargament, 2009; Zinnbauer, Pargament, & Scott, 1999). From this perspective, religion is considered a broader construct than spirituality. It is a dynamic process of searching for the meaning of life that requires spirituality at its core (Pargament, 2009).

The following section will discuss the issue of religiosity that is of concern in this study from three points of view, first to understand the complexity of the term religiosity used in this study, second, to define the terms religiosity and spirituality and where they overlap, and third, to explain the context of religiosity in Indonesia.

3.3.2.1. *<u>Understanding the complexity of religion</u>*

As this research will use the term religion as its core concept, defining religion is crucial, albeit always challenging. Although studies in religiosity have increased considerably over the past few years and many scholars have discussed a range of theories and models; no consensus has been reached that defines the meaning of religiosity. The only consensus is that there is no agreement, thus experts continue to offer different explanations (Pargament, 2009). Having various explanations and approaches toward the concept of religiosity is, of course, useful to enrich and broaden

our understanding; however, inconsistency and contradictory usage of the concept is dangerous and can cause confusion. Zinnbauer et al. (1997) and Hill et al. (2000) argued that without a clear conception of what religiosity means, it is difficult to understand and evaluate the operationalisation of the concept in research. It also creates weak discourse due to a lack of common understanding and leads to difficulty in bringing together general conclusions from various studies. Therefore, it is important to have a clear understanding about what is happening in the field, to avoid an ungrounded study that will depart from the richness, breadth and potency of the use of the religiosity construct.

a. *Different contexts, different definitions*

The literature notes several reasons as to why defining religiosity is complex. Zinnbauer et al. (1999) and Holdcroft (2006) argued that research in religiosity had come from broad interdisciplinary studies with diverse entry points and focuses. This has therefore created complexity in defining any unifying concept. The study from Clark (1958), for example, has shown that different scientists defined religion using different words. Clark's sample of 68 social scientists from psychology, psychiatry, religious study, sociology, anthropology and philosophy attempted to explain the term religion. He came up with various definitions of religion including magical and supernatural experiences, rituals and practice, the ultimate goal, socially constructed value, church attendance, and membership. Clark's study had suggested that religion comes in many forms in different fields of study. It is understandable that the complexity emerges as context shapes interpretations of religion.

b. *The emergence of spiritual movements*

The other complexity in defining religiosity is due to the confusion in separating religion from spirituality. This confusion is evident in the literature, as some scholars often use these two terms interchangeably, but some others choose to contrast and separate the two into polarizations (Pargament, 2009). Therefore, to clarify this issue, it is important to understand the history of religious movements, especially in Western society, that underline the study of religion.

The 1960s and 1970s sparked a growing interest in spiritual movements in Western society. A number of spiritual movements and eastern religious practices had risen within the strong culture of individualism in Western countries (Zinnbauer et al., 1999). According to Ahlstrom (1970, as cited in Zinnbauer et al., 1999), the flourishing spiritual movements signalled a counter-cultural movement that expressed "spontaneity and freedom from dogma – whether theological or social" (p. 892). It aimed to engage the individual in a search for the ultimate meaning of life within the personal spirituality journey, as well as to celebrate cultural religious pluralism in society. During this period, research traditions also shifted to what was known as the secularization model, "…the idea that society moves from a sacred condition to successively secular conditions whereby the sacred continuously recedes. Secularization…is a normal modern phenomenon, the result of a triumphant rise of science and rational enlightenment over superstition and mysticism" (Hill et al., 2000, p. 58).

Moreover, the failure of religion in facilitating social transformation had been addressed by several great thinkers, such as Comte and Durkheim, who claimed that religion is responsible for creating a primitive society and hampering the growth of the scientific mind as a social lifestyle (Hill et al., 2000). The secularization model pushes social scientists to consider new ways to approach the concept of religiosity. As a result, religion has played a less functional position in society.

 c. *Religiosity and spirituality: traditional and modern approaches*

This massive cultural shifting, marked by the megatrend of spiritual movements, has changed the approach to studying religiosity. Zinnbauer et al. (1999) explained a shift from a traditional to modern approach, to the current study on religiosity and spirituality. The traditional approach has three main aspects in investigating religiosity. First, religion is considered as a broad construct and often treated simultaneously with spirituality. Here, studies on religion attempt to explore the religious phenomenon from a range of personal and social behaviours, and do not focus on differentiation between religiosity and spirituality. Moreover, another focus is to explore substantive and functional aspects of religion, which will be described later in this chapter.[5] Second, traditional psychological studies on religion have focused on investigating the personal

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[5] See Subsection 3.3.2.2 (b) Religion as substantive and functional perspectives on page 50.

aspects of behaviour, including cognitive, affective, experiential and motivational aspects. Some have also included social aspects, but not as much as in other fields, such as in sociology or anthropology. The third and final aspect is the recognition that religion can be expressed in both good and bad forms. Zinnbauer et al. (1999) noted some theorists who described religion in positive and negative forms, including Fromm's (1950) impoverished authoritarian vs. self-actualized humanistic religion, Alport's (1966) extrinsic vs. intrinsic religion, and Allen and Spilka's (1967) consensual vs. committed religion. Fromm's impoverished authoritarian relates to a person's submissive behaviour under religious doctrines and rituals, while self-actualized humanistic religion emphasises achieving self-actualization regarding religiosity. Moreover, Alport's extrinsic religion refers to the use of religion for a non-related religious purpose, for example, gaining social status and for safety reasons. Intrinsic religion, on the other hand, focuses on how the individual lives their religious life with strong passion. Finally, Allen and Spilka's consensual religion views religion as a "vague, nondifferentiated, personally convenient faith", and by contrast, committed religion represents "an abstract, philosophical, open, flexible perspective" (Zinnbauer et al., 1999, p. 898). An important note here is that the traditional approach of religious study avoids the labelling of religion (i.e. good vs. bad). Instead, it offers overarching descriptions of the characteristics of religion.

A shift towards a modern approach to religious study has led to a narrower view of the construct of religion and spirituality. Zinnbauer et al. (1999) argued that the model tends to separate constructs of religion and spirituality and polarises them. Three examples of polarisation are noted by Zinnbauer et al. (1999). The first example is organised religion vs. personal spirituality. This view polarises religion as an institutional and traditional practice, and spirituality as an individual, transcendental, and mindfulness process. Some scholars who bring this dichotomy to their definitions of religiosity and spirituality are, for example, Emblen (1992), Peteet (1994), and Wulff (1996). Emblen did a content analysis study on nursing literature in relation to religious and spiritual practices and came up with 48 key words related to religion and 68 key words related to spirituality. He suggested a separate conception for both terms. He defined religion as "a system of organized beliefs and worship which a person practices", and spirituality, in contrast, as "a personal life principle which animates a

transcendent quality of relationship with God" (as cited in Zinnbauer et al., 1999, p. 901). Moreover, Peteet (1994), a psychotherapist, also viewed religiosity and spirituality as two different concepts, contrasting them as traditional vs. transcendental beliefs, and practical vs. meaning searching activities. The second example is substantive religion vs. functional spirituality. Previously, in the traditional model, both substantive and functional characteristics are attributes for religiosity. In the modern model, the functional characteristic is separated from the religious attribute and becomes the attribute of spirituality. This, therefore, creates a dualism in viewing religiosity and spirituality. Religiosity with its substantive attribute places religion as an institutionalised and formalised belief, while spirituality with its functional attribute emphasises the process of searching for the ultimate goal, wholeness, connectedness, and self-actualization. Wulff (1996) wrapped up these contrasting views of religion vs. sprituality by defining religion as "a static substantive entity" and spirituality as "a dynamic functional process" (as cited in Zinnbauer et al., 1999, p. 902). The third and final example is negative religiosity vs. positive spirituality. This polarisation simply views religiosity as bad and spirituality as good.

d.   Criticism towards the modern approach

The polarizing views of religion and spirituality elicits a major criticism. According to Pargament (2009), institutional religion versus personal spirituality has ignored the reality that almost all religious institutions focus on various spiritual themes. By referring to Caroll, Dudley, and McKinney (1986), Pargament (2009) argued that most religious institutions have set up their main goal to search for God purpose. Therefore, the search of 'the sacred' should be the central value of any religious practice. In regards to spirituality, Pargament criticised the modern model as having neglected the role of social context in shaping the practice of spirituality. According to him, spirituality is not merely an individual phenomenon about the transcendental relationship between man and God. In fact, similar to any religious process, spirituality has also been shaped by certain cultures within certain organisational forms (Hood et al., 1996, as cited in Pargament, 2009). Therefore, the view that spirituality is a free cultural and contextual bound process has ignored the fact that some spiritual groups flourish within the era of spiritual movements. Pargament argued that spirituality could

be a religion in a new home, with a new form and new membership. In conclusion, the view that religion serves only institutional/group interests has ignored the fact that there is individual need in practising religion. Likewise, the view that spirituality relates only to an individual phenomenon in searching for God has disregarded the role of social context in practising spirituality.

Another criticism has been levelled at responding to substantive religion vs. functional spirituality. The notion of substantive religion that views religion as a static process bound in a specific traditional institution/group has overlooked the dynamic process of personal faith in religion (Zinnbauer et al., 1999). Religion is viewed as merely dogma or something that has rules for its followers, thus, it is a dead entity. Similarly, viewing spirituality as just a functional perspective will create "the problem of boundaries" (Bruce, 1996, as cited in Zinnbauer et al., 1999, p. 904). The functional view defines spirituality using a very broad meaning. Scott (1997, as cited in Pargament, 2009), for example, in order to categorise religiosity and spirituality from the existing literature, came up with broad definitions of spirituality, such as "the search for universal truth", "…the human dimension that transcends the biological, psychological, and social aspects of living", and "a conscious or unconscious belief that relates the individual to the world and gives meaning and definition to existence" (p. 10). Such broad definitions are problematic in differentiating spirituality with other existential practice or the search for meaning. Is every search for meaning a spiritual activity? How do we distinguish the spiritual search for self-existence with the non-spiritual search? Therefore, to view spirituality as merely a functional role has led to another issue of losing the substantial content of spirituality, the sacred core. As Pargament (2009) asserted "[a] spirituality without a sacred core leaves our field without a center" (p. 11). After all, both religiosity and spirituality need a substantive and a functional role.

The final criticism aims to avoid the labelling of bad religiosity and good spirituality. Previous critics have indicated that both have constructive and destructive faces. People who strive in their search for spirituality can also be trapped in many destructive practices in their search for the sacred such as exercising extreme self-destructive asceticism, commitment to a suicidal bombing action to proclaim God, and involvement in horrendous massacres (Zinnbauer et al., 1999). In contrast, participation

in various religious institutions does not always end with destructive effects. Many religious institutions have shown a noble mission in helping others, building strong personal characteristics towards people, and cooperating with other professionals to improve society's wellbeing (Zinnbauer et al., 1999). In sum, the bad–good opposite in viewing religiosity and spirituality is another simplification that can reduce the full potency of each concept.

  e. *Approaching religiosity and spirituality: the researcher's position*
This research uses the term religion. However, the complexity in understanding and defining the concept of religion, as discussed in the previous section, has led to two key points: the importance of clarifying the context underlying the study, and the importance of clarifying the vague connection between religion and spirituality.

In clarifying the context of the study, this research acknowledges two important factors. The first factor is the critical role of religion in the Indonesian context. In Indonesia, the term religion is more broadly used than spirituality. Religion is defined in substantial and functional terms. It is not merely an institution or attribute, but also a dynamic process of human behaviour. Therefore, this research uses the term religion instead of spirituality, yet there is no intent to polarise the two. A further choice is the use of psychology of religion as the approach to view the phenomenon of religion. This means discussion and analysis of the religious phenomenon in this study will emphasise the psychology of the participant's religious life which includes their cognitive process, emotion, experience and motivation underlying religious practice.

Second, in regards to ongoing disputes over traditional and modern models, this research employs an integrative perspective (Pargament, 2009; Zinnbauer et al., 1999) to frame the phenomenon of religion. This perspective values both religious and spiritual experiences as crucial and does not separate these phenomena or confine them to a strict dualism. This integrative perspective views religion as a broad construct that also encompasses spirituality in the process. From this perspective, both religiosity and spirituality are viewed as having a close relationship and cannot be conflicted, as in the modern perspective. This perspective might be unusual and different from the common view which sees spirituality as a broader concept than religiosity (Zinnbauer et al., 1997). However, this integrative perspective captures the phenomena of religiosity in

Indonesia quite well. Moreover, this perspective regards substantive and functional roles, institutionalised and personal aspects as well as positive and negative potencies within religion. This integrative process, especially in relation to how religiosity and spirituality are defined and interrelate, will be presented in the next subsection.

3.3.2.2. Definitions of religion from an integrative perspective

This section provides three definitions of religion from an integrative perspective: first, religion as a broad construct; second, religion from a substantive and functional perspective; and third, religion as transcendence and immanence. In the first definition, the concept of spirituality will be explained, especially how spirituality intersects with religiosity.

a. Religion as a broad construct

Pargament (2009) referred back to the traditional model to view religion as a broad construct. By seeing religion as a broad construct, it is possible to make a connection with spirituality instead of fully separating them. According to Pargament (2009), religion is "a search for significance in ways related to the sacred" (p. 11) and spirituality as "a search for the sacred" (p. 12). The word 'significant' refers to all that is considered valuable in life. Such a definition leads to the understanding that the object of significance in religion as variable. People can focus on any psychological, social, physical or spiritual aspect as the object of significance, and these can be either good or bad. 'Search' means an active quest, a continuous process of seeking to not only find the object of the search, but to embrace the object in the everyday process, once found. Pargament (2009) divided the search (both in religion and spirituality) into two dimensions, the pathways chosen in search of the significant or sacred, and the destination or the end of the search. The term 'sacred in spirituality' has been defined and understood in a number of ways. Pargament (2009) defined the sacred as "the holy, those things set apart from the ordinary, worthy of reverence" (p. 12). Here, the sacred can refer to a supernatural figure (i.e. God, Buddha, Christ, Allah) or transcendental image (i.e. holy spirit, *karma*). However, the sacred is not only limited to divine phenomena, but it can also relate to "any aspects of life [that] can take on extraordinary character through its association with, or representation of, divinity [or the holy]"

(Mahoney, Pargament, Murray-Swank, & Murray-Swank, 2003, p. 221). By this explanation, many aspects of life can be valued as sacred, including some objects such as: events and transition (i.e. birth, marriage, death); activities (i.e. work, exercise); material objects (i.e. crucifix, drugs, prayer beads, rosary); time and space (i.e. the Sabbath, churches); cultural products (music, clothing); and people (saints, clergy). For example, in order to see a job as sacred, a person needs to comprehend his/her calling in this work. Therefore, those who can see a job as a vocation are likely to embrace their spiritual experiences, compared to those who see a job as merely a financial means. Similarly, an event, such as marriage, can bring a sacred dimension if the husband and wife can relate their marriage to divine values, such as God, holiness, faithfulness, etc.

From the above definition, it can be concluded that both religion and spirituality have a strong relationship. According to Pargament (2009), religion represents a wider construct than spirituality, while spirituality is the core function, the substance of religion. Therefore, not all searches for significance are religious: it is the association with the sacred that makes the search of significance a religious journey. Moreover, religiosity can encompass all forms: the search for sacred destination through sacred pathways; the search for sacred destination through non-sacred pathways; and the search for significance in sacred pathways that do not necessarily end at the sacred destination.

b. *Religion as substantive and functional perspectives*

To define religion from the substantive and functional perspectives is a way to avoid a narrow view of religion. The substantive definition of religion relates to the core content of religious experience, which centre on the sacred (Pargament, 2009). According to Zinnbauer et al. (1999), connecting religion with the substantive perspective will help to set up a boundary of seeing religiosity as a psychological phenomenon that differs from other related human processes, such as imagination, creativity, motivation, etc., and also from the other disciplines, such as sociology, philosophy, etc.

The functional view of religion looks at religion in human life. This relates to the use of religion to understand, evaluate and act (Nelson, 2009; Pargament, 2009). This functional definition can be linked to "the search for any number of significant

goals in life" (Zinnbauer et al., 1999, p. 908), such as the search for meaningful work, interconnection with others in society, etc.

c. Religion as transcendence and immanence

In discussing the concept of religion, Nelson (2009) refers to two perspectives, namely religion as transcendence and religion as immanence. The former perspective focuses on the search for "something [that] goes beyond our human control and understanding" (p. 4). An awareness of the notion of human mortality promotes the need to find a supernatural power(s) beyond man and to build the connection or faith system in ways offered by this supernatural power(s). From a transcendence perspective, there are two types of religion. First, theistic religion that believes in a god figure, which includes Islam, Christianism, and Hinduism. Second, non-theistic religion that may acknowledge transcendence but denies the personification of god as in theistic beliefs. Buddhism is one example of non-theistic religion, which does not seek a supernatural figure of God, but pathways to becoming an enlightened person or being as the Buddha. A transcendence perspective views religion as a substantive concept that seeks a relationship with sacred or transcendental figures (such as God) as the central value or goal (Nelson, 2009; Pargament, 2009).

Religion from an immanence perspective, on the other hand, sees "religion as a particular type of human activity" (Nelson, 2009, p. 6). This perspective focuses on the values constructed from the interaction between human beings and the world. According to Glock and Stark (1965, as cited in Nelson, 2009), religion appears as a value system in human life, resulting from the ongoing human interpretation of the world. Within this ongoing process of meaning making, man will develop "over-arching and sacred systems of symbols, belief, values, and practices…" (p. 6). Moreover, religion as immanence views religion as the result of cultural activity, "the complex whole of capabilities and habits acquired by man as a member of society, especially the webs of significance available in society that help us in the search for meaning" (Nelson, 2009, p. 7). In summary, religion as from an immanence perspective links more to the functional view of religion.

3.4.   Chapter summary

This chapter has discussed the major theoretical frameworks employed in the study. Transformative learning theory is the first theoretical framework used to guide the discussion on change or transformation in this research. The review of the historical foundation of transformative learning is provided through the discussion on adult learning and adult education. From the branch of adult learning theory, transformative learning was developed to explain transformation as the goal of the learning process. Four lenses for transformative learning offered different approaches and outcomes for transformative learning. They also differed in their view of the goal of education. This study links its perspective of transformation to the work of Dirkx (and also Boyd), as they focus on non-rational aspects of transformative learning, including the role of religion. Dirkx and Boyd grounded their transformative learning on Jung's depth analysis. Jung's concept is later employed broadly in Chapter 6 in this study as the main framework to analyse the phenomenon of religion and its role in the person's inner transformation.

This research has also employed Pargament's integrative perspective of religion to support some points in this chapter, such as the use of religion rather than spirituality without polarising the two. Moreover, the integrative perspective helped to define religion (i.e. substantive, functional, transcendence, and immanence). These broad functions are considered particularly relevant to the Indonesian context.

CHAPTER 4

RESEARCH METHODOLOGY AND METHODS

4.1. Chapter overview

This chapter covers the methodology and methods that inform the research. The first part describes the research methodology, according to Strauss and Corbin's Grounded Theory (GT)[1], as the paradigm of this inquiry into the impact of religiosity in the educator's personal transformation. The methodology informs the history of GT, its application, philosophical perspectives underlying the methodology, and the rationale for this GT model.

The second part of this chapter explains how Strauss and Corbin's GT approach is applied in the current study. This approach consists of three analytical stages followed by six operational steps (see Table 4.2). The application of Strauss and Corbin's GT approach refers to that as explicated by Backman and Kyngas (1999) and Pandit (1996).

4.2. Research methodology: Grounded Theory (GT)

A GT methodology is employed in this research to develop a theoretical model of transformative pedagogy informed by religious experiences of 14 change agent educators in Indonesia. GT is a theory that generates research methodology (Corbin & Holt, 2005; Corbin & Strauss, 2015), and it is best conducted in areas where little theory or research have been done previously (Strauss & Corbin, 1990).

4.2.1. History of GT

4.2.1.1. Collaboration in the 1950s

GT was originally developed by two sociologists, Anselm Strauss and Barney Glaser in the 1960s. Strauss' conception and approach to research were mainly influenced by the University of Chicago (famously labelled the Chicago School of Sociology), which served a strong tradition in and contribution to qualitative research methodology,

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[1] For efficiency, 'grounded theory' will be abbreviated to GT.

especially the use of naturalistic observation to study social phenomenon (Lutters & Ackerman, 1996; Strauss & Corbin, 1990). The influence of two philosophical stances, pragmatism and symbolic interactionism by John Dewey and George Mead respectively had strongly shaped graduates of the Chicago school, including Strauss, and thus contributed to his GT method.

In contrast, Glaser came from a different sociological tradition with a background in quantitative research. Graduating from Colombia University in 1961, Glaser's initial approach to research was influenced by the work of the American sociologist, Paul Lazarsfeld, known as an innovator of quantitative method in sociology as well as Glaser's teacher. Futhermore, Glaser was influenced by Robert K. Merton, his teacher at Colombia University, in shaping his conception of inductive theory to generate methodology (Glaser, 1998). Both Lazarsfeld and Merton significantly impacted Glaser's qualitative analysis. He argued the importance of applying rigorous and systematic procedures of data analysis, especially generating coding through constant comparison with data. Another significant impact on the Colombia tradition was empirical research and the development of theory, which later contributed to Strauss and Glaser's GT methodology (Strauss & Corbin, 1990).

In the 1950s, Strauss was invited to run a new doctoral program in nursing at the University of California. At this university, where Strauss first met Glaser, they collaborated in research coordinated by Strauss and co-researched by Glaser. They studied death and dying and published a monograph titled *Awareness of Dying* in 1965 (Corbin & Strauss, 2015). This collaboration became the marriage of "two contrasting and competing traditions" (Charmaz, 2006, p. 6) and was recognised as a ground-breaking research methodology at that time, going beyond the quantitative approach, especially their hypothetical verification of a hypothetico-deductive model (Glaser & Strauss, 1967). Their work on GT methodology was published in *The Discovery of Grounded Theory* (Glaser & Strauss, 1967), and became a hallmark for qualitative research methodology in behavioural science.

4.2.1.2. *The split in the 1990s*

Strauss and Glaser authored a number of publications, either collaboratively or separately and continued to communicate for over thirty years. However, the research

project on death and dying was notably their only major research collaboration (Corbin & Strauss, 2015). After their first publication, both maintained their efforts to elucidate and reconceptualise the core concepts of GT. In their later works, Strauss and Glaser worked separately on conflicting notions of pre-existing theoretical conceptions in GT research. Tension existed between the notion of 'emergence' versus the idea of 'theoretical sensitivity' in GT. At the beginning of their collaborative work, Glaser and Strauss (1967) proposed the notion of 'emergence' in GT to criticise over-emphasis of the hypothetico-deductive approach, which leads to the forcing of data for merely theoretical verification, and therefore hinders the emergence of categories in GT data analysis. This concept of 'emergence' thus required the GT researcher to "ignore the literature of theory and fact on the area under study, in order to assure that the emergence of categories will not be contaminated by concepts more suited to different areas" (p. 37). However, both Glaser and Strauss (1967) acknowledged the inevitability of entering the field of study with no prior assumption, as they argued "of course, the researcher does not approach reality as a *tabula rasa*. He must have a perspective that will help him see relevant data and abstract significant categories from his scrutiny of the data" (p. 3). The idea of "theoretical sensitivity" was then proposed, for the GT researcher to approach empirical data with both theoretical and personal insights. The notion of theoretical sensitivity meant a GT researcher should be able to combine and balance the data and pre-existing perspectives. However, in the last chapter of their book, Glaser and Strauss (1967) offered no fixed formula but argued for flexibility, according to their different styles. Kelle (2007) claimed that this difference created a future polemic between them.

Strauss and Glaser continued to develop their own GT approaches. In 1978, Glaser wrote a monograph titled *Theoretical Sensitivity* and explained the importance of bracketing previous knowledge in order to maintain sensitivity to the data. Glaser divided his GT data analysis into substantive coding and theoretical coding. Substantive coding is the first stage of coding, which aims to generate as many codes as possible grounded in data. Through a constant comparative technique, substantive coding provides more abstract and refined categories. Theoretical coding integrates substantive codes to form an emergent theoretical model. At this stage, Glaser suggested the use of literature as a complementary source (Glaser, 1978). Therefore, inductive reasoning

plays a significant role in Glaser's data analysis, while deduction and verification complete the emergence of categories.

Taking a different view from Glaser's, Strauss (1987, p. 300) commented on theoretical sensitivity as follows:

> For theoretical sensitivity, wide reading in the literature of one's field and related disciplines is very useful, and probably requisite: not for specific ideas or for a scholarly knowledge, but for authors' perspectives and ways of looking at social phenomena, which can help to sensitize one to theoretical issues.

Moreover, according to Strauss and Corbin (1998), complete bracketing from previous knowledge is not feasible, as they argued, "…there is a difference between an open mind and an empty head. To analyse data, we need to use accumulated knowledge, not dispense with it. The issue is not whether to use existing knowledge, but how" (p. 47). The deductive inference, in other words, is used in conjunction with inductive thinking, applying a constant comparative method, to foster the emergence of categories. Strauss and Corbin came up with three major steps of data analysis: open coding, axial coding and selective coding. Many sources have reported that Strauss and Corbin's open and selective coding is considered comparable with Glaser's substantive and theoretical coding (Duchscher & Morgan, 2004; Heath & Cowley, 2003; Kelle, 2007; Kendall, 1999; Niekerk & Roode, 2009). Axial coding, on the other hand, offers the paradigm model for coding (known as coding paradigm) as a guiding framework that helps the researcher to structure the connection between codes generated in open coding. This paradigm model claims pragmatism and symbolic interactionism as its philosophical underpinning (Kelle, 2007).

In 1992, Glaser levelled criticism at Strauss and Corbin's GT approach in *Emergence vs. Forcing: Basics of Grounded Theory Analysis*. He criticised the coding paradigm rooted in pragmatism and interactionism as violating the inductive tradition in GT and that this would cause serious issues in forcing the data and, thus, failing the emergence of categories. Strauss and Corbin (1998, p. 294) replied as follows:

> Again, this is a misunderstanding. In some part, it stems from a misreading of The Discovery of Grounded Theory…There, as noted early in Chapters 1 and 2…those authors emphasized induction because of their attack on ungrounded speculative theories. The desire was to focus readers' attention on the inestimable value of grounding theories in systematic analyses of data. However, that book also emphasized the

interplay of data and researcher, that is, of data themselves and the researcher's interpretation of meaning. Because no researcher enters into the process with a completely blank and empty mind, interpretations are the researcher's abstractions of what is in the data. These interpretations, which take the form of concepts and relationships, are continuously validated through comparisons with incoming data. These are then validated through comparisons with incoming data.

Kelle (2007), in addition, explored the difference between Glaserian and Straussian approaches, highlighting Glaser's critique of Strauss and Corbin. He argued that Glaser's claim of 'the emergence' represented a fanaticism upon the inductive method, by rigidly holding to the idea of discovering the empirical world as "they really are" (p. 143). Such a claim neglects the uncertainty and possibility of having scepticism in science. Moreover, Kelle argued that pragmatism and interactionism are two general theories of human action which are applicable to various social phenomena. Thus, Glaser's accusation of forcing the data sounds hyperbolic.

4.2.2. <u>The use of Strauss and Corbin's GT</u>

Although some criticisms have been levelled at Strauss and Corbin's GT, such as violating the original work of GT and ignoring the importance of what Glaser (1992) called "emergence" in data (as cited in Eaves, 2001), two reasons for using Strauss and Corbin's approach are given as follows:

1. The coding paradigm used in Strauss and Corbin's data analysis procedure demonstrates a more straightforward and systematic way to code the empirical data and to link with the theoretical framework underlying the research (Kelle, 2007). Therefore, Strauss and Corbin's analysis method is helpful for novice researchers to conduct GT.

2. Strauss and Corbin's GT is more flexible with the use of the theoretical framework in the research process, considering that "all kinds of literature can be used before a research study is begun…" (Strauss & Corbin, 1990, p. 56).

4.2.3. <u>Philosophical perspectives</u>

Strauss and Corbin's GT based its philosophical perspectives on the tradition of pragmatism and symbolic interactionism, in particular, Mead and Dewey's pragmatism

and Blumer's symbolic interactionism. The influence of these two philosophical underpinnings strongly shaped Strauss' theoretical conceptions during his study in the Chicago School. However, their formulation as theoretical foundations of GT was not explicitly addressed until later publications, that is, Strauss's *Continual Permutations of Actions* and Corbin and Strauss's *Basics of Qualitative Research* (Corbin & Strauss, 2015). A substantial body of work has been written to clarify the philosophical stances underlying their GT methodology (Aldiabat & Navenec, 2011; Annells, 1996; Chamberlain-Salaun, Mills, & Usher, 2013; Jeon, 2004; Plummer & Young, 2010). The following section will explain the link between philosophical underpinnings and Strauss and Corbin's GT methodology and their applications in this research.

4.2.3.1. *Pragmatism*

The pragmatism movement in America from the 1860s to 1940s was a response to the growth of empiricism that emphasised sensory experience in developing knowledge. American pragmatism offered a practical knowledge that extended the application of knowledge into action (Dewey, 1929). Mead (1936) noted that pragmatism was a "practical sort of philosophy" consisting of "…the process of knowing that lies inside of the process of conduct" (pp. 351-352). Established at the close of World War II, the emergence of pragmatism responded to pragmatic demands of industrialism and materialism in American society. Pragmatism moved philosophical discourse beyond the common practice of theoretical construction, by adding a practical dimension. And further, pragmatism gave great impetus to the development of symbolic interactionism (Chamberlain-Salaun et al., 2013).

4.2.3.2. *Symbolic interactionism*

Although Mead was often recognised as the founding father of symbolic interactionism[2] in the early 1990s, the term symbolic interactionism was not popularised until Blumer wrote a chapter titled *Social Sociology* (cited in Schmidt, 1937). Blumer later coined the term as an attempt to express his pragmatist positioning in viewing social phenomenon,

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[2] Again, it is important to note here that the word 'symbolic' in the term 'symbolic interactionism' in GT (which is used in this Chapter 4) is different from the word 'symbolic' in Jung's term (which is used broadly in Chapter 6, 7, and 8). See Jung's term of 'symbol' or 'symbolic' in Chapter 3 footnote 1 on page 36, Chapter 6 subsection 6.2.1.2(b) The concept of faith on page 151, or subsection 6.2.3.1 The practice of symbolic attitude on page 179. See also Glossary (Appendix F).

by highlighting the idea of "situated interaction and activity" underlying people's meaningful behaviour (Blumer, 2004, p. xi). Establishing the concept beyond Mead's pragmatism, the distinctive feature of Blumer's symbolic interactionism lies in his concern about sociological theory and its research approach, instead of Mead's philosophical stance (Jeon, 2004).

4.2.3.3. The link between pragmatism, symbolic interactionism, and Strauss and Corbin's GT

In order to implement Strauss and Corbin's GT, one should be familiar with how Strauss and Corbin implemented theoretical foundations in their GT methodology. Table 4.1 maps this linkage by compiling thirteen assumptions, provided by Corbin and Strauss (2015) in *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (see pp. 23-24), with two summary tables from Aldiabat and Navenec (2011, p. 1070) and Chamberlain-Salaun et al. (2013, p. 3). Thus Table 4.1 shows the relationship between pragmatism, symbolic interactionism and Strauss and Corbin's GT through discussion of four themes, namely meaning, perspectives, action-interaction, and self.[3] (A brief explanation of each theme and its relation with the current research follows the table.)

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[3] In this Chapter 4 (and other chapters) 'self' (written with a small letter 's') has a different meaning from Jung's concept of 'Self' (written with a capital letter 'S'). See definition of 'Self' in Chapter 3 subsection 3.3.1.2(b) The Self and the image of God on page 41 or in glossary. Therefore, 'self' refers to the general concept of self in psychology, such as the individual self, and, 'Self' refers to Jung's archetypal conception of individuation.

Table 4.1: The link between pragmatism, symbolic interactionism, and Strauss and Corbin's GT

Fundamental Themes	Assumptions of Pragmatism	Assumptions of Symbolic Interactionism	Assumptions of Strauss and Corbin's GT	Dominant GT Method
Meaning	Meanings (symbols) are the product of ongoing human interactions that generate, alter and maintain meanings into one system of meanings (symbols) (Mead, 1934).	The external world is a symbolic representation, a "symbolic universe". This and the interior world are created and recreated through interaction. In effect, there is no separation between [the] external or interior world (Blumer, 1969 as cited in Corbin & Strauss, 2015, p. 23). The symbolic world of learned meanings forms human life and behaviours (Herman & Reynolds, 1994).	The theory about meanings (symbolic world) is grounded from data (Strauss & Corbin, 1998). Field observation discovers what is really going on in the symbolic world of participants (Strauss & Corbin, 1998).	Simultaneous data collection and analysis Constant comparative analysis Theoretical sampling

Perspectives	The interpretation of temporal aspects of actions differs according to the actors' perspectives, and will always change once the action proceeds (Mead, 1959).	Action is the result of an actors' perspectives and interpretations of the world. Shared perspectives and interpretations between actors will form social interactions and actions (Blumer, 1969).	Perspective is a social process continuously constructed and negotiated through interaction (Strauss & Corbin, (1998). A major set of conditions for actors' perspectives, and thus their interactions, is their memberships in social worlds and sub-worlds. In contemporary societies these memberships are often complex, overlapping, contrasting, conflicting, and not always apparent to other actors (Strauss, 1993 as cited in Corbin & Strauss, 2015, p. 24).	Simultaneous data collection and analysis Constant comparative analysis Theoretical sampling
Actions and interactions	Actions are a time-dependent concept, influenced by past, present and future interactions. Thereof, actions also attribute meanings and influence systems of meanings (Mead, 1934). Temporality is one dimension of actions which refers to the varying duration of the action courses.	Individuals act based on the meaning assigned to the symbolic world (Blumer, 1969). Interaction is a symbolic process consists of the interpretation of objects and one or another's actions (Blumer, 1969).	Actions attach in social interactions, and the intersection of actions carries possibilities, probabilities, and perceptual differences of the actors (Strauss, 1993). The action and interaction process cannot be framed	Coding paradigm

	(Mead, 1959) Actions can be rational or non-rational, and it can be mistakenly interpreted by other actors (Dewey, 1929). Emotion is inseparable process from action. They are both part of events and influence one another (Dewey, 1929). The process of action and interaction may carry a series of probabilities that can create changes in the next action and interaction structure (Dewey, 1929).		in means-ends analytic schemes. These schemes would simplify the interpretation of human behaviour (Strauss, 1993).	
Self	The reflective process during action and interaction involve a lifetime of communication between "the subjective I" that represents the self and "the objective me" that embodies the process of reflective self. The reflective self enables an actor to reflect upon himself and others, which therefore leads him to develop a sense of social self (Mead, 1959). The reflective processes of one self	The self is a social product of interaction with others. The self exists in response to understanding social roles and interactions (Blumer, 1969). As a self-conscious being, man has the capacity to reflect and act towards itself and others (Blumer, 1969). Self-concept is a source for behaviour, formed through an	GT assumes that persons are actors who take an active role in responding to problematic situations (Strauss & Corbin, 1998). Problematic situations require interactive actions from the actors. These involve reflective interactions within the actor or discussions, even debates between actors.	Memoing

can be brought in social level through social interactions with other actors. These processes may consist of review or evaluation of one's and other's actions, as well as prediction of future actions and interactions (Dewey, 1929).	ongoing process of reflection (LaRossa & Reitzes, 1993).	These form consecutive processes that will affect future actions (Strauss, 1993).

a. *Meaning*

Meaning is one of the core elements that defines human behaviour in GT. Meaning is defined as a social process constructed through human interactions. It is not a permanent and objective concept, but temporal, context bound, and open to redefinition (Blumer, 1969; Corbin & Strauss, 2015; Mead, 1959). The process of constant comparison in GT data analysis corresponds to this concept and aims to continually reassess meaning from the data. This enables comparisons between codes and categories along the lines of the data analysis procedure, where the researcher continuously interacts with, reflects upon, and assesses the data. With the understanding that meaning is subject to change, Mead (1959) argued that "reality exists in a present" (p. 1). Reality brings the temporal characteristics of past and future to form present meaning. What is really going on (Strauss & Corbin, 1998) becomes the central question in approaching data, and constant comparative technique distinguishes GT research from other descriptive analysis (Chamberlain-Salaun et al., 2013). Theoretical sampling, furthermore, helps the iterative process of refining meaning in data collection and participant selection until the point of saturation is reached. This is evident in the last stage of selecting the core category in data analysis, where the development of codes, categories, and sub-categories are unified in one overarching concept.

To relate to the current research in which transformative learning becomes the main theoretical framework in understanding the phenomena of change agent, the concept of meaning is defined correspondingly with pragmatism, symbolic interactionism and Strauss and Corbin's GT perspectives. Meaning, according to Mezirow (as cited in Dirkx, Mezirow, & Cranton, 2006), is a "tentative best judgment" (p. 124) that is temporal, subjective, social, cultural, and historical. Similar to Mezirow, Dirkx with his theory of soul-work transformation believed in the interrelations of sociocultural and personal biographical backgrounds in meaning construction. While Mezirow stressed the cognitive approach that represents the works of mind and matter in reframing meaning, Dirkx's (2000) in-depth psychology explored the inner work of soul as the third dimension of meaning-making.

b. *Perspective*

Perspective is a worldview which is continuously constructed through a social process of human interactions. Mead (1959) explained the temporal dimension of human perspective, which Strauss and Corbin (1998) defined as an ongoing process of negotiation and re-negotiation that occurs in human interactions. Therefore, the research process in GT research relies on subjectivism, and the amalgamation of the researcher's and participant's perspectives in interpreting the phenomenon under study. The researcher negotiates and re-negotiates their individual perspective with that of the participant's during simultaneous data collection and analysis. Constant comparative analysis enables the researcher to work with divergent perspectives that emerge in the data, and to develop an overarching core category in the final stage of data analysis (Silverman, 2011).

In relation to the current research, the notion of transformation in learning takes place only from a perspective of temporality rather than rigidity. Transformative awareness requires flexibility in thinking, to view from different perspectives, and to have a critical mind to continuously re-validate established epistemic assumptions. Such awareness produces an inclusive, reflective, critical, open-minded, and adaptive person (Mezirow, 1991). These are the qualities of change agents to perform a more justified decision and action (Dirkx et al., 2006).

c. *Action and interaction*

The view that action is a product of social interactions is central in all three above mentioned stances. Mead (1934) argues two forms of social interaction, non-symbolic and symbolic interaction. Non-symbolic interaction refers to a "conversation of gestures" (Mead, 1934, p. 167), a more mechanistic stimulus and response process with less dialogue during interaction. Symbolic interaction, on the other hand, involves interaction, where individual interpretations of objects and actions or other's promotes further action (Blumer, 1969). Thus, action and interaction are two inseparable and cyclical processes, where actors continually engage in ongoing adaption and change in order to suit other's actions. Application of the coding paradigm in Strauss and Corbin's GT, especially in axial and selective coding, demonstrates the interrelation of action/interaction in data analysis through constant comparison. The relationships of

sub-categories and categories in axial coding are built by explaining causal conditions of the studied phenomenon, contexts that bound the phenomenon, action/interactions in which axial coding occurs, and consequences of action/interactions. This coding paradigm in axial coding reflects the work of symbolic interactionism that differs from other data analysis procedures such as Glaser's GT.

In relation to the current research, the concept of change agent under the theoretical framework of transformative learning also involves the importance of action in the change process. Mezirow (2006 as cited in Dirkx et al., 2006), for example, explained the notion of "practical reasoning – reason directed toward action rather than figuring how the facts stand" (p. 124), which highlights the practicality of the reasoning process to justify further actions. This concept shares a similar notion of practical knowledge in Dewey's (1929) and Mead's (1936) pragmatism which emphasises the application of knowledge into action. Freire (1970) similarly introduced the concept of praxis in his theory of pedagogy of transformation. He highlighted the dialectical relationship between action and reflection in understanding a social structure that produces oppression and inequality. The aim is both personal and social empowerment of marginalised individuals through critical discourse (McLaren, 2000).

Dirkx, on the other hand, did not really support practicality as Mezirow and Freire did. However, he valued the interrelation of action and interaction, not only on the interpersonal level of human behaviour, but also in the intra-personal arena, which includes the inner world of the learner. This is evident in Dirkx's et al. "shadowy inner world" (2006):

> …that part of our being that shows up in seemingly disjointed, fragmentary, and difficult to understand – dreams of spontaneous fantasies that often break through to consciousness in the middle of carefully orchestrated conversation, deep feelings and emotions that erupt into our waking lives with a force that surprises even us, let alone those who know us. (p. 126)

Here, Dirkx saw the importance of interaction between the inner and outer world as the gateway to becoming a more whole person.

 d. *Self*

The notion of self is predominantly applied in the process of memoing in order to build theoretical sensitivity in GT research (Chamberlain-Salaun et al., 2013). Memo draws

on the reflective process of the researcher during the research process that demonstrates continuous dialogue between "I" and "me" in understanding the investigated phenomena.

The concept of self is central in both the GT approach and transformative learning framework in this study. Both refer to the person's identity and capacity that influence actions and interactions and emphasise the reflective process of the self, discourse and transactional relationships in society. If Mead's concept of the self consists of the subjective "I" and the objective "me" that reveal ongoing internal and external dialogues of the self (Mead, 1934, 1959), the reflective self in the transformative learning framework (especially in Dirkx's theory) involves complex interaction of rational and non-rational dimensions, inner and outer world and social discourse within the self (Dirkx, 1998; Dirkx et al., 2006; Mezirow, 1998).

Jung postulated 'Self' (written with a capital 'S') which has a different meaning from 'self', both in GT and in transformative learning frameworks (including in Dirkx). Jung (as cited in Read, Fordham, & Adler, 2004) defined the Self as follows: "The Self is not only the centre, but also the whole circumference which embrace both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind" (para. 444). According to Jung, the Self is transcendent and speaking religiously is regarded as the presence of God image in the psyche.

4.2.3.4. *Ontological and epistemological discourse in Strauss and Corbin's GT*

Denzin and Lincoln (2000) elucidated the importance of researchers in establishing a major paradigm in developing their research process. This refers to three interrelated key assumptions in research, namely ontology, epistemology, and methodology. Researchers enter their research journey with a set of beliefs about the nature of reality and being (ontology), which leads to the question of knowledge and the relationship between knower and known (epistemology), which ultimately determines the research approach (methodology).

Corbin and Strauss (2015) overlaid their ontological perspective on symbolic interactionism, explaining that the nature of reality consists of "meaning given to events as evidenced in the action-interaction that follows" (p. 25). This meaning-making

process is not context-free, but is influenced by social-historical-cultural-political-economic perspectives inherent in personal experiences.

Furthermore, evolved discussions and queries of the epistemological perspective of Strauss and Corbin's GT (Aldiabat & Navenec, 2011; Denzin & Lincoln, 2000) were responded to by Corbin in his explanation (Corbin & Strauss, 2015) of how theories are constructed. Essentially, he responded by aligning with the constructivist perspective which values the mutual relationship between researcher and research participants in constructing knowledge.

Finally, methodological assumptions of Strauss and Corbin's GT rest on the understanding of the importance of field observation that enables direct access to the social phenomenon under study (Aldiabat & Navenec, 2011).

4.2.4. <u>Abductive logical reasoning in GT</u>

A technical question was raised by the researcher in this research process, Is the use of a theoretical framework is allowed in Strauss and Corbin GT? As mentioned earlier this research underlines an understanding of the investigated phenomena, the phenomena of educator as change agent, within the framework of transformative learning theory. This research also borrows Jung's concepts to understand the phenomenon of religiosity. Previous theoretical perspectives in GT methodology have evidenced ongoing debate in grounded theory, considering that the emergence of traditional grounded theory by Glaser and Strauss was based on their criticisms toward the hypothetical-deductive approach in developing theories in social research. Furthermore, the conflict of Glaser and Strauss around the issue of theoretical sensitivity leads to Glaser's critique of Strauss and Corbin's paradigm model, as violating the inductive tradition in GT (Glaser, 1992).[4]

Strauss and Corbin never explicitly explained the rationale for their GT methodology approach; however they are open to pre-conceived theory. They even referred to this theory as a means to increase the sensitivity of social phenomena and theoretical issues (Strauss, 1987). Referring to this characteristic, more recent discussions (Bruscaglioni, 2016; Kelle, 2007; Reichertz, 2007; Richardson & Kramer,

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[4] See Chapter 4 section 4.2.1.2 The split in the 1990s on page 54 for the discussion of the split of Glaser and Strauss.

2006) addressed the abductive rather than inductive approach, as the logic of Strauss and Corbin GT's methodology.

The abductive model was introduced by the American pragmatist, philosopher Charles Sanders Pierce who aimed to develop a different type of inference from deduction and induction. Abduction (often used interchangeably with retroduction) is a type of reasoning which begins with empirical phenomena as the premise and ends with explanatory hypothesis as the conclusion (Kelle, 2007). Therefore, the purpose of abduction fits with the GT methodology, which is to develop a theory from empirical facts.

Kelle (1995) asserted the benefit of using abductive reasoning in GT as follows:

[it helps] to explain new and surprising empirical data through the elaboration, modification, or combination of pre-existing concepts. Within the context, the theoretical knowledge and pre-conceptions of the researcher must not be omitted. Nevertheless, this knowledge can be used much more flexibly than with hypothetically-deductive research: theoretical knowledge and pre-conceptions serve as heuristic tools for the construction of concepts which are elaborated and modified on the basis of empirical data. (p. 34)

The significance of using abduction in GT has also been highlighted by Coffey and Atkinson (1996), who claimed the use of abduction as the core of theorising in GT methodology. They asserted:

Our important ideas are not 'in' the data, and however hard we work, we will not find those ideas simply by scrutinizing our data ever more obsessively. We need to work at analysis and theorizing, and we need to do the intellectual, imaginative work of ideas in parallel to the other tasks of data management. (p. 155)

Similar to Kelle, Coffey and Atkinson recognised the usefulness of a pre-existing concept in assisting ideas to develop grounded theory. In conclusion, abduction is still a bottom-up process of inference, yet it is open to the use of theoretical concepts, as Strauss and Corbin (1998) argued the importance of having pre-existing knowledge to increase sensitivity in research.

4.3. Research method: GT design

This research aims to achieve a sound GT approach based on the descriptions of the GT process provided by Corbin and Strauss (2015), Backman and Kyngas (1999), and Pandit (1996). The GT research design in this study is described in Table 4.2, consisting of three analytical stages and six operational steps.

Table 4.2: Strauss and Corbin's GT research design

Analytical Stage	Operational Step	Activity
1. Developing research design	a. Literature review	- Formulating research question
	b. Preparation prior to data collection	- Theoretical sampling for criteria selection - Determining characteristics of research participants - Contacting research participants - Devising interview protocol - Pilot interview - Ethical clearance
2. Simultaneous data collection and analysis	c. Data collection procedure	- Semi-structured interview - Iterative interview process - Secondary documents
	d. Data analysis procedure	- Constant comparison - Coding paradigm - Memoing
	e. Reaching closure	- Theoretical saturation
3. Literature comparison stage	f. Bridging theoretical gap	- Compare the emergent theory with existing theoretical framework

Each operational step in Table 4.2 is elaborated in the following section.

4.3.1. Developing research design

4.3.1.1. *Literature review*

The literature review, the initial stage of the study, involves reviewing relevant sources within the investigated phenomenon. It aims to provide not only a summary but a critical evaluation of previous works, to identify the theoretical gap and formulate research questions. A thorough literature review helps to justify the significance of the research and explain to the readers how this research corresponds with a larger field of study.

Firstly, the existing literature on change agents in the education context was gathered. It was found that the existing research on the change agent phenomenon lacks

exploration through a clear theoretical framework. This current research addresses this issue by employing transformative learning theory, a branch of adult learning theory, as a means of studying the phenomenon.

Secondly, the researcher turns to transformative learning theory, as this provides a body of work that had deeply explored the general problem of transformation in the education context. Literature on transformative learning theory was gathered, which framed the investigation as to how a deeply religious life might transform people in ways that assist them in becoming change agents. The theoretical gap was identified when reviewing the works of three major scholars in transformative learning theory, namely Mezirow, Freire and Dirkx, as they provided different thoughts about the role of religion in transformative learning. While Mezirow and Freire focused more on the failure of religion to bring about transformation, Dirkx strongly believed in the role of religion in promoting transformation. Dirkx, however, chose to write about religion in a general sense, and did not discuss or connect with specific beliefs, religions, or spiritual movements. This current research examines the importance of investigating the process of transformation informed by religious traditions.

4.3.1.2. Preparation prior to data collection

The preparation prior to data collection was conducted using six steps, as follows:

a. Theoretical sampling for criteria selection

Theoretical sampling was employed as a guide for participant selection in this research, as well as refining, adding and elaborating conceptual categories that addressed the research problems. Theoretical sampling is the process of identifying initial and subsequent participants based on the underlying theory (Strauss & Corbin, 1998). It enables both data collection and analysis to be simultaneously conducted in grounded theory research. It also allows the researcher to conduct an iterative process in data collection and data analysis until the point of saturation is reached. The use of theoretical sampling in this research can thus be explained as follows:

a. Designing the interview process in sequential order until theoretical saturation is reached, "when no new analytical insights are forthcoming from a given situation" (Arber, 1993, p. 74).

b. Compiling a list of characteristics of initial participant(s) derived from existing theories. The list of characteristics was derived from theoretical frameworks employed in this study that represent two phenomena under investigation, namely, change agent and religiosity. Therefore, those participants selected were categorised as change agents who valued their religious life as a significant factor.

c. Conducting the first round of interviews by using a list of unstructured interview guidelines. These guidelines enabled the researcher to elaborate interview questions during the interview process. Moreover, secondary data sources were also collected as additional information, such as diaries, published books, etc.

d. Transcribing and analysing the data resulting from the first stage of data collection immediately, as the basis for devising another interview protocol and for selecting new participants in the next round of data collection.

e. Executing the next round of data collection to establish, add, revise, refine and elaborate the previous data collection. The process of data collection stopped when saturation was reached.

The following diagram informs the steps of theoretical sampling employed in this research.
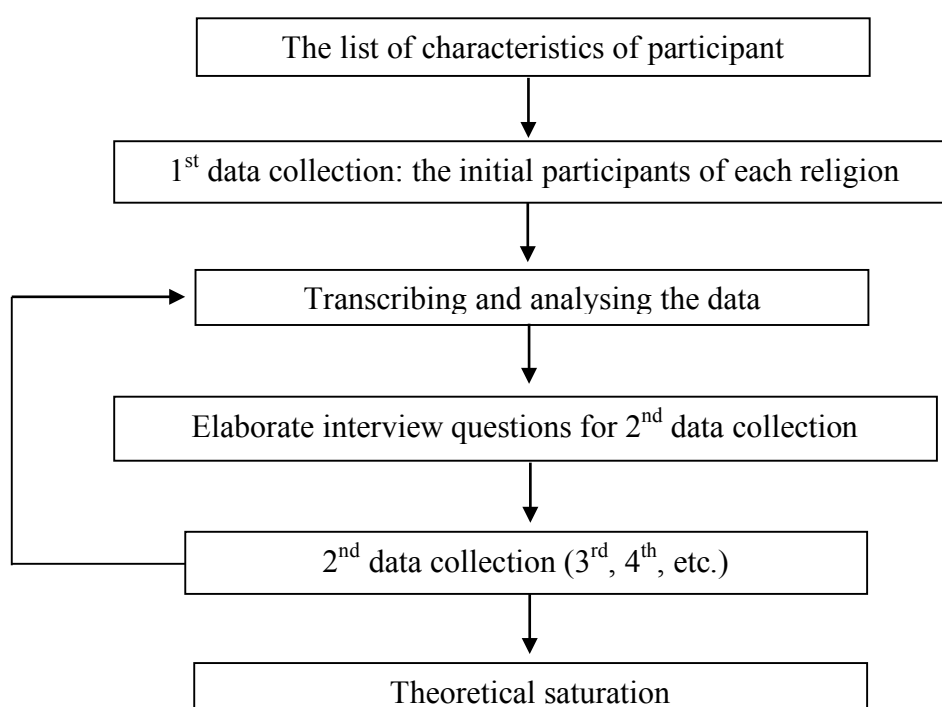
Figure 4.1: Steps for theoretical sampling procedure

 b.   Characteristics of the research participants

Research participants in this study were educators with the following characteristics:

(1) Change agent educator. This characteristic represents the concept of transformative learning underlying the research. This is considered an important characteristic in this research, as transformation resulting from the educator's personal learning should be a major shift, not only for the educator's own professional life but also for students, school, and community (Kiley & Cannon, 2000; Laal & Salamati, 2011; Longworth & Davies, 1996). The term 'change agent' represents the following characteristics:

-   Autonomous person – inclusive, flexible, differentiating, critical and reflective (Dirkx, 1998; Taylor, 1998);

-   Empowering and inspiring person – critically aware, egalitarian, open to discourse (Dirkx, 1998; Freire, 1970);

-   Individuated person – mindful, holistic, authentic, sensible, compassionate person (Dirkx, 1997; Dirkx et al., 2006);

-   Mature and critical reflective person (Baumgartner, 2001);

- Envisaging change and making it happen (Yu & Ortlieb, 2009);

- Engaging in teaching practices that go beyond the common into something exceptional (Yu & Ortlieb, 2009).

This research seeks educators considered as change agents with the following attainments:

- Educators who are recipients of education related awards or prizes from government/non-government institutions;

- Educators who engage in creative teaching practice;

- Educators who actively write or who are published in books/notes/articles;

- Educators who participate in social movements for educational change through government or non-government organisations.

(2) Educators from six different religious backgrounds[5], namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism, were invited to participate in this research. However, only five religions featured due to lack in numbers and difficulty in finding change agent educators from Confucianism.

(3) These educators were considered as having strong religious backgrounds and practices.

It is difficult to ensure whether a person has a strong religious life or not. For the initial screening, the researcher chose the participants who practised their religious rituals on a regular basis (i.e. five-time prayers for Muslims, attending church for Christians, performing puja (worship) and recitations for Hindus, and meditating for Buddhists). The researcher, furthermore, assessed the participant's religious life throughout the interview process to explore their understanding of doctrines and their religious experiences. If the participants failed to fit the characteristics of a strongly religious person, the researcher, for ethical purposes, may exclude the dataset from data analysis without informing the participants in advance.

This research refers to Pargament's criteria of religious aspects for assessing one's religious characteristics (Hill et al., 2000; Pargament, 2009; Pargament, Magyar-Russell, & Murray-Swank, 2005; Zinnbauer et al., 1997; Zinnbauer, Pargament, & Scott, 1999). Those criteria are: (1) A search process in religious experience. This refers to the person's continuous efforts in seeking the core value of religion, which include

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[5] The choice of these religions was based on the six official religions in Indonesia.

the meaning-making process through personal reflections and shared discussions. (2) Respects the sacred and transcendental image(s) or qualities in religion. This refers to the attitude shown by the participants about God or other aspects of life that may have sacred qualities (i.e. death, marriage, work, etc.). None of the participants withdrew from interview. Each participant expressed their highest respect for God in various ways and styles.

c. Contacting the participants

The participants were recruited from various sources, including from friends, publically accessed teacher mailing lists, public websites, newspapers, and published books/articles. The researcher gathered any information related to the potential participant's background, such as achievements, list of publications, activities in the society, as well as their reflective notes on social media or blogs (some participants were blog writers).

The potential participants were contacted personally via email and social media accounts. After the researcher ensured the contact for potential participants was valid, an introductory email that provided general information with a request for participation in the research was sent. Potential participants who agreed to participate were re-contacted to schedule interviews. A participant information sheet and consent were given prior to the interview process.[6]

d. Interview protocols

The interview protocols were designed to guide the researcher with key questions, yet they could be elaborated throughout the interview process. As part of the GT approach, this research conducts a series of iterative interviews.[7] The interview protocols were devised only for first and second stages of the interview, while follow-up interviews were conducted for confirmation and further exploration.[8]

Three interview protocols were designed for the first stage of the interview, exploring three different themes. The first protocol addressed questions related to the

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[6] See Appendices C, D, E, and F for documents given out prior to the interview process, including information sheet, consent form, recruitment letter, and complaints procedure.
[7] See Table 4.4 Interview process and iterations on page 83.
[8] See Appendix A for interview protocols.

educator's background in teaching, including their teaching history and perspectives towards education, and self-awareness as an educator.

The second interview protocol addressed questions related to the educator's religious experiences within two themes. First, it questioned the educator's religious background, including their perspective about religion and their personal religious experiences. The second theme was linked to the issues of religion and education, in particular, how religious beliefs influenced these educator's pedagogical practices. The second interview protocol was guided by Pargament's (and colleagues) extensive research in the field of psychology and religion (Hill et al., 2000; Pargament, 2009; Pargament et al., 2005; Zinnbauer et al., 1997; Zinnbauer et al., 1999).

The third interview protocol consisted of questions seeking to illuminate the educator's capacity as a change agent. These included questions about the educator's perspective towards change and how their religion supports the change process: the hypothesis being that a deep religious life promotes certain attitudes which enhance educator's change agency. The third interview protocol mainly considered four strands in the transformative learning field of study (Dirkx, 1998).

The third interview protocol was developed for the iteration in interview (the second stage). Questions in this interview were based on analysis of the first stage of interviews. There were some significant themes that needed to be elaborated, clarified and followed up in this iterative interview process.

The interview protocols were prepared in two languages, English and Indonesian. The Indonesian version was used in the interview process. Moreover, the interview questions were constructed not only from the reflection of underlying theories and research, but from discussions with the supervisor, the researcher's personal experience and information sourced from secondary documents, such as the participant's own notes or writings published on the internet (blogs and social media).

e. Pilot interview

The pilot interview was conducted prior to real data collection with three aims in mind: first, to assess whether the interview protocol was feasible; second, to identify the possible issues and obstacles in the real data collection process; and third, to increase the researcher's confidence in conducting the interview.

Two Indonesian educators who were currently undertaking postgraduate study in Adelaide were invited to join the pilot interview. This pilot interview did not seek any specific criteria for respondents, except those who were educators and/or familiar with issues in the educational context. However, the fact that these two educators, one Muslim and one Protestant, shared strong religious values and experiences, was beneficial for the researcher in reflecting on any sensitive religious issues that could potentially occur in the real interview setting.

The pilot interview was conducted on two different days with a duration of one hour per interview. The process was audio recorded with the approval of participants. The interview data were not transcribed or coded, but memos were quickly scanned and useful notes were highlighted, as follows:

Table 4.3: Compilation of memo writing from the pilot interview

Date	Memo Type	Intent	Comments
13/06/2015	Operational memo from the pilot interview	1. To evaluate my interview protocol as well as skills 2. To give solutions for further interview	***Pilot interview*** I asked too many questions on teaching background and ran out of time for other more crucial questions. I explain too much background on some questions, thus distracting the participants to understand the key question. There were some questions who are too long and unfocused, thus need to be split and concise. I have to avoid the use of technical languages, such as transformative learning and psychological terms including impulsive, validating. I tended to use the terms religion and spirituality loosely, therefore missed the valuable differences and meanings of the two. Clarifying these terms to my participants would shed a light on how my participants understand the polemic between the two.

There were some helpful memos on the issue of religion, considering that sharing religious beliefs could be irritating and risky. Below is a memo from the pilot interview, when the researcher interviewed a participant who held a different religious belief:

> I interviewed Mr. X, a Muslim educator, whose age was four years older than me. At the beginning of the interview, I explained that some questions might require Mr. X to share his personal religious belief. I also disclosed my different religious background to make him aware and be considerate when sharing his stories. I asked him whether my religious background bothered him and he said he was totally fine. I also explained my lack of understanding of the Islamic view, and apologised if this lack of understanding irritated him. Here, I noted that self-disclosure helped to improve trust and comfort in the interview process… Do not compare religions, but focus more on understanding the different religious values... Be careful with direct eye contact with different genders, as this may be considered as provoking and taboo in several religions.
> (Memo 13/06/2015)

In conclusion, the pilot interview helped the researcher to develop better interview skills and to gather relevant information.

f. Ethical clearance

This research received ethical clearance for low-risk level of study from the University of Adelaide.[9] Ethical permissions from any other institutions in Indonesia were not required, as this research focused exclusively on the individual stories of transformation and religious experiences of adult educators. Also, interviews were conducted outside the school and after working hours, thus the research did not impact teaching performance. An information sheet and personal consent form were distributed prior to data collection to build ethical practice in research.

4.3.2. Simultaneous data collection and analysis

The process of data collection and analysis in GT research takes place simultaneously using an iterative process until theoretical saturation is achieved. According to Strauss and Corbin (1998), data collection in GT research is not linear, structured or static. Rather, it allows the researcher to work flexibly and creatively, and to move freely back

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[9] See Appendix B for ethics approval.

and forth between data collection and analysis. Strauss (1987) claimed that data analysis in GT research begins when data collection starts.

4.3.2.1. <u>Data collection procedure</u>

Strauss (1987) referred to "theory-guided data collection" (p. 27) in GT research, which underlines the practice of theoretical sampling (Alston & Bowles, 2018). Thus, the main goal is to enable the iterative process of data collection to increase the quality of data to support the emergence of substantive theory. As Strauss (1987) explained:

> Data collection never entirely ceases because coding and memoing continue to raise fresh questions that can only be addressed by the gathering of new data or the examining of previous data. Theory guided data collection often leads to the search for…valuable additional sources of data…We call these "slices of data" for different kinds of data give different views or vantage points, allowing for further coding, including the discovery of relationships among the various categories that are entering into the emergent theory. (p. 27)

Data generation in this research was conducted using two methods: in-depth interview and secondary documents.

a.   *In-depth semi-structured interview*

Interview was the main method of data collection in this research. A series of in-depth semi-structured interviews was employed to gain rich data (Minichiello, Aroni, Timewell, & Alexander, 1995). The interview protocols were developed before the interview as a non-strict guideline, in which subsequent questions were elaborated based on the participants' answers.

GT research allows various data collection methods, including field observation and interview, as well as secondary data collection sourced through published or personal documents (Strauss, 1987). However, Glaser and Strauss (1967) highlighted the importance of the interview as a crucial method in GT research to gather participant's stories. Moreover, Chenitz and Swanson (1986) described two methods in GT, formal and informal interviews. The formal interview is a scheduled and prepared interview conducted in two ways, first structured and second unstructured. Although Chenitz and Swanson (1986) believed that all interview methods can be used at

different stages of GT; Bowers (1988), however, favours the unstructured interview to promote depth and richness of participant's responses.

As mentioned before, this research employs in-depth semi-structured interviews. Duffy (2002) argued that semi-structured and unstructured interviews have different approaches. Semi-structured interview guides the interviewer to ask particular questions, yet allows researchers to explore the personal stories of participants. Therefore, semi-structured interview is a flexible method to gather rich data (Fielding, 1994; Rose, 1994). In this current research, the use of semi-structured interviews helps the researcher who is new to GT research, to be able to manage a complex process of GT data collection that requires iterations in the interview process to reach theoretical saturation. This approach enables the researcher to move from one stage to the next with confidence, as interview protocols guided the questions, but there was room to elaborate.

b. Iterative interview process

How many interviews are sufficient to build a GT? This is a constant and often daunting question asked by researchers, particularly those who are novel GT researchers. Time and financial matters were the two most important issues to consider in this current study, as the researcher needed to travel to seven different cities in Indonesia to conduct interviews.[10] Strauss and Corbin (1998) argued:

> For most theory-building researchers, data collection continues "until theoretical saturation takes place". This simply means (within the limits of available time and money) the researcher finds that no new data are being unearthed. Any new data would only add, in a minor way, to the many variations of major patterns. However, we realize that there always are constraints of time, energy, availability of participants, and other conditions that affect data collection. These can impose limits on how much and what types of data are collected. The researcher must keep in mind, however, that if he or she stops gathering data before theoretical saturation, the researcher's theory might not be fully developed in terms of density and variation. Sometimes, the researcher has no choice and

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[10] This research faced some technical difficulties in the data collection process. First, the researcher had to cover 90% of expenses in data collection to travel to seven different cities (Jakarta, Jogjakarta, Magelang, Surabaya, Malang, Medan, and Denpasar) on three different islands (Java, Sumatera, and Bali) in Indonesia. Second, the researcher had limited overseas travel permitted annually as part of her scholarship policy, while she also had to follow her participants' timeline. Therefore, most follow-up interviews were conducted via Skype.

must settle for a theoretical scheme that is less developed than desired. (pp. 292-293)

Theoretical saturation is the goal in GT data collection and analysis process, while theoretical sensitivity – awareness of theoretical discourse in the field under investigation (Strauss, 1987) – is key when examining the data. The researcher maintains these core concepts when conducting iteration.

The iterative interview in this research was conducted in two ways: between-participant and within-participant interviews. The former iteration took place by conducting a series of interviews with different participants. At least two participants from the same religion were interviewed to enrich the data in that religion.[11] The latter iteration consisted of follow-up interviews with the same participants. Iteration in within-participant interviews validated and elaborated the data to increase understanding in one specific theme. Interview iteration in this study was conducted in the following order:

- Stage I: Between-participant interviews were conducted over three-days using face-to-face interviews with eight participants. Each participant was interviewed separately for approximately 2-3 hours per day.[12] This stage covered three themes: (1) teaching background and perspectives towards education, (2) religious experiences, and (3) pedagogical transformative practices. There were 24 interviews in total.

- Stage II: Similar to the first stage, these were still between-participant face-to-face interviews conducted over two days with six different participants. The interviews took approximately 2 hours each, and addressed elaborated themes from Stage I, including passion/calling in education, conflict, God's image, miraculous experiences, and religious growth. Some questions from the first stage were also asked briefly, especially themes that related to religious experiences and

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[11] The aim of having at least two participants in one religion was to hear more diverse stories and experiences to enrich the analysis of religious experiences. However, the researcher believes that religious experiences are unique for each person; they are sacred and subjective, therefore generalisability of religious experience is less emphasised in this study.

[12] The standard duration for interviews was 2 hours as mentioned in the information sheet (Appendix C). However, some participants enjoyed the interview sessions and voluntarily engaged in a longer interview.

transformative practices in the educational context. There were 12 interviews in total.

- Within-participant interviews were conducted 15 times with some participants from both stages (i.e. not all participants were interviewed again. This depended on specific topics/themes that required further exploration). These interviews were conducted online via Skype, Whatsapp, Messenger chat, and emails.

Table 4.4 details the interview process and iterations for each participant.

Table 4.4: Interview process and iterations

Name	Stage I (Between-Interview)	Stage II (Between-Interview)	Follow-up (Within-Interview)
Ms. Deborah (Catholic)	23–25 June 2015	-	5 July 2016 (Skype); 12 September 2016 (Messenger chat); 22 March 2017 (Messenger chat) Topics discussed: God's image, religious conflict in Indonesia, critical experiences in life
Mr. Daniel (Protestant)	8–10 July 2015	-	30 August 2016 (Skype); 1 December 2016 (Skype) Topics discussed: conflict, synchronistic experience, discipleship in education
Mr. Agung (Hindu)	5–7 August 2015	-	12 August 2016 (Skype); 7 October 2016 (Skype) Topics discussed: calling in life, miraculous experiences, religion vs spirituality
Ms. Naimah (Islam)	10–12 August 2015	-	21 July 2016 (Skype), 13 November 2016 (email) Topics discussed: miraculous experiences, God's image
Mr. Cahya (Buddhism)	24–26 August 2015	-	-
Ms. Kristina (Protestant)	1–3 September 2015	-	-
Ms. Abitha (Buddhism)	7–9 September 2015	-	31 October 2016 (email); 4 March 2017 (Whatsapp) Topics discussed: miraculous experiences, God's image, meditation and prayer
Mr. Muhammad (Islam)	1–2 & 5 October 2015	-	-
Ms. Maria (Catholic)	-	4–5 April 2016	-
Ms. Elizah (Islam)	-	11–12 April 2016	20 October 2016 (skype interview) Topics discussed: role model, fatherless family
Mr. Josef (Protestant)	-	25–26 April 2016	27 October 2016 (skype interview) Topics discussed: family support, fatherless family, role model
Prof. Yohanes (Protestant)	-	2–3 May 2016	-

Ms. Ester (Protestant)	-	5–6 May 2016	-
Mr. Wayan (Hindu)	-	10–11 May 2016	12 November 2016 (email); 18 November 2016 (Skype)
			Topics discussed: synchronistic experiences, religion vs spirituality, teaching Hinduism in the family
Total interviews	24	12	15

c.   Secondary documents

Some secondary documents were also collected for triangulation. These documents were reflective notes sourced from a personal blog or social media, in published books and articles, as well as news reportage about participants. Secondary documents were useful, to help the researcher devise interview protocols. For example, the follow-up interview on "teaching Hinduism in the family" for Mr. Wayan was inspired by his writing on his personal blog. He wrote a fiction story about an adventurous girl who jumped into a rabbit burrow and met three God-like characters depicting wisdom, kindness, and joy. The interview addressed questions from his fiction writing and linked the story with parenting values in teaching religion at home.

These documents were also used to validate participants' answers. Mr. Agung, for instance, defined the concept of God as the highest law in life and linked God with the practices of karma. God was defined as the perfect law of consequence. This definition seemed formal and straightforward, which was quite different to his personal blog writing about an informal conversation between Mr. Agung and God. The God-like characters were friendly, even humorous in his writing. The researcher attempted to clarify the character of God by referring to Mr. Agung's blog writing. The researcher, thus, found the benefit of reading through all Mr. Agung's writings before the data collection as background knowledge and additional information to enrich the understanding of the investigated issues.

4.3.2.2. Data analysis procedure

GT research analyses data differently to other qualitative research. Simultaneous and iterative data collection and analysis are inseparable. Memoing is one core technique that links the interplay between these two processes. This section describes constant comparison, the coding paradigm and memoing employed in data analysis.

a.   Constant comparison

This study applies constant comparison to assist with comprehensive, integrated and legitimate theory generation. The researcher constantly compared one piece of data to another, to identify variations, understand patterns of behaviour, and examine generated assumptions when interpreting the data (Strauss & Corbin, 1998). Constant comparison

is employed in all coding stages in this study to generate categories and sub-categories, including patterns that varied in dimension and property. The researcher maintained this method until a core category emerged that generated GT research theory. Table 4.5 is an example of how constant comparison was applied.

Table 4.5: Constant comparison of miraculous and synchronistic themes

Date	Memo Type	Intent	Comment
25/06/2015	The coding memo on 'Miracle' (Note: In the next step, the code 'miracle' was elaborated into the code 'synchronistic')	1. To understand the phenomenon of miracle in religious experience	**Ms. Deborah's miraculous experience on money** This morning, Ms. Deborah told me her miraculous experience (the story about receiving random money at a needy time). It's very interesting that such experiences influenced her understanding about God and strengthened her faith… Reflective question: What phenomenon is it? Can I call it a 'miracle'?
9/07/2015	The coding memo on 'Miracle'	1. To understand the phenomenon of miracle in religious experience 2. To do constant comparison on miraculous experience	**Mr. Daniel's experience on big storm** Mr. Daniel mentioned "the universe conspires" in his story about having a miraculous answer in troubled times. His story about a big storm on his trip to one remote island in Maluku, and his prayer to God, "God I don't want to die now, if you want to use me more in education, please calm the storm", and suddenly the storm subsided. This experience confirmed that God wanted him to do something in education. Reflective question: Is this phenomenon similar with Ms. Deborah's experience on money?
28/08/2015	The theoretical memo on 'Synchronistic'	1. To understand the phenomenon of miraculous experience in the literature 2. To do constant	**Synchronistic as a meaningful coincidence experience** I read the term 'synchronistic' in Jung's theory to define one phenomenon of a meaningful coincidence. The structure of synchronistic refers to two aspects, the psychic and physic. Synchronicity happens when separate occurrences congruently correspond in a meaningful way (Read more on Jung, 1960; Franz, 1980; Colman, 2011). I think Ms. Deborah's experience of money is not relevant to the concept of synchronistic, but Mr. Daniel's experience of storm can be

			comparison in data analysis	relevant. I think Ms. Deborah's experience about Joko[14] can be considered as synchronistic experience.
7/05/2016	The coding memo on 'Synchronistic'	1. To do constant comparison on Synchronistic		**Synchronistic experience on Ms. Ester's calling as educator** Ms. Ester just told me one of her strong religious experiences which matches the characteristics of Synchronistic experiences from Jung (the story was about the voice in the room). It has both psychic and physic dimensions and strongly influenced (both emotional and cognitive) her future decision to become an educator. (Note: An interview iteration was conducted later with Mr. Agung, Ms. Naimah and Ms. Abitha to explore the phenomena of miraculous and synchronistic experiences).

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[14] See Section 6.2.2.1b Miraculous experience and synchronicity, particularly on Ms. Deborah's synchronistic story titled "Go!".

b. *Coding paradigm*

Strauss and Corbin's GT approach required the researcher to apply the coding paradigm[13] to data analysis. This paradigm differs from other GT data analysis. To facilitate the emergence of grounded theory from the data, Strauss and Corbin devised a coding paradigm where the typical open coding is augmented by axial and selective coding.

The core coding paradigm lies in the axial coding step that applies a framework based on symbolic interactionism.[14] Symbolic interactionism argues that man is an active human being. His actions are purposeful and based on meaning resulting from his interactions in the world (Kelle, 2007). The axial coding applies this coding paradigm by working on the data at three levels, namely causal condition (context), action/interaction, and consequence. All categories/sub-categories developed in open coding are arranged/re-arranged at these three levels. First, the categories/sub-categories at the causal (context) level explain the contexts that bound the phenomenon. Second, the categories/sub-categories at the action/interaction level show the action performed in response to the causal condition. Third, the categories/sub-categories at the consequence level show the outcome of actions performed at the action/interaction level.

A set of questions that ask why, how, where, when is employed in the coding paradigm to understand the relationship between categories/sub-categories at the three above mentioned levels (Corbin & Strauss, 2015). It is important for the GT researcher to develop a rich and sound relationship with the categories/sub-categories in order to form conceptual density. Conceptual density suggests that the theory generated in GT should closely fit the substantive area under investigation, that it is easily understood by the lay person, relevant and applicable in a general context (Soulliere, 2001).

Strauss and Corbin (1990) divided three basic coding steps in their data analysis method, namely, open, axial, and selective coding. Figure 4.2 shows the flow of each coding process in this research. This diagram was compiled and adapted from the

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[13] The concept of coding paradigm has also been discussed in different sections in this chapter. See subsections 4.2.1.2. The split in the 1990s on page 56, subsection 4.2.2. The use of Strauss and Corbin's GT on page 57, and subsection 4.2.3.3 (c) Action and interaction on page 65-66. Or see glossary.

[14] See the discussion of symbolic interactionism as the philosophical foundation of Straus and Corbin's GT in subsection 4.2.3.2. Symbolic interactionism on page 58. Or see glossary.

Corbin and Strauss (2015) data analysis process and Busby's (2009) GT research using Strauss and Corbin's style as well as Eaves' (2001) explanation for Strauss and Corbin's GT coding. Furthermore, each coding stage is explained after the diagram.
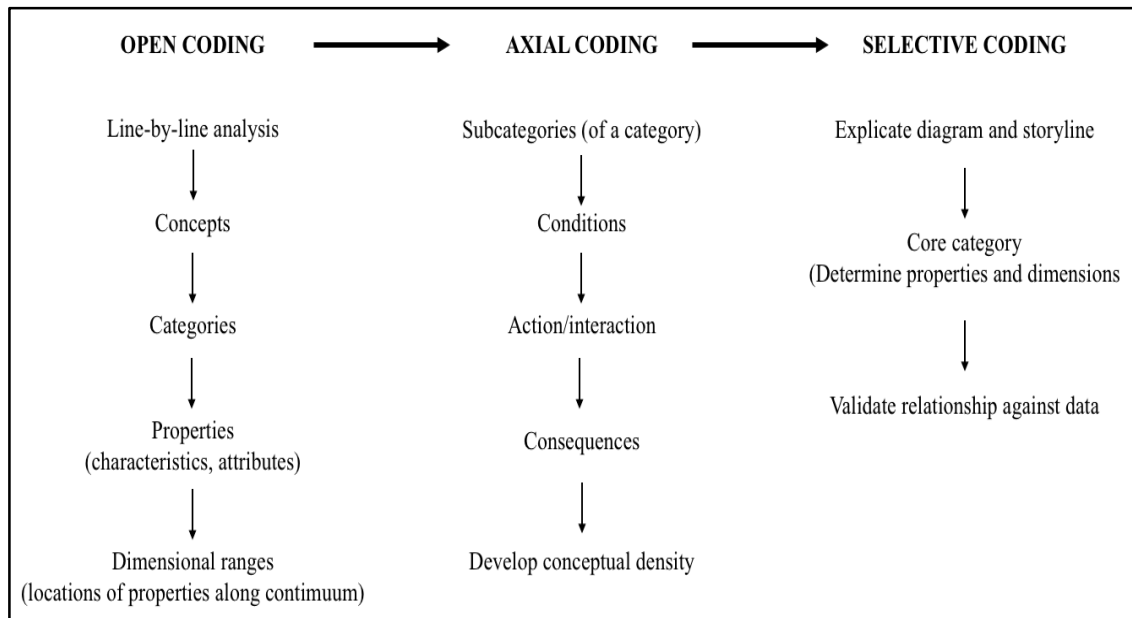
Figure 4.2: Coding process using Strauss and Corbin's style

Open coding

Open coding is a process to interpret data, to generate as many categories as possible by breaking down the data, line by line, and coding it. It aims "to give the analyst new insights by breaking through standard ways of thinking about or interpreting phenomena reflected in the data" (Strauss and Corbin (1990, p. 12). In open coding, the constant comparative method helps the researcher to avoid bias in interpretation and to prevent errors in coding by enabling a systematic data cross-check during the coding process.

The first step in open coding is identifying key words in the data transcript through line-by-line in-vivo coding. This step is done by reading the text carefully and highlighting key words. The second step involves constant comparison by listing all key words, and separating and grouping them based on similarity and difference, coding each group and then assigning a conceptual label/code. Constant comparison is again

evident in the third step to generate categories by clustering similar concepts. Categories are developed by comparing conceptual codes to seek similarities and relationships. Categories are a "higher, more abstract order than are codes" (Strauss & Corbin, 1990, as cited in Eaves, 2001, p. 658). The fourth step is breaking down categories into sub-categories, attaching specific properties, and identifying the dimensions as the fifth and sixth steps respectively.

Axial coding

Axial coding is a process whereby "categories are related to their sub-categories, and the relationships tested against data" (Strauss & Corbin, 1990, p. 13). As explained earlier, the relationships of sub-categories and categories are built through the coding paradigm.

Axial coding aims to build hypothetical explanations of the relationships between condition, action/interaction, and consequence. All hypothetical explanations developed during axial coding must be considered as tentative until they are verified by incoming data, over and over again, until they reach the maximum variation (i.e. saturated data). Such a step will make "the theory conceptually denser, and makes the conceptual linkages more specific" (Strauss & Corbin, 1990, p. 14). The conceptual density represents a powerful explanation for sub-categories, which includes the relationship of condition, context, action/interaction, and consequence.

Selective coding

Selective coding is a final process in grounded theory data analysis in which "all categories are unified around a core category, and categories that need further explication are filled-in with descriptive detail" (Strauss & Corbin, 1990, p. 14). In developing a core category, the researcher seeks to find the key pattern of the data by reading and re-reading, sorting, and finally revealing how these categories work together to embody the main phenomena of the study (Corbin & Holt, 2005). In doing so, the researcher asked self-reflective questions for generating an "explanatory power[ful]" theory (Strauss & Corbin, 1990, p. 14), such as: What is the outcome of this dynamic interplay of all the categories? How does this outcome reflect a theoretical model to address the main goal of this grounded theory?

Moreover, diagram and storyline were explicated to show the integration of the final theoretical model. Strauss and Corbin (1998) suggested the use of diagram and storyline as the final output in GT data analysis.

c.   Application of open, axial and selective codings in this research

Tables 4.6 and 4.7 detail how to perform both open and axial coding. The application of selective coding is presented in Chapter 7 Table 7.1 on page 203.

In particular, Table 4.6 details how open coding was conducted, using an example of one category called 'The practice of ritual'. Two interview datasets from Deborah (Catholic) and Abhita (Buddhist) are given to show the practice of constant comparison in open coding. The first step in open coding, as previously mentioned, is to list key words generated from line-by-line in-vivo coding. Conceptual codings are then attached to each keyword to bring the coding from grounded data to a higher level of abstraction. The researcher developed categories and sub-categories for each conceptual coding to perform a higher abstraction. The next step is to generate properties and dimensions of each category/sub-category, to describe their characteristics and attributes. For example, in Table 4.6, Deborah (line 131) said, "I go to the church every week". Key underlined words were every week, which referred to a code 'regular practice of ritual'. Regular practice of ritual was referred to a code 'orderliness/regularity in ritual' as the conceptual coding. This conceptual coding of a code 'orderliness' was then categorised as a code 'The practice of ritual'. The code 'orderliness/regularity in ritual' was called 'prescribed ritual' code in the sub-category. However, these categorisations were not final and subject to change, as the constant comparison method enables change until dense conceptual/theorising is reached.

In the axial coding, the researcher reorganised, compared and contrasted the relationships between categories and sub-categories generated in open coding. Table 4.7 details how the researcher re-organised the relationships of categories/sub-categories under 'The practice of ritual'. 'The practice of ritual' was a category in open coding. However, in this axial coding, 'The practice of ritual' was moved into a sub-category, as the researcher developed 'Structural Dimension' as a new category. Moreover, 'Prescribed Ritual', once a sub-category in open coding, was moved into a dimension, as the research found the variation of prescribed ritual, which was 'Non-prescribed Ritual'.

Thus, both 'Prescribed Ritual' and 'Non-prescribed Ritual' were selected as the dimensions of 'Types Ritual' (a new property developed to define one of three properties in the sub-category 'The practice of ritual'). In this axial coding, the researcher started to apply the coding paradigm from Strauss and Corbin's GT, and called this category 'Structural Dimension' as the 'condition'. This means that 'Structural Dimension' would be the causal condition or context for other categories.

Finally, in the selective coding, the researcher generated one core category as the distilled essence of the long process of data analysis. Applying the coding paradigm in Strauss and Corbin's GT, the core category in this study was the consequence of the interrelation between condition and action/interaction. Analysis of the core category in this study is provided in Chapter 7, including Table 7.1 which summarises selective coding.

Table 4.6: Example of open coding analysis under the category 'The practice of ritual'

ID	Line	Transcript	Line-by-Line Key Word	Concept	Category	Sub-Category
Deborah (Catholic)	131	I go to the church **_every week_**.	Regular practice in ritual	Orderliness/ regularity in ritual	The practice of ritual	Prescribed ritual
	132	For I find **_peace_** when going to the church, when praying.	Peace as impact of ritual	Emotional impact in ritual	-	Sacredness in ritual
	133	... My **_mom once told me_**, "You need to pray".	Demand to practice the ritual	Demand in ritual	-	Demand in ritual
	134	Well, **_for me_**, praying doesn't have to be seen by others,	Free will in conducting ritual	Personalisation in ritual	-	Freedom in ritual
	135	Doesn't have to be like my mom who prays every morning **_under the statue of Mother Mary_**.	Procedure in praying	Ritual rite	-	Mechanistic ritual
	136	Well, she is free to do that, but **_I don't have to pray that way_**.	Critics towards parent's ritual	Crisis in ritual	Stage of crisis	Freedom in ritual
Abhita (Buddhism)	126	I once **_refused_** to go to the Sunday's prayer meeting (*puja bhatti*) at the vihara and thought that was **_wasting my time_**.	Refusal towards the ritual rite	Crisis in ritual	Stage of crisis	Mechanistic ritual
	127	**_I did not get the benefit_** of praying, reading the mantras or listening to the sermon,	Less meaning in ritual	Burden in ritual	Stage of crisis	Mechanistic ritual

128	until *__I did self-reflection__* by looking at how the *bhikkus* committed their selves in their ritual.	Self-reflection through observation	Self-reflection	The dialogical self	Inner dialogue
129	Interestingly, when all these rituals seemed so boring for me, *__why did the bhikkus looked enjoyed it?__*	Self-reflection towards ritual	Self-reflection	The dialogical self	Inner dialogue
130	I then realized that all these rejections were all *__my pride__*.	Ego awareness	Ego challenge	Symbolic thinking	Minimizing the ego domination

Table 4.7: Example of axial coding analysis under the category 'The Practice of Ritual'

No.	Categories	Sub-Categories	Properties	Dimensions	Paradigmatic Classification
1	**Structural Dimension**	**The Practice of Ritual**	Types of ritual	Prescribed ritual Non-prescribed ritual	Condition
			Function of ritual	Mechanistic function Substantive function	
			Ritual development	Conditioning Internalisation Integration/Unification	

d. Memoing

Memo writing is a crucial aspect of GT research. Memo is a written record that consists of reflective analysis, ideas, understanding, critical questions, or even a simple reminder for further process of data collection (Strauss & Corbin, 1998). There is no fixed format or procedure for memo writing in GT. However, Strauss and Corbin (1998) identified two core characteristics of memo writing, "They are meant to be analytical and conceptual rather than descriptive" (p. 217). Despite the various types of memo, Strauss and Corbin (1998) classified three basic memo types that were used in this research: code notes, theoretical notes, and operational notes. Finally, Charmaz (2014) suggests that GT researchers write memos from the beginning of the research. This process of memo writing will become more intensive as data collection and analysis are undertaken.

The researcher employed a memo template developed by Strauss (1987) as a guide to writing a memo. However, due to the pressure of doing data collection, transcribing, analysis, memo writing and reading the literature at the same time, some memos were written on random pieces of paper and were not transferred into proper memos. However, the process of memo writing was crucial to this research, as a means of analysis and to bring the data into an emerging theory. Table 4.8 is an example of memo writing in this research.[15]

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[15] The memos included were only a few examples of hundred pages of memos written throughout the research process. All the memos were written in the Indonesian language. See other examples of memo writing in Table 4.3 Compilation of memo writing from the pilot interview on page 77, and Table 4.5 Constant comparison of miraculous and synchronistic themes on page 87.

Table 4.8: Theoretical memo generating core category

Date	Memo Type	Intent	Comment
12/04/2017	Theoretical memo on generating core category	1. To generate core category from axial coding	**Paradoxical Thinking (temporary core category)** I can see my theoretical saturation. It is centering on the concept of 'Paradoxical Thinking', a thinking ability to see from different points of view. The axial coding[16] on a category 'Synchronicity' shows a complex meaning making process that involves both the strong feeling of peace, joyful, as well as doubt and questioning. Peace and joyful are two emotional images that, according to Jung, are close to the experience of "God" (the archetypal experience of the Self). This archetypal experience of the Self is always followed by strong emotional manifestations. However, there are efforts to manage these emotional manifestations. Ms. Ester, for example, showed her over-excitement when hearing a voice in her room. She followed up the voice by challenging God ("give me more signs, God"), instead of blindly believing on the voice. She then carefully observed and reflected on her next experiences. Yet, it took years for her to get confirmation. Therefore, in Ester's story, I can see her ability to manage/balance both the non-rational with rational experiences. This constituted what I called a paradoxical thinking. The axial coding on category 'Ritual', the process of paradoxical thinking is involved when the participants started to challenge their ritual practices. They have to challenge the dominant assumption in prescribed rituals, such as the strict order of ritual developed in society, to embrace their personal sacredness of ritual. This challenge stimulate the next action, being mindfulness in ritual, that requires the participants to combine both rational and non-rational aspects of thinking, such as revisiting meaning (rational), remembering core values (rational), activate the emotional imagery (non-rational)...

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[16] See Chapter 6 Table 6.1 Summary of axial coding analysis on page 134.

| 14/04/2017 | Theoretical memo on generating core category | 1. To clarify the term used for core category
2. To generate core category from axial coding | **Paradoxical Thinking or Symbolic Thinking?**
I'm not sure with the use of the term paradoxical thinking. It shows a thinking process that is flexible and open minded, that is needed in religious behaviour. However, my participants' religious experiences in transcendental dimension required a mental process that values the *numinosity* of the encounter with God experience as miraculous, meaningful, insightful, and worthy. These can be considered as faith process in religious term, a mental state that put high respect and value towards the mysterious aspect of God's image. My participants asserted the paradoxical qualities in God's image, that God loves, but also punishes; God gives but also takes away. These paradoxical qualities of God's image refer to the unknowable or beyond rationality. Jung defined the concept of symbolism that accommodates the expression of unknown. Approaching religious experience as a symbolic process would allow the sacred aspects of religion manifested (the archetypal experience of the Self) into the consciousness. I should find how Jung's concept of symbolism may explain my participants' attitude towards the sacred and numinous aspect of religion. |

4.3.2.3. <u>Reaching closure</u>

Reaching closure is the final stage in a long process of data collection and analysis in GT research: the point where theoretical saturation is reached. As has been discussed in the section on the iterative interview process[17], theoretical saturation marks where the final point in the research is reached.

Theoretical saturation

According to Strauss and Corbin (1998), theoretical saturation is "the point in category development at which no new properties, dimensions, or relationships emerge during analysis" (p. 143). Moreover, Glaser and Strauss (1967, pp. 61-62, 111-112) mentioned three characteristics when theory reaches saturation: (a) new data is no longer required to develop a category, (b) well-developed categories are generated from the maximum variations in the properties and dimensions, and (c) the interrelationships between categories and sub-categories are validated. In conclusion, GT research requires theoretical saturation to generate sound and dense theory, and in this study, theoretical saturation was reached when the researcher formulated the core category from data analysis.

After a long data analysis process in open and axial coding, this study came up with two possible core categories, 'The Practices of Symbolic Thinking' and 'Relationship'. These categories were then explored through constant comparison to examine which had the overarching scope to link both the first and second research questions. The prospective core category of 'Relationship' appeared as a more dominant core category than 'The Practices of Symbolic Thinking' for three reasons: (1) 'Relationship' represented the core value of all the participants, (2) All the properties and dimensions that structured 'Relationship' reached the maximum variation, and (3) 'Relationship' was placed as the consequence in the coding paradigm[18] in this study, which means that 'Relationship' is the result of the interrelations between categories (and sub-categories) at condition and action/interaction levels. Saturation was reached in this study when the core category was generated. (The explanation of 'Relationship' as the core category is provided in Chapter 7.)

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[17] See subsection 4.3.2.1(b) Iterative interview process on page 80.
[18] See subsection 4.3.2.2(b) Coding paradigm on page 89. Or see glossary.

The other reason that ensured the reach of theoretical saturation in this research was the well-established paradigmatic classification, namely conditions, actions/interactions, and consequence (Strauss & Corbin, 1998) as shown in Table 6.1 (Chapter 6) and Table 7.1 (Chapter 7). For these reasons, the researcher was convinced that collecting additional data would be counterproductive.

4.3.3. Literature comparison

The final analytical stage employed in GT research is to compare the emergent theory established in GT research with established theories, to justify how the emergent theory may be a relevant contribution to this field of study. According to Pandit (1996), theoretical comparison is crucial in GT research to increase the validity and applicability of the emergent theory within the investigated area of study.

4.3.3.1. Bridging the theoretical gap in the transformative learning framework

This research departed from the theoretical gap found in the review of the existing literature, particularly regarding the issue of religiosity in transformative learning. Three prominent scholars in transformative learning theory shared different views on how religion can promote transformation. This study argues that investigating the inner transformation process of change agent educators whose lives are deeply informed by their religious values may contribute in clarifying how religion influences transformation. (Chapter 7 provides further discussion on how the theoretical model developed in this study helps to bridge the theoretical gap in transformative learning theory)

4.4. Chapter summary

What makes this study a sound GT research? This question was addressed to examine the quality of GT research applied in this study, in particular, to evaluate the trustworthiness of the emergent theory. Thus, this chapter provided detailed explanation about the quality of GT research and how it was applied to this study. The explanation was divided into two parts, the research methodology, and research method.

The research methodology covered the rationale for why Strauss and Corbin's GT research was employed. GT history including the split between the founding fathers, Glaser and Strauss, was provided for the reader to understand why the researcher finally

chose the Strauss and Corbin model. The discussions on philosophical perspectives underlying Strauss and Corbin's GT approach, namely pragmatism and symbolic interactionism, proved the researcher's adequate understanding of the GT approach. Finally, the last section of the methodology discussed abductive reasoning to justify the use of the transformative learning framework as a lens to discuss the phenomenon of change agent educator within GT research.

The second part of this chapter outlined the design used in this study, by thoroughly employing the major protocols in Strauss and Corbin's GT research: theoretical sampling, iteration in data collection method, the use of constant comparison, coding paradigm, memoing in data analysis and theoretical saturation. Discussions and examples of how each procedure was applied in the research were also given to show the well-applied GT approach to this study.

CHAPTER 5

PARTICIPANTS' PROFILES

5.1. Chapter overview

This chapter profiles fourteen change agent educators regarding their pedagogical practice and respective religions. The educators in this research had unique stories including their respective decisions to become teachers, passion for their profession and their educative roles. The researcher explores how these educators value their respective religions and engage in religious rituals and practice. The discussion on religion is divided into five sub-themes according to the five religions, namely Islam, Catholic, Protestant, Hinduism, and Buddhism.

Table 5.1 summarises the profiles of fourteen educators who participated in this study, with brief biographical data including pseudonyms used, religion, age, hometown and teaching period. This summary informs the general stories of educators that follow.

Table 5.1: Profiles of educators (in 2018)

No.	Name	Religion	Age*	Ethnicity	Hometown	Teaching Period**
1	Ms. Naimah	Islam	34 years	Javanese	Magelang, Central Java	15 years
2	Mr. Muhammad	Islam	33 years	Maduranese	Malang, East Java	8 years
3	Ms. Elizah	Islam	44 years	Javanese	Surabaya, East Java	22 years
4	Professor Yohanes	Catholic	91 years	Chinese	Surabaya, East Java	60 years
5	Ms. Deborah	Catholic	35 years	Chinese - Javanese	Bandung, West Java	6 years
6	Ms. Maria	Catholic	35 years	Chinese	Surabaya, East Java	14 years
7	Mr. Daniel	Protestant	34 years	Ambonese	Ambon, Maluku	9 years
8	Professor Kristina	Protestant	52 years	Javanese	Medan, North Sumatera	27 years
9	Mr. Josef	Protestant	29 years	Javanese	Surabaya, East Java	4 years
10	Ms. Ester	Protestant	67 years	Chinese	Jakarta, West Java	17 years
11	Mr. Agung	Hinduism	40 years	Balinese	Jogjakarta, Central Java	15 years
12	Mr. Wayan	Hinduism	39 years	Balinese	Denpasar, Bali	16 years
13	Ms. Abhita	Buddhism	41 years	Chinese	Medan, North Sumatera	18 years
14	Mr. Cahya	Buddhism	41 years	Chinese	Medan, North Sumatera	18 years

* Age

** Teaching period

5.2. Change agent stories

The educators interviewed were all considered change agents in an education setting. They were: passionate in teaching; developed creative teaching methods and achieved prestigious awards; activists and volunteers in education-based organisations or communities; productive writers and had books, articles and blogs published; and they were public speakers and trainers in an education setting. Some participants were also hired by government due to their expertise in education. The following section presents their respective stories in brief.

5.2.1. <u>Ms. Naimah, an English teacher, public speaker and writer</u>

Ms. Naimah started her teaching career in 2003 as a classroom teacher in a private Islamic elementary school in Magelang, Central Java. In 2004, she pursued her minor degree at university, majoring in English Literature. After completing her degree in 2008, she applied for an English teacher's position at a private vocational senior high school in Magelang. She resumed study for her Master in English Literature (2013–2015).

In 2014, Ms. Naimah won an award from the Indonesian Ministry of Education and Culture Affairs for best teacher at national level. Her idea to teach English grammar using a hand clapping method won first prize in the competition. She called this creative teaching method "*Tepuk Keledai Cerdik*" (literally translated as 'the smart donkey clapping'). A typical vocational school with mainly male students, a high rate of juvenile delinquency and a lower standard of achievement compared to mainstream schools challenged Ms. Naimah to create this unique method in studying English grammar, using a pattern of hand clapping that helped students memorise English grammar rules.

Ms. Naimah had a passion for writing, particularly Islamic-related topics and education. She won several writing competitions held by The Indonesian Ministry of Education and Culture Affairs in 2004, 2010, 2011, 2015 and 2016. Specifically, in 2015, she won the best scientific paper competition that discussed the practice of "*Tepuk Keledai Cerdik*" to improve students' motivation to speak English. Her other

successful articles were "the Mystery of Doomsday from an Islamic Point of View", and "the History of Merapi Mountain".

Ms. Naimah was also an expert in reciting the *quran*. She had won the regional *Quran* Recital Competition (*Musabaqah Tilawatil Quran*[1] or MTQ) several times, hosted by the Indonesian Ministry of Religious Affairs. She won the MTQ regional competition in Magelang in 2010 and 2015. She also represented Magelang national level in Jakarta and came third in 2017.

Ms. Naimah was an active public speaker and trainer. She was employed by the district government of Magelang to run training sessions in classroom management, Islamic study, literacy, and research skills. She was also a productive writer and had some poems and fiction published.

5.2.2. Mr. Muhammad, a science teacher and entrepreneur

Mr. Muhammad had been a computer science teacher since 2010 in a public vocational senior high school in Malang, East Java. He was also an entrepreneur, who owned a small printing company. He believed that being an entrepreneur is an important skill for teaching vocational students, therefore, his teaching method focused on stimulating students to create products. So far, about nine products have been produced in collaboration with students, and some products are ready for market. In 2012, he represented his school in a teaching competition held by the Indonesian Ministry of Education and Culture Affairs. He was included in the top ten at the national teaching practice competition in Jakarta for introducing creative media to automotive teaching to encourage teachers to use computing technology. Furthermore, when there was an increase in motorbike theft in 2014, Mr. Muhammad created a theft detection installation in the motorbike, and this product won him a third place in the creative media competition in Malang.

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[1] See glossary for the definition of *Musabaqah Tilawatil Quran*.

5.2.3. Ms. Elizah, a mathematics teacher, school principal and trainer

Ms. Elizah graduated from mathematics study in a teaching university in 1996, and taught this subject since then. Her main goal in teaching was to bring simple mathematics to students. She said that "teaching mathematics is simple. Understand its basic rule and deliver it in simple and fun ways". She won some awards for her simple and fun teaching methods. In 2009, she won a national-level award for creative teacher held by *Muhammadiyah*, one leading Islamic non-government organisation in Indonesia. She created one teaching tool using daily materials from newspaper and ice cream sticks, to teach whole number operations for the year one mathematic subject. In 2013, she received two awards as the runner up of the outstanding teacher competition from the East Java Provincial Government, and the winner of the scientific teacher forum held by The Indonesian Ministry of Education and Culture Affairs. In 2014, Ms. Elizah received *Satyalencana Pendidikan*, a prestigious recognition from the President of Republic of Indonesia for educators with outstanding achievement.

Ms. Elizah was also a school principal in one Islamic elementary school in Surabaya, East Java since 2016. As a female leader in a strong patrilineal Islamic culture, Ms. Elizah faced a great leadership challenge, especially by her radical male Muslim colleagues who often rejected her school policies. She once was accused of committing blasphemy against Islam after deciding to bring *gamelan*, one of the Indonesian traditional music instruments, to school. Her policy for developing partnership with non-Islamic counterparts was also rejected. Ms. Elizah, however, continued her progressive leadership and had several collaborations with a range of institutions to support the school's pedagogical practices.

Ms. Elizah also took other roles outside the school. She was a certified trainer from the government in curriculum implementation, and chaired in the East Java Maths Olympiad committee. She was also actively involved in *Muhammadiyah* organisation to develop Islamic education in various Islamic schools in Indonesia.

5.2.4. Professor Yohanes, a psychiatrist, lecturer and school dean

Professor Yohanes was a prominent psychiatrist in Indonesia. He had published various books and articles in medical science. His most popular book was published in 1986, titled *The Science of Psychiatry*, and had been a popular handbook for teaching

psychiatry and psychology in various universities in Indonesia. His other bestseller books were titled *The Notes on Psychiatry* and *The Science of Health Service*. Most of his books were written in the Indonesian language. He also published various research articles in scientific journals and used to give seminars and training, mainly in the medical and psychology field of study.

Professor Yohanes had spent 60 years teaching. He taught in several universities, however his main affiliation was with the faculty of medicine in a private Catholic university in Surabaya. He was also the school dean in this university. Professor Yohanes was also an honorary committee board at the Indonesian Psychiatric Association. His passion in psychiatry had encouraged him to keep working in this area.

5.2.5. Ms. Deborah, a classroom teacher, story teller and education activist

Ms. Deborah started her teaching in 2012 as a classroom teacher for year four and five in a private elementary school in Bandung, West Java. The school had also appointed her to be student counsellor to meet her education background in psychology.

Ms. Deborah had been involved in education for a long time. She had been actively helping her mom in a small community, designed to bring education for unschooling kids and teenagers around the neighbourhood. Her interest in education grew since then. In college, she and her colleagues ran school holiday programs for children during every school break. She graduated from bachelor of psychology in 2007 and decided to pursue a master degree in psychology, but then dropped off in the first semester due to a conflict with a lecturer. She then applied for a job in a company, but then quitted after realizing her passion in education. In 2012, Ms. Deborah resigned from her job and initiated a community with her friends, called Education Talk Community. This community aimed to organise various talks in education, inviting all people who had concern in education to join. Ms. Deborah also actively engaged in various education-based communities concerned with delivery through music, story-telling, traditional plays, and inter-religious based education. Most of these communities worked with child education.

Her passion in education was strongly influenced by her mother who had inspired her to love education and children. Child education then became her main motivation to learn various creative teaching approaches in child education, especially

storytelling. She used storytelling for teaching children most of the time and shared her skills with other teachers in many forums.

5.2.6. <u>Ms. Maria, a classroom teacher and volunteer teacher</u>

Ms. Maria had applied for a teacher position some months before her graduation as bachelor in psychology in 2004. She started her teaching career as a teacher assistant, and then managed to run some classes as classroom teacher in a private elementary school in Surabaya, East Java. Ms. Maria was a passionate teacher who believed that schooling must be fun for all. She, therefore, developed fun activities for teaching her classrooms to enrich the students with diverse experiences. Ms. Maria explained that "students need to experience learning through activities…I never design my class with one teaching approach. They have to engage in activities at least every ten minutes…They can talk, they can have games, they can experimenting…my classroom was like a market, crowded but that is how we learn…I always encourage students to reflect, in person or group, in oral or on paper".

In yearly review by the school, Ms. Maria often received appreciation as the best teacher through peer and student evaluation. Due to her constant achievement, the school nominated her as classroom teacher team leader who is responsible for the monitoring and evaluation of all classroom teaching activities. Ms. Maria was also a volunteer teacher in one Catholic community since she was in undergraduate study. This community provided a free of charge extra lesson outside the school for students from any religions.

5.2.7. <u>Mr. Daniel, an IT lecturer, education activist, trainer, public speaker, consultant and NGO founder</u>

Mr. Daniel's decision to work in education was a response from his traumatic experience in the Maluku sectarian and ethnic conflict of 1999 to 2002. He is one of the survivors. He witnessed the murder of his own brother. His house was fired down twice and his family had to live in a refugee camp for more than one year. His mother decided to send him out of Maluku, and he finally went to Surabaya in East Java to continue his studies. Mr. Daniel said that his mother's idea to leave Maluku was the best decision, "if my mother did not send me to Java Island, I might have no future and do nothing for

Maluku". He took his bachelor and master degrees in Surabaya and came back to Maluku in 2009.

In 2009, Mr. Daniel became a lecturer in one public polytechnic university in Maluku, Ambon. He also taught as a visiting lecturer in another public university in Maluku and was a teacher volunteer in two private high schools. He taught IT in university and helped some schools with computing classes.

Mr. Daniel had been actively involved in Christian-Maluku student community since he was an undergraduate student in university. His involvement in a Christian student community had raised his awareness to the importance of having ministry, and he had decided education was his primary concern. He then prepared his return to Maluku by developing networking with those who also had concern with rebuilding Maluku, as he explained, "I had a dream to come back and develop Maluku, therefore I needed to always get connected with Maluku while I was away". Finally, in 2011 he established a non-government organisation that had concern with education issues in Maluku. He used a Maluku term to name his organisation which meant 'life after death'. His hard work in education for Maluku brought him an award as a young inspiring leader from one Indonesian news channel in 2014. In 2015, he also received the N-peace award by the United Nations Development Program for his inspiring story in working for education in Maluku.

Mr. Daniel was one of the education consultants hired by the Education and Culture Affairs of Maluku Provincial Government. He was often hired by the government to give talks and trainings for various education topics. He was also in charge in various education projects in Maluku, including the Education Festival in Maluku in 2016, and the Education Sharing Program for Maluku chapter (2016–2017).

5.2.8. Professor Kristina, a lecturer in chemistry, writer and trainer

Professor Kristina was a chemistry lecturer in one public university in Medan – North Sumatera. She graduated as a Bachelor in Chemistry in 1990 from a teaching university in Jogjakarta – Central Java, and moved to Medan to start teaching in 1991. She was an active researcher and had published many research articles and two books. Her first book was published in 2008 and the second one was published in 2010. She was also a

government certified trainer to deliver various talks in education, including curriculum implementation, teacher professionalism, and research skills.

5.2.9.   <u>Mr. Josef, a lecturer in psychology, writer and public speaker</u>

Mr. Josef was the youngest educator among all educators interviewed in this research. He started his teaching career straight away after finishing a Master Degree in Psychology in 2014. He taught in the School of Psychology in one private university in Surabaya – East Java. He was considered as an outstanding lecturer in his university by receiving various awards such as the top ten lecturers in teaching performance in 2017 and 2016 and the top twenty student facilitator in 2016.

Mr. Josef was an active writer. He had published more than 50 articles in newspapers and 23 research journal articles since 2009. The number of publications in newspapers has escalated since 2016, as he has gained more popularity in media as an expert in social psychology. He often gave talks on television and radio for psychology-related topics.

5.2.10.   <u>Ms. Ester, a lecturer in Civics, school consultant, government teacher trainer and volunteer</u>

Ms. Ester had a miraculous story to start with in regards to her decision to become a teacher:

> My decision to become an educator was spiritual-based. I was at my peak in my career at that time, working for a multinational company for 11 years… I travelled all over the world… One day, I was in my room, alone, having a rest. It was in 1995. Suddenly, I heard a voice saying, "remember your promise"… "What promise?" This question haunted. But then I remembered, it was 1990, in my third year at university, and I had once prayed, "God, give me an excellent job. Then after five years, you can call me back". This was crazy. I know. I even mentioned a proper time, "in five years", and you know, the voice in my room was exactly five years after my prayer.

That voice in her room resulted in a major shifted in her life, and in 2001 she decided to become an educator. She started her first position in education as a deputy principal in a private school, and then pursued her master in education at a university in The United States of America. She applied for a lecturers position in 2004 in a private university in Surabaya – East Java and taught business marketing as this subject was relevant to her

previous job. Considering that the issue of nationalism in Indonesian-Chinese ethnic people is crucial and as she was teaching in a private university with wealthy Chinese majority students, Ms. Ester requested to teach the civics subject. She has taught this subject since then and designed her course in creative ways, through discussions, field trip, and projects.

Ms. Ester established an education-based training company in 2001 which provided training services to schools, teachers and education organisations all around Indonesia. She also managed various big education programs, such as The Teaching Indonesia and The Sharing Indonesia. She was hired by The Indonesian Ministry of Education and Culture Affairs to work in a national curriculum development team that provided training in curriculum development for all schools in Indonesia.

Ms. Ester was also involved in voluntary works in education. She ran some education programs, including an inter-faith education program for several schools called religious travelling program for children[2] and literacy movements in school. In regards to her passion in education, Ms. Ester argued, "I am not a money oriented person. As part of professionalism, I have to charge people who hire me and it is not always cheap. However, there were some schools or organisations that run strategic programs in the community but unable to pay me. Thus, I offered them a win-win solution. They do not have to pay me, but they have to take me travelling to heritage sites of their town…I love travelling. It is another form of education for me."

5.2.11. <u>Mr. Agung, a lecturer in Geodesy, public speaker and writer</u>

Mr. Agung was a lecturer in Geodesy at a public university in Indonesia. He obtained his PhD in 2013 in a university in Australia, majoring in geospatial aspects of sea law. His contribution to his area of study was major through research, publications, and lectures. He had published around 200 publications including papers, research journals, books, proceedings, and other articles. He represented Indonesia in various international events. He was an invited member for the Indonesia-India Prominent Persons Group since 2015, an invited speaker at The UN General Assembly in 2017, an invited speaker at China-ASEAN Regional Development Forum in 2016, an invited consultant to

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[2] This religious travelling program for children aimed to increase inter-religious awareness and respect among children. This program was designed to respond an increase in the number of religious conflicts in Indonesia.

President of Somalia for maritime boundary delimitation issue in 2013, and much more. He also gave lectures in several overseas universities, such as Monash University and University of Wollongong. In regards to academic activities, Mr. Agung has travelled to many countries to disseminate his research and thoughts, including Asia, Australia, North America, Europe and Africa.

Mr. Agung was a talented scholar. He received various awards, including Australian Government awards to pursue his study in master and doctorate degrees in 2004 and 2008, research awards from The United Nations in 2007, awards from the Indonesian Surveyor Association for his dedication on the development of Geodesy and Geomatic field of study in Indonesia, and recently he received appreciations from his university as the favourite lecturer in 2016 and the most inspiring lecturer in 2017.

Mr. Agung was not only active in academics but also in social activities. He dedicated his life to give motivations to many young people for their self-development. He was invited to give talks and seminars about scholarship opportunities, public speaking, leadership, and writing skills. He also did voluntary consultancy for many scholarship hunters and shares tips and tricks for scholarship application. Finally, Mr. Agung was a popular blogger in Indonesia. He wrote inspiring stories from his daily reflections on various topics, including religion, parenting, education, politics, and much more.

5.2.12. <u>Mr. Wayan, a lecturer in TESOL, trainer and education activist</u>

Mr. Wayan started his teaching career in 2002 as a lecturer in Teaching English as Second Language (TESOL) in a public university in Denpasar – Bali. In 2009, he received a scholarship from La Trobe University to pursue PhD study in education. He finished his study in 2013 and was awarded the Golden Key International Honour Society for being in the top 15% of students in academic achievement.

Mr. Wayan was active in education communities long before he graduated from his bachelor degree. With his classmates, he ran free English courses for poor children. He was also active to help local libraries with book donations. After finishing his PhD, he initiated an education community in 2015 that encouraged young people to participate in voluntary community services, such as organising book donations for the local libraries, reading habit inducement programs for students in various schools,

school holiday programs, scholarship preparation, English camp, and much more. Mr. Wayan was also an active English trainer and he was hired by The British Council to run training for English teachers. He had published some research articles and books.

5.2.13. Ms. Abhita, a teacher in Buddhist subject, writer and NGO founder

The poor quality of Buddhist subject teaching in school had motivated Ms. Abhita to take a degree in Buddhist teaching in a teacher academy in Medan – North Sumatera in 1996. She applied for a teaching position in one private elementary school in 2000. Her main mission in teaching the Buddhist subject was to encourage her students to love Buddha's philosophy. She argued, "I had found the benefit of practicing Buddhism in my life, and I want to motivate my students to find the value of Buddhism from my teachings…Buddhism is not only a religion, it is an experience, a journey". Therefore, Ms. Abhita chose to elaborate the Buddhist subject curriculum by giving more classroom activities, "Teaching Buddhist subject is boring if I just stick with the curriculum. Thus, I engage my students in various activities. I introduce my students to meditation. I teach them several basic techniques that might be useful for my students. I also shared inspiring Buddhist stories and discuss with them." Ms. Abitha also engaged in creative teaching using role play, music, movies, and storytelling.

As a response to her long concern in Buddhist subject teaching quality, Ms. Abhita joined a team to write teaching handbooks for Buddhist subject. This was a fully voluntary project, and the team sourced donors to support with publications and distributions. This team finished their first writing project for the elementary school teaching handbook in 2006. They continued to the second book project for junior high school in 2007 and for senior high school in 2008. This project was non-profit, and aimed to improve teaching quality for Buddhist subject. Some books were given freely to schools that have a majority of Buddhist students, as Ms. Abitha explained, "we implemented a cross-subsidy scheme for this book project. We need the funding mainly for publication and partly for distribution, therefore we have different team to raise money, either from donations or book sales to reach at least a break-event point".

In 2004, Ms. Abhita established a Buddhist-based Non-Government Organisation (NGO) that based its work mainly for charity. She had a big heart for the poor and loved to dedicate her life to help them, as she explained, "I came from a very

poor family, so I know how hard it was for my parents to raise their children. I was blessed to get sponsor for all my education degrees, which means I had to study very hard to keep the sponsorship. Now, I had the benefit of it and would like to continue this blessing to other children". Her NGO ran several programs, such as giving sponsorship for disadvantaged students, book donations to support the local libraries and schools, budget medication for the poor, and much more. She explained that the reason for running the organisation under the Buddhist umbrella was to practice the value of goodness in Buddhism.

5.2.14. Mr. Cahya, a teacher in social science subject, school principal, writer, public speaker and NGO founder

Mr. Cahya started his teaching career in 2000 and taught social science subjects in a private Buddhist senior high school in Medan – North Sumatera. After teaching for 11 years, the school assigned him for a school principal position. His leadership had brought the school and the students to achieve various awards, and recently he proudly announced that one of his students became a finalist in a student writing competition held by The Education and Cultural Affairs of North Sumatera Provincial Government in 2015. He explained, "This was a great achievement considering that my school is a small and less popular school in Medan". Furthermore, Mr. Cahya described that his leadership style was influenced mainly by Buddhist values, "We practice Buddhist values at school. We collected donations for the school members who were in grief for losing their family member or those who were hospitalized. The amount of donation was often small, but that was not the point. It was about practising the care for people…". In 2014, Mr. Cahya received an award as a top ten school principal in Medan – North Sumatera by The Education and Cultural Affairs of North Sumatera Provincial Government.

Mr. Cahya was a founder of a Buddhist NGO in Medan that run various social activities such as providing budget medication and basic supply for the poor. He also managed a library at his house for the children in the neighbourhood. His love for reading was also followed by his passion in writing. Interestingly, he did not write many academic papers but "random notes" such as autobiography, obituary, or poems. He explained that his main purpose of writing was "to remember life".

5.3. Religion-related profiles

5.3.1. <u>Muslim participants</u>

Ms. Naimah, Mr. Muhammad and Ms. Elizah are three educators who have been Muslim since birth and were strongly raised in Islamic ways. Mr. Muhammad and Ms. Elizah had spent their basic education from elementary to senior high school in *pesantren*[3], while Ms. Naimah attended a mainstream school, and had taken the *quran* recitation class since she was five years old. Ms. Elizah taught in a private Islamic elementary school, while Ms. Naimah and Mr. Muhammad taught in non-religious affiliated schools.

5.3.1.1. <u>*Picturing Islam*</u>

"Islam is the anchor of my life, and I will defend my Islamic faith until I die" This is a strong expression of Islamic faith given by Ms. Naimah when asked, "what is your point of view on Islam?" Similarly, Mr. Muhammad dan Ms. Elizah, had also declared Islam as their ultimate value in life. This strong faith comes from their belief that Islam holds the highest truth. However, these educators elaborated their answer in slightly different ways. Ms. Naimah, for example, linked the truth of Islam with peace and happiness, as she argued that the Islamic laws enabled her to embrace peace in life and this brought utmost happiness. "You know that nothing else matters when you have peace and happiness in life". Ms. Elizah, furthermore, added the notion of freedom in validating Islam as the highest truth. She believed that Islam gave freedom and empowerment through a sacred and personal relationship with God. Such a relationship should not frighten people to reach out to God, instead, to experience Him in personal ways. In conclusion, such a strong faith in Islam relates to an understanding of absolute truth in Islam and results in deep psychological impact, including peace, happiness, and freedom.

Another view of Islam is that it is an active faith. This notion was raised in the discussion on criticism of religion. Contrary to the view that religion is an illusion, these educators believed that the Islamic faith is an active process. Mr. Muhammad admitted that although he inherited Islam from his parents, faith was not something he took for granted. He believed that the commitment to continuously learn Islam is central, and

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[3] See glossary for the definition of *pesantren*.

that makes the Islamic faith an active faith. Ms. Naimah argued that faith is not merely a belief but also an action. Therefore, those who fail to present religious values in human relationships fail the Islamic faith. Discussing active faith, Ms. Naimah used the following analogy:

> Islam is like a beautiful dress. You need to be aware of its beauty and suit yourself accordingly, and therefore you can present Islam correctly to the world. Those who are Muslims but fail to bring peace[4] to the world, fail to understand and wear the beauty of Islam in their life. I feel peace when I reflect on my Islamic views. That is the ultimate goal of having the Islamic faith for me. However, I also have the responsibility to bring the peace of Islam to others. This means that I, in my fullest conscious function, clothe myself in the beautiful dress of Islam, so that other people can feel the same peace as mine.

Similarly, Ms. Elizah also believed that Islam encourages positive transformation. It is relevant to the teaching of Prophet Muhammad who said in the *quran,* in the letter of *Ar-Ra'd* 13:11, "Indeed, Allah will not change the condition of a people until they change what is in themselves". Through this verse, Ms. Elizah strongly believed that Islam is an active religion. The concept of destiny in Islam should bring adherents to the continuous seeking of the truth, and therefore both concepts of transformation and destiny align.

Another discourse is the concept of God. God, called *Allah* in Arabic, holds the highest position in the Islamic faith. All Muslim educators in this study believed that *Allah* represents the absolute truth. Mr. Muhammad referred to the *quran* in the letter of Al-Ikhlas 112:1-4 that says: "He is *Allah*, the one and unique. *Allah*, who is in need of none and of whom all are in need. He neither begot any nor was He begotten. And none is comparable to Him". Moreover, Mr. Muhammad explained the perfection of *Allah*'s character described in 99 different names in the *quran.* Knowing these characters of *Allah* is central for Muslims, as according to Mr. Muhammad, this would help them to strengthen their faith. While Mr. Muhammad focuses more on explaining Islamic doctrines of God, Ms. Elizah elaborated her personal view of God, as follow, "I like to cry when praying to relieve my burden, and I believe God hears. I always feel released

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[4] Ms. Naimah explained that the word 'Islam' means peace.

after doing that…I share my problems with my husband too, yet the feeling is somehow different…" Here, Ms. Elizah highlighted the point that God is the best source for complete happiness and peace, and nothing compares with that.

5.3.1.2. *Religious rituals and practices in Islam*

These three educators performed Islamic rituals on a regular basis. They called this *ibadat* which refers to the prescribed rule of worshipping God in Islam. This consists of "the five pillars", which are (1) the confession of faith: "there is no god but *Allah*, Muhammad is the messenger of *Allah*", (2) the *salat* (the compulsory five-times prayer daily, with prescribed times, prescribed preparations, structured prayer movements, and prescribed Arabic recitations), (3) the *zakah* (alms giving), (4) fasting (the obliged fasting in the month of *Ramadhan* and voluntary fasting on Monday and Thursday), and (5) the *hajj* (the pilgrimage to Mecca in Saudi Arabia). The *hajj* is the only ritual that has not been undertaken by these educators, for this requires further preparation, including financial and time preparations. However, all were hoping to make the pilgrimage eventually to fulfill this last requirement. "I believe this would give a spiritual-awakening experience that benefits me, my faith, my understanding towards God…", Ms. Naimah added. Here, Ms. Naimah indicated that the motivation underlying this ritual performance is mainly for her spiritual benefit. Similarly, Mr. Muhammad and Ms. Elizah also confirmed that their engagement in rituals and religious practices are central, not only for meeting prescribed Islamic rules but, more importantly, for growing their faith. Mr. Muhammad elaborated, "A more external motif could drive the commitment to rituals at the earlier stage, such as the obedience to pray as a kid for meeting the parental instruction. However, the internal need grows gradually along with increased awareness".

These educators have also shown their commitment to perform other rituals outside the five pillars. Ms. Naimah and Ms. Elizah, for example, mentioned sacred moments when they performed *Salat Tahajjud*[5] at midnight, as many Muslims believe that this is the best moment to raise prayers. Moreover, Ms. Naimah explained her daily habit of reading the *quran* as she believes this provides the answers to all her questions about life. She even hired a teacher to teach the *quran* to her children to help them build

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[5] See glossary for the definition of *Salat Tahajjud*.

a stronger foundation in Islam from the earliest age. Mr. Muhammad also told a unique story about performing *zakah* (alms giving). Expecting a child for years, he decided to challenge his faith by giving one-month of his salary for *zakah* to the poor, and one month later his wife became pregnant. This experience taught him that faith results in good rewards, and rituals are the medium to practice faith.

5.3.2. <u>Catholic participants</u>

The three Catholic educators in this study, namely Professor Yohanes, Ms. Deborah and Ms. Maria, have relatively different religious backgrounds. Ms. Deborah came from a Catholic family background, while Professor Yohanes and Ms. Maria came from multi-faith family backgrounds. Ms. Deborah was born into a Catholic family, and her parents were both elders in the church. However, she also explained that her extended family was of mixed faith, so she was familiar with other religions, including Islam and Protestant. Professor Yohanes, on the other hand, was born into a Chinese traditional religion family. They had to choose another official religion for recognition in demographical data and education, and therefore Catholicism was their choice. Attending Catholic schools for his primary education, Professor Yohanes began to study the doctrine and this helped to develop his Catholic faith. Ms. Maria had a slightly different background, as she came from a mixed religious family. Her father was a Catholic and her Mother was a Muslim. However, all the children in the family were Catholic. Her mother converted to Catholicism when Ms. Maria was in elementary school.

5.3.2.1. *Picturing Catholicism*

These three educators responded differently to the question, "what is Catholicism from your point of view?" Professor Yohanes believed that Catholicism guides his life. As a psychiatrist, he explained the concept of religion in relation to human function. A fully functioning man needs to build adequate self-identity. Being a Catholic helped him to build a strong self-concept through a clear life vision and value system. The view of God is important in this process and underlines the shaping of one's life, vision and value system. This is what he referred to as a process of faith. Therefore, he concluded

that having faith in Jesus Christ is central to his identity, as the story of Jesus Christ brought deep moral values, especially the value of love.

Ms. Deborah however argued that Catholicism is no different to any other religion. She believed that all religions help individuals build a good foundation for life. Refusing to see Catholicism as the true religion, Ms. Deborah argued that religion is a personal experience between man and God and needs no comparison with other beliefs. Moreover, Ms. Deborah explained that religion is a tool that brings a person into a more meaningful life. She argued that, "the goal is not religion, but a spiritual and meaningful life…therefore, I prefer the term spirituality than religion". God, she added, is the centre that makes human life a meaningful life. "God is the source, the provision, the answer, and I believe in His supernatural power...In Catholic, we call Jesus as God, but I sometimes call God with a term 'the nature'…". It is interesting to note that Ms. Deborah's idea about Catholicism sounds very moderate. She argued that her diverse family background shaped the understanding that all religions are good.

Ms. Maria argued that Catholicism is her life foundation through her faith in Jesus Christ. Jesus Christ is the central God figure and saviour. Moreover, Ms. Maria explained that this faith must balance personal and social dimensions. The personal dimension referred to the transcendental relationship between her and God, to build faith. The social dimension referred to the practical aim, that is, as a Catholic she was obliged to do something, to serve and to testify her Catholic faith in society. According to Ms. Maria, "It is not enough to know about who Jesus is. It is more important to know what you want to do with your understanding of Jesus". Therefore, she highlighted that faith without action is death.

5.3.2.2. *Religious rituals and practices in Catholicism*

Engagement in prayer is central for all Catholic educators. Prayer is the way to communicate with God. Morning and night prayers are a ritual for Professor Yohanes. He had special prayer time with his late wife and the children. He added, "Having prayer time with the spouse and children is great to build communication in the family. In which everyone could communicate their needs and hopes before God and the whole family". Therefore, as a family counsellor in the church, Yohanes emphasised prayer as a method of communication. Ms. Deborah, on the other hand, had no specific prayer

times. "I pray every time I want…It is like breathing; you pray because you need it, not because you are told to do so". Ms. Deborah was inspired by her late father's prayer habit. She explained that he never asked her to pray, but she had witnessed how strong his prayer habit was. She shared a story, "One day, we were on a trip, and my father who was driving the car suddenly pulled over and stopped for prayer. He said that he felt anxious as he had forgot to pray beforehand. I was touched by this moment". She then learned that God gives freedom for his children to approach him through prayer, and therefore she explained that, "I can pray even while I am in the middle of doing something. I pray in my heart". Ms. Maria argued that prayer is her personal communication with God. She spent "silent time" every morning to read the bible and pray. She argued that this ritual gave her peace throughout the day.

Attending church is the other ritual. All these three educators mentioned they regularly attended church on Sundays. Ms. Deborah explained that she found peace when praying and listening to the sermon in church. Ms. Maria added there was social benefit in attending mass for fellowship with other Catholics and to support one another. She also argued that the sermon helped her to reflect, "I believe that every sermon was to remind me of my life, to help me to understand the word of God from another perspective, which is the perspective of the pastor. That will enrich my understanding and strengthen my faith". Finally, both Ms. Deborah and Ms. Maria also spent time engaging in other church activities, such as choir, camps, and community service.

5.3.3. Protestant participants

Mr. Daniel, Professor Kristina, Mr. Josef and Ms. Ester are all Protestant educators in this research. All of them were born into Protestant families, except Ms. Ester, who had an atheist family background. Her acquaintance with Christianity took place when she was in elementary school. In order to learn the Chinese language, banned in Indonesia at that time, her parents took the children to a church that ran a Chinese Sunday service. At 5 years of age, she went to a 'revival fellowship'[6] and decided to receive Jesus as God in an altar call. However, she had to wait until senior high school to get baptised, as her father suggested she should not commit to any religion. Her parents became

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[6] See glossary for the definition of revival fellowship.

baptised the following year. Mr. Daniel and Mr. Josef, on the other hand, had different stories. Both were raised in a single parent (mother) family, which received support from the church. That was why Mr. Daniel planned to be a priest; however his mother strongly suggested he should become an educator like her.

5.3.3.1. *Picturing Protestantism*

Mr. Daniel, Mr. Josef, and Ms. Ester had relatively similar understandings when asked about the meaning of Christianity. They emphasized "a Christ-like living" as the identity for Christian people. According to Mr. Josef, "Christianity is beyond religion, it is the internalisation of Christ's characteristics into your life…Christian people are characterised with, first, the belief in Jesus, and second, the internalisation of His teaching to the personal life". Mr. Daniel added "for me, religion is about how you live up to the value, not just knowing the doctrines but living them accordingly… More specifically, Christianity talks about the renewal of the mind and this is a lifelong process. Christianity is about life, not merely doctrines and rituals". Ms. Ester commented, "Christianity is the value that underlined my calling in education. I am not ashamed to admit that God was the reason behind my shift to the teaching profession". To conclude, all these narratives have highlighted the idea that Christianity is an ongoing process of finding the true self, centred on the teachings of Jesus Christ. The process is thus twofold, knowing God and knowing self. Christianity is "an awareness of being like the Christ", Mr. Daniel remarked.

An impactful life is another central value in the Christian faith in this study. Professor Kristina framed this within the notion of serving others. According to her, the core value in Christianity is to serve others. This value is sourced in the life of Jesus Christ, and exemplified as a faithful servant of God. Moreover, Mr. Daniel named Jesus Christ's model of leadership as a servant leadership that empowers others. Mr. Daniel added the importance of having an impactful life as marking Christian life, "…in the Bible, it is clearly mentioned about being fruitful, being the salt and the light of the world, it is about being the agent of change in community". This notion of an impactful life completes the view of Christianity highlighted by these educators, that is, a Christian life not only focuses on the internal process of finding a Christ-like identity through a personal relationship with God, but also reflects social activity in society.

Finally, love is believed to be the central value of Christianity. Protestant educators in this study claimed that Christianity is all about love. Mr. Josef mentioned the verse in the Bible as a reference, "In Matthew 22[7], we (the Christians) are reminded that the law of all laws is love. Therefore, love has to underline all our actions". Similar to Josef, Ms. Ester argued, "You've asked me what kind of teacher I would like to be, the answer is clear, a loving teacher. Why? Simply because my God is love, and as His child, I have to show the love that God has shown to me". Moreover, Mr. Daniel returned to the idea of love, as he explained, "My life's vision is to glorify God. God has loved me first. In return, I want to give my best to glorify His name". Professor Kristina had also learnt how to apply this principle of love in her teaching and based this on Bible verse: "The Bible writes that love is patient, love is kind, as so on. I always learn how to apply love in my teaching, and love has taught me a lot to be patient, to be humble. It is a never-ending process of finding my true self". To wrap up, all these lines have highlighted some important messages about love in Christianity. First, love has to underline all forms of relationship in Christianity, both personal and interpersonal relationships. The personal relationship refers to the God-man relationship speaks to the search for God through rituals, contemplations or prayers. The interpersonal relationship refers to social interactions (love thy neighbour). Second, this value of love also refers to personal growth that underlines the development of self-identity, vision, and one's mission in life.

5.3.3.2. *Religious rituals and practices in Protestantism*

The four Protestant participants in this study confirmed their engagement with general rituals in Christianity such as attending church and prayer. However, they all emphasised seeking spiritual understanding rather than focusing merely on ritual practices. Ms. Ester, for example, explained her preference for prayer as follows: "I am not a person who is into religious rituals. I pray in a very informal way, like in everyday conversation. I called Him daddy because I believe He wants me to be as closed to Him as possible". Furthermore, Ester attended several prayer retreats held by the Jesuit community. According to her, these retreats helped her to build what she called "a

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[7] Matthew chapter 22 verses 37-38 says, "Jesus replied: Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second commandment is: Love your neighbour as yourself".

hotline call" with God. The retreats took the form of a one-month camp with minimum contact with the external environment and no communication devices were allowed. The main activities were contemplation through prayer and reading the Bible. "It is like a detox, when you communicate with other humans on a minimum basis. All your communication was with God or based on God. You would know when God speaks or when He was silent". Here, the need to hear God's voice is a representation of faith, that God is the truth, and therefore prayer brings her to God's truth. Similarly, Mr. Daniel had also confirmed that prayer is a means to contemplate and to "brainstorm problems". He elaborated that the choice to "brainstorm" through prayer is a manifestation of his faith in God.

The interesting fact is that all four Protestant educators were raised in a strong church community. Mr. Daniel, Mr. Josef and Ms. Ester had been involved in the church since Sunday School, while Professor Kristina joined the youth fellowship. They had spiritual advisors who became their role models later in church services. Finally, these educators engaged in church services themselves. Mr. Daniel and Mr. Josef were active in Sunday School. Professor Kristina as well as Mr. Josef and Ms. Ester often gave sermons in the church and to other Christian communities. They were also actively involved in Christian student fellowship at the university, as spiritual advisors.

5.3.4. <u>Hindu participants</u>

Mr. Agung and Mr. Wayan are two Hindu educators interviewed in this study. They are both Balinese and were born into Hindu families. In 1996, Mr. Agung moved to Jogjakarta, Central Java, to continue his undergraduate study and ended up teaching at the same university he graduated from. Mr. Wayan, on the other hand, is based in Bali and teaches in a private university. Being Hindu Balinese, both of them came from Shudra, the peasant caste which makes up 90% of the Bali population. Mr. Agung explained that the caste system is more related to Balinese than Hindu culture, which mostly regulates the social structure in Bali, especially work and social roles. According to Agung, "Hindus see the deed rather than social structure. The law of *karma* occurs to everyone regardless of their social status". Therefore, Agung suggested that to consider this caste system was merely a reminder of the function of social responsibility rather than social classification that creates power imbalance. The other interesting aspect of

being a Balinese Hindu is related to the issue of ethnic relations. Being a majority group has shaped their religious behaviour. Mr. Wayan explained that Bali has strong Hindu values including rituals and practices. Therefore, when Mr. Agung moved to Jogjakarta, he had to adjust to being in the minority. This included religious habits, such as restrictions in eating pork in public areas or asking for the neighbours' permission before holding certain Hindu ceremonies at home. "Being in the minority after a long period of having many privileges as the majority has taught me to be more aware of my religious identity. I see this as a positive influence, and I now call Jogjakarta my hometown after Bali".

5.3.4.1. *Picturing Hinduism*

Mr. Agung and Mr. Wayan defined Hindu as the foundation of life. Both agreed that as a religion, Hindu has the same role as other religions, that is, to construct the person's identity. Mr. Wayan explained, "For me, religion helps me to build my value about the balance of life. As stated in the *Tri Hita Karana*[8], Hindu teaches me to balance my relationship with God, human beings, plants, animals, and the environment". Moreover, according to Mr. Wayan, religion is often used as a social identity in human interaction, to help people recognise their value in life. He stressed that this identity does not have to create social segregation, but instead help people to implement goodness in life and create a civilized society. "I believe that all religions bring good universal values. The concept of balance in *Tri Hita Karana* can also be found in other religions such as Islam, Christianity or Buddhism". In a similar tone, Mr. Agung highlighted the impact of religion on identity formation, as follows: "Religion is an expression of the fundamental value of life. This requires an ongoing process of internal search to shape a person's identity. People with strong religious identity would feel secure with what they have, and thus would avoid conflicts due to different religious preferences. Once people gain security in religiosity, they are ready to live in harmony with other human beings". In conclusion, both educators argued for the importance of religion in shaping the value system in human identity. Religion helps its adherents to grasp reality and give value such as a balanced life, harmony, respect, and much more.

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[8] See glossary for the definition of *Tri Hita Karana*.

Karma is the central value that underlines both Mr. Agung and Mr. Wayan's belief in Hinduism. Mr. Agung explained two important values of *karma*. First, *karma* reflected God's absolute law. He linked the concept of *karma* with God: "I prefer to define God as an absolute entity beyond human description. God is beyond our understanding and experience, and the law of *karma* describes very well of His absolutism. He was not angry or punished, nor favoured or rewarded us because of our evil or good deeds. Our deeds would never change God into good or bad God. It is His absolute law that governs the life, and thereof, all creatures bear *karma*[9]…" Second, the notion of *karma* teaches that life is all about consequence. He added, "The understanding of *karma* should help us to be aware of our lives, to learn from the consequences and be better every time…Sometimes *karma* does not happen straight away, like today you help others and tomorrow you will get your good *karma*. It might happen in your other life[10], therefore you need to be aware and learn from it". Mr. Wayan, further explained the concept of *karma* and linked it with the idea of sin. According to him, *karma* could be used as intimidation to avoid sin, for example, "When I was a child, I often heard elders say, 'listen to your parents, if not bad *karma* would happen'. But parents could be wrong, right? Therefore, I prefer to treat elders with respect, even though I disagree with them". According to Mr. Wayan, people should think rationally when linking *karma* and sin. He explained, "I was taught that drinking alcohol is bad, but sometimes I need to drink as part of my global networking. Drinking in this context was not a sin, for I had good reasoning behind it. Therefore, I should not be afraid of bad *karma*. Sin for me is more related to fundamental values, such as doing harm or cheating on other people". Finally, both Mr. Agung and Mr. Wayan believed that *karma* is the concept that underlines all relations in life.

Mr. Agung, more specifically, explained two other critical values in Hindu that mark his life: *moksartham jagadhita ya ca iti dharmah* and reincarnation. The first is often shortened to *moksa* and defined as detachment in life. Mr. Agung explained, "A detached life means you are not possessed by your life, your ego, your happiness or sadness, and therefore would help to experience the presence, which is the here and now

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[9] Mr. Agung explained that not only living creatures have *karma*. All creatures, living or dead, material or spiritual, have *karma*. He gave an example that a car accident might happen because all those involved in the accident had different *karma*. He said, "the driver…passengers…car…road had *karma*. He linked his explanation to the concept of reincarnation in Hinduism.

[10] This refers to the concept of reincarnation in Hinduism.

of life". The aim of *moksa* is to reach what is called *manunggaling kawula Gusti*, which means the unity of God with human beings. According to Mr. Agung, a spiritual man is the ultimate goal in Hindu life, in which man learns how to detach from the material life and attach more to the spiritual life. This concept of *manunggaling kawula Gusti* relates very closely to the doctrine of reincarnation. It is the stage where a man reaches the end of reincarnation and dwells in heaven (*nirvana*). Reincarnation is another fundamental value in Hindu, and Mr. Agung interpreted the concept of reincarnation as the opportunity to change. "For me, Hindu provides plenty rooms for people to have hopes and to reform life through the process of reincarnation. This teaches you about the chance to live better in recent life or another life". In conclusion, Mr. Agung believed that the concepts in Hinduism respect the freedom to approach God. Referring to Bhagavad Gita, chapter 4 verse 11[11], Mr. Agung explained that the doctrine of reincarnation helps people to reach God on many levels of opportunity in life.

5.3.4.2. *Religious rituals and practices in Hinduism*

Both Mr. Agung and Mr. Wayan admitted that Balinese culture strongly impacts the practice of prayer in Hinduism. Mr. Agung explained, "Hinduism in Bali is delivered mainly through tradition rather than through structured teaching. Hinduism merges in the local wisdom values brought in parenting, the life lessons from the elderly, mythological tales, and even in your daily interaction with neighbours". Mr. Wayan elaborated the argument as follows, "The social system in Bali is governed by what is called *hukum adat*[12], a customary legal system that is strongly influenced by Hinduism as the majority religion in Bali. This legal system frames the system of living in each village or region in Bali, called *desa pakraman*[13], including the practice of traditional ceremonies in Hindu… You can find different ceremonies in different villages every day". Both Mr. Agung and Mr. Wayan described the benefits and weaknesses of cultural and religious cohabitation. According to Mr. Agung, the merging of Hindu values in daily life helps the adherents to internalise religious values through daily practices. There is freedom and protection in expressing beliefs as a result of being the

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[11] Bhagavad Gita, chapter 4 verse 11 says "In whichever manner one approaches me, in that manner I favour them. People follow my path in different ways, *O Paartha*".
[12] See glossary for the definition of *hukum adat*.
[13] See glossary for the definition of *desa pakraman*.

majority group in society. However, Mr. Wayan criticised social pressures that emerged when doing rituals. "The motives behind the rituals are often more external to seek social status rather than for worshipping God…Hindu Balinese has many rituals that are costly, and often cause a burden for the poor". However, both agreed on the importance of rituals in religious understanding, as Mr. Wayan argued, "religious rituals are still important; however, we need to be critical on how these rituals could develop our religious attitudes, especially the understanding of God".

As majority–minority power relations play a significant factor in the practice of religious rituals, both Mr. Agung and Mr. Wayan engaged in slightly different ways with ritual. Mr. Wayan who lived in Bali would consider the merits before delivering religious ceremonies. Money and time were two important factors, and Mr. Wayan would always discuss these issues with his wife before holding big ceremonies. He explained, "If we do not have enough money for having the ceremony, I would cancel or modify the ceremony. It is an unpopular decision, but I have strong reasoning behind it. I would always try to communicate the cancellation or modification with the big family, yet the risk to be misunderstood is always there. However, the important thing for me is to experience the sacred dimension in rituals". On the other hand, Mr. Agung whose Hindu minority lived on the island of Java argued, "being a minority teaches me to be able to present a friendly Hindu to others. I started to study Hindu more seriously now by reading Bhagavad Gita, as many people start to ask me about Hindu. What is *nyepi*, *ngaben*, etc? I also read more about other religions to enable me to explain *ngaben*, for example, using the Islamic concept, that *ngaben* is essentially similar to the concept of death in Islam: that all creatures would eventually return to the ground. In my opinion, using the other religion's doctrine to explain Hinduism makes this explanation more understandable and less threatening. For me, this is more about communication skill rather than doctrinal teaching". In conclusion, both educators highlighted the importance of holding rituals to improve their religious understanding and experiences.

5.3.5. Buddhist participants

Ms. Abhita and Mr. Cahya are two Buddhist educators who live in Medan, North Sumatera.[14] Coming from an atheist family background, Ms. Abhita was first interested in Catholicism but then changed her mind when one of her junior high school friends invited her to visit *vihara*. Her first visit to *vihara* left her with a sacredly peaceful feeling that was hard to forget. She chose to become a Buddhist, and decided to study and teach the Buddhist subject at school. Mr. Cahya, on the other hand, was born into a Buddhist family who was very active in *vihara*. Being raised in a *vihara* ministry, Mr. Cahya is also active in giving speeches and teaching in several *viharas* in Medan.

5.3.5.1. Picturing Buddhism

Mr. Cahya explained Buddhism as a religion focusing on the figure of Buddha. According to him, Buddha is "the transformative body of God…the complete perfection of a man that can reach Nirvana". Therefore, Mr. Cahya believed that the goal of his life, according to Buddha's teaching, is to achieve life's perfection from imperfection. He added, "all of us were born with imperfection, we were born to make it [life] perfect even though this would take a long time. Therefore, we have the concept of reincarnation in Buddhism to achieve the task of perfection in every stage of life". This idea of perfection referred more to spiritual than material concepts, such as living in loving kindness, purifying the mind and the heart, being responsible in life, and much more. Ms. Abhita confirmed the concept of perfection in Buddhism by highlighting the importance of overcoming sorrow in life. She argued, "Buddha came to this world to teach us how to liberate from the suffering and to reach the perfection of life. Buddha taught that life is sorrow. The physical body a man was born with is a sign of limitation, therefore man can get sick, and this is called *dukkha-dukkha*, the general sorrow. The first cry of every newborn baby also symbolises the painful life. The change from the cosy womb of a mother to the cold real world scares the baby, therefore she cries. Life

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[14] Census data in Indonesia showed that the Buddhist affiliated population reached 0.7% of the total population, and put Buddhism as the second minority group after Confucian (The Central Bureau of Statistics in Indonesia, 2016). Moreover, the same report stated that Medan leads with the second highest population of Buddhist people in Indonesia after Jakarta, although the number of Buddhist people in Medan reached only 2.3% of the total population. Known as the third most populated city in Indonesia, the majority of Buddhist people in Medan come from a Chinese ethnic background, which dominates the industrial sector and economy in Medan – although not all Chinese ethnic groups in Medan are Buddhists, some are Muslims, Christians and Confucians.

is painful because it changes all the time, and the sorrow for change is called *viparinama-dukkha*". Ms. Abhita believed that the goal of a Buddhist life is to detach from this painful life, a goal which Mr. Cahya called perfection.

The self-centric character is another central concept in Buddhism. According to Mr. Cahya, the values of Buddhism centre on the self, therefore self-realization is the key to implement these values, "…if you want kindness, be kind; if you want responsibility, be responsible; if you want honesty, be honest; and if you want Buddha, be a Buddhist". Mr. Cahya concluded this self-centric character by explaining three basic teachings of Buddha quoted in *Dhammapada*[15] verse 183, "Do no evil, do only good. Purify your heart" and the process of purifying the heart is the culmination of all. Mr. Cahya explained that the process of purification is rooted in self-purification through meditation. In relation to the self-centric character practised through meditation, Ms. Abhita explained one concept in Buddhism that strongly influenced her life, so-called "emptiness". The concept of emptiness centres on an awareness of self in which the meditation process helped her to clear out the self from the attachment of thoughts and emotions. According to her, "the world is in nature an empty entity, it's temporal. Similarly, a man is also temporal and empty being. Temporal means it is context and time bounded, and therefore, man should be able to put all things back in its place, that makes a man clear and empty…Anger is triggered by certain situation, and different situations may stimulate different responses. Learn to relate different responses to different contexts and detach. Do not hold on to your ego, your anger is your ego". This concept of emptiness is basically similar to the core process of purification that manifests in mindfulness.

5.3.5.2. *Religious rituals and practices in Buddhism*

Ms. Abhita and Mr. Cahya both engaged in Buddhist rituals on a regular basis, including prayers, Sunday service, and meditation. Mr. Cahya valued rituals as a source for learning: "Buddha's teaching is rich and deep, and for me it requires ongoing commitment to explore its truth. Ritual is one path to come to the whole understanding of Buddha's truth. Rituals may become the entry gate to reveal the truth…People may get inspiration when doing the rosary or saying the mantra, and this may enact powerful

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[15] See glossary for the definition of *Dhammapada*.

experiences, yet it is temporary. This means that people cannot rely on religiosity in rituals only. For me, the commitment to seek the truth in rituals is the key". Mr. Cahya's explanation of religious ritual focused more on the process of meaning making than the rituals themselves. This meaning-making process ended up with one goal, to reveal the truth of Buddha's teaching. Ms. Abhita, on the other hand, came up with a slightly different understanding of the rituals. Similar to Mr. Cahya, she valued ritual highly and believed that they teach humility. According to her, rituals symbolise total submission and compliance with God.

> I once refused to go to the Sunday's prayer meeting (*puja bakti*) at the *vihara* and thought that was wasting my time. I did not get the benefit of praying, reading the mantras or listening to the sermon, until I did self-reflection by looking at the rituals of the *bhikkus*. When the rituals seemed so boring for me, why did the *bhikkus* survive or even enjoy it? I then learnt that my rejection was all [about] my pride. I also learnt that rituals teach fundamental values in life: submission, compliance, humility…

Thus, if Mr. Cahya approached rituals in a more systematic way to learn about the knowledge and truth of Buddhism, Ms. Abhita emphasised personal reasoning in relation to ritual engagement, to find peace from self-understanding.

Meditation is crucial in Buddhist ritual. Both, Ms. Abhita and Mr. Cahya performed meditation every day. For Ms. Abhita, meditation helped her to practise silence and emptiness. She related meditation with her efforts to "un-label…balance…(and) be present", and often practised meditation at night before sleeping. "To have meditation before sleeping is good for me as I come to the end of the day and I need to cleanse all the distractions I experienced today, both in my mind or my emotions", Ms. Abhita added. Mr. Cahya had a slightly different approach to meditation compared to Ms. Abhita. He preferred to see meditation as not merely an activity but as a way of life. He argued, "I do meditation every time and everywhere. For me, meditation is about concentration for the present, so even though I am in the middle of work, I can still meditate through concentration…I prefer to see meditation as an adjective rather than a noun, being meditative rather than doing meditation. This means that I live with the way of meditated life, so-called mindfulness". By this understanding, meditation according to Mr. Cahya is a process of bringing the conscious mind to every activity.

5.4. Chapter summary

Participants' profiles in this chapter highlighted two main aspects, stories about being a change agent and religiosity. The main aim here was to describe how the profiles of each educator related to the notion of change agent educators and their religious experiences. The fourteen educators in this research share similar characteristics in relation to change agents. First, their strong passion in education underpins their activities in education. They might have different reasons for being educators. Some based their decision on financial issues and considered teaching as the most affordable profession. Others described strong influence from their parents or other significant figures as role models for being educators. Whatever the reasons, each educator in this research clarified their passion in education as fuelling their pedagogical practice. Second, these educators are considered as change agents due to their engagement in education that goes way beyond the basic role as teacher. These teachers were aware of the issues that emerged in their teaching, engaged the students in active learning, thought of creative ways to teach, and participated in educating the community. These educators fit with the characteristic of change agents who engage in teaching practice that goes beyond the common into something exceptional (Yu & Ortlieb, 2009); they empower people and society (Dirkx, 1998; Freire, 1970); and envisage and work specifically to bring change (Yu & Ortlieb, 2009).

In regard to their profiles on religiosity, several important points were highlighted. First, regardless of differences in valuing religion, all educators in this research believed that religion is a vital foundation for life. Religion shapes the person's identity and influences their viewpoint and actions. Second, all educators addressed God as the central sacredness of the religious process. God is the absolute truth and the ultimate goal. Third, the process of religiosity covered the twofold transcendental and personal relationship of God and man, and the horizontal relationship of man and all creatures. Fourth, the practice of ritual in religion is an important function for sanctification. These religious rituals ranged from prayer, worship, scripture reading, community service, and much more.

CHAPTER 6

THE TRANSFORMATIVE FUNCTION OF RELIGION

6.1. Chapter overview

This chapter aims to answer the first research question: "How does the educator's religiosity influence their personal learning process that enables transformation?" This question can be answered by explaining the summary for axial coding analysis presented in Table 6.1. The finding discusses three dimensions in the religious process that bring about personal transformation, namely structural, transcendental and subjective dimensions. First, the structural dimension refers to the primary or basic aspects of every religion, expressed mainly in the doctrinal teaching. Two sub-categories fall under the structural dimension, namely: the practice of ritual and theological cognition. Second, the transcendental dimension refers to those experiences directly and indirectly attributed to God. This dimension has two sub-categories, namely the *numinous* experience and archetypal function of the Self. Third, the subjective dimension extends those aspects in the structural and transcendental dimensions that resolve into consciously identified contents and processes. These are the meaning made from the religious experience. The subjective dimension covers one sub-category, namely the practice of symbolic attitude.

The data also showed that key developments arose within each dimension during moments of crisis. Indeed, crisis is an important category in this study, having an interrelated function with the three above mentioned dimensions in a transformative religious process. In the structural dimension, crisis may arise when practising religious ritual, through the doctrinal image of God, and in the process of faith. In the transcendental dimension, crisis may occur when a value first experienced in an 'encounter with God' is lost (this will be discussed as the difference between a living and dead symbol, following Jung's definition). And, in the subjective dimension, a crisis may happen through the conflict of a dominant vs. weak ego.

A key thing to note here is that all categories described in this chapter are closely interrelated to explain the function of religion as the enabling factor for transformation. The theme of religious ritual, for example, appears in each dimension,

yet with distinct emphasis. For example, in the structural dimension, religious ritual is discussed at a practical level in the form of type, function, and development. In the transcendental dimension, the discussion of ritual covers the mystical or *numinous* experience revealed in ritual practice. In the category of the moment of crisis, the conflict of prescribed vs. non-prescribed ritual is discussed. Considering these complex interrelations among categories and sub-categories, footnotes are given to serve as a guide for the reader to understand the overlap between sections and chapters.

Finally, this chapter informs how religion may facilitate transformation through the interrelation of structural, transcendental and subjective dimensions and moment of crisis. (Figure 6.1, which appears at the end of this chapter, illustrates the interaction between these four categories.)

Table 6.1: Summary for axial coding analysis

No.	Categories	Sub-Categories	Properties	Dimensions	Paradigmatic Classification
1	**Structural dimension** (137)	**Religious ritual** (137)	Type of religious ritual (137)	Prescribed ritual (138) Non-prescribed ritual (139)	Condition
			Function of religious ritual (140)	Mechanistic function (141) Substantive function (141)	
			Ritual development (142)	Conditioning (142) Internalisation (143) Unification (144)	
		Theological cognition: (146) a. The image of God (146)	The source of understanding (148)	Doctrinal source (148) Manifestation through relationship (149)	Condition
		b. The concept of faith (151)	The understanding of faith (151)	Reference to transcendence (151) A life-guiding image (153)	
			Experience as basis for faith formation (154)	Communal form (154) Individual form (154)	
			The goal of faith (155)	Assurance (155) Contentment (155) Value-added goal (156)	
2	**Transcendental dimension** (156)	**The *numinous* experience** (157)	Sacredness in ritual (158)	Connectedness (160) Unification (161) Manifestation (162)	Action/Interaction
			Miraculous experience	Physical and psychic experiences (167)	

No.	Categories	Sub-Categories	Properties	Dimensions	Paradigmatic Classification
			and synchronicity (163)	Seeking confirmation (167)	
		The archetypal function of the Self (168)	The archetypal representation of the Self (169)	Activation of emotional imagery (169) Agency of the Self-archetype (170)	Action/Interaction
			The archetypal understanding of the Self (171)	Realisation of 'the within God-opposites' (173) Reconciliation with the ego opposites (174) Transcendent function (174)	
			Aspects of the Self archetype (177)	Remarkability (177) Significance (178)	
3	Subjective dimension (178)	The practice of the symbolic attitude (179)	Ego respects the unknown (180)	Critical reflection (180) Intuition and feeling (182)	Action/Interaction
			The dynamic process of the symbolic attitude (183)	Receptive ego (183) Reflection (184) Suspend (185) Reconciliation (186) Unity (187) Detachment (187)	
4	Moment of crisis (188)	Crisis in the structural dimension (189)	Type of structural crisis (189)	Prescribed vs. Non-prescribed ritual (189) The imperfect picture of God's image (191) Passive vs. Active faith (194)	Condition
		Crisis in the transcendental	Types of transcendental crisis	Living vs. dead symbolism (195)	

No.	Categories	Sub-Categories	Properties	Dimensions	Paradigmatic Classification
		dimension (195)	(195)		
		Crisis in the subjective dimension (196)	Types of subjective crisis (196)	Dominant vs. weak ego (197)	

Note: Page numbers to be inserted in brackets in this table.

6.2. Three dimensions of religious process

6.2.1. <u>Structural dimension</u>

The structural dimension is the technical dimension in the religious process. It is classified as a more passive religious process in comparison to transcendental and subjective dimensions, in the sense that the structural processes are pre-defined by religious dogma. The summary for axial coding analysis (see Table 6.1) presents the paradigmatic classification of 'condition' for both sub-categories in the structural dimension. As previously explained, 'condition' in Strauss and Corbin's (1990) coding paradigm[1] refers to the causal context from which the other two levels (action/interaction and consequence) are derived. The researcher has allocated the coding paradigm for the structural dimension to be 'condition' because religious dogma forms a basic context for participants in their respective religion. Thus, it acts as a pre-defined structure from which a deeper, more individual religious practice may arise.

The religious phenomena in this research are explained through the religious experiences of educators from five different religions in Indonesia, namely Islam, Catholic, Protestant, Hindu, and Buddhist. Although these fourteen educators have different religious backgrounds, the data shows they share similar aspects of religious life, drawn from religious ritual and doctrine.

6.2.1.1. <u>*Religious ritual*</u>

In all religions, ritual plays a significant role. Religious ritual is defined here as the conscious effort to access the sacred experience through intended practice. Ritual can be manifested in different practices and at various levels, yet all the participants in this research valued ritual as an inseparable aspect of their religious life. The following section explains various themes under the category of ritual practice, including: type, function, and process of religious ritual development.

a. Type of religious ritual

Type of religious ritual refers to the categorisation of ritual practice. There are two categories revealed in the data: prescribed ritual and non-prescribed ritual.

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[1] See Chapter 4 subsection 4.3.2.2(b) Coding paradigm on page 89, or see glossary.

Prescribed ritual

The concept of prescribed ritual refers to a series of ceremonial practices performed in a specific order. Prescribed ritual is evident in all religions, and all participants in this research engaged in prescribed ritual on a regular basis. Examples include: (1) prescribed prayer as in Islamic five-time prayer, prayer meetings including the church service in Christianity or Sunday service in Buddhism; (2) celebrating religious days such as Christmas and Easter in Christianity, *Eid Al-Fitr* and *Eid Al-Adha* in Islam, *Nyepi*, *Galungan*, and *Kuningan* in Hinduism, *Vesak* in Buddhism; (3) performing sacrificial rituals, such as almsgiving called *zakah* in Islam, or tithe in Christianity or animal sacrifice in Hinduism. The discussion about prescribed ritual with some participants revealed that no religion exists without prescribed ritual, "Those who proclaim themselves as Muslim have to do the Islamic rituals. No need to debate that". This statement from Ms. Naimah asserted that prescribed ritual is an essential religious practice.

Three characteristics were identified from responses of the participants. First, orderliness or regularity in prescribed ritual. Ms. Naimah, for example, argued that the five-time prayer in Islam allowed her to engage in an ordered life by practising perseverance, obedience, and commitment. Orderliness in prescribed ritual also helped Ms. Abitha (Buddhist) to develop humility and self-control. And Mr. Josef (Protestant) commented on the benefits of social order when practising prescribed ritual. According to him, prescribed ritual sets the procedures to perform communal worship, thus avoiding chaos. Second, there is a constancy of or repetition in prescribed ritual. Here, Mr. Agung (Hindu) highlighted the importance of repetitive order in prescribed ritual, as follows: "Having repetition in ritual practices is like doing exercise in sport. The repetitive movements, the order, help us to build strong muscles, shape your body, and improve your strength and skill. So does the repetition in religious ritual. It will help you to develop a strong understanding of the core value of your religion". Third, the communal aspect of prescribed ritual is important in enhancing human interaction. Ms. Maria, for example, argued that mass was beneficial for fellowship with other Catholics and for mutual support. Similarly, Mr. Agung cherished the moment he engaged in religious ceremonies and argued, "…you meet with other people in your prayer meeting, you share the vibrancy, you interact with other people…".

Non-prescribed ritual

The other type of religious ritual discussed by participants was non-prescribed ritual, the prayer ritual that is more flexible and personalised. Arguing that both prescribed and non-prescribed ritual are basically prayers, participants in this research who practised non-prescribed ritual extended prayer through their own preferences and needs. Ms. Elizah (Islam), for example, argued:

> Prayer is a personal moment for me to share my feelings, thoughts, and problems with Allah. An intimate moment where I can talk, cry, complain, or even question Allah. But not in *salat*[2] time. You cannot say the random prayer in *salat*... I love doing *salat tahajjud*[3] after midnight time. I love the quietness and the intimacy of doing the prayer while all the creatures are having a rest. So, after finishing the prayer section in *tahajjud*, I will do my *sujud*[4] longer, so that I can quietly share all my feelings with *Allah*. That is the moment when I cry in my prayer.

Indeed, many of the participants developed their own ritual. Further examples include: Ms. Naimah (Islam) and Ms. Elizah (Islam) who loved to do *tahajjud* prayer, Ms. Abitha (Buddhist) who treasured meditation as her favourite reflective moment, Professor Yohanes (Catholic), Mr. Josef (Protestant) and Mr. Agung (Hindu) all enjoyed family prayer, Ms. Ester (Protestant) referred to her personal prayer time as "a hotline call with God", and finally, Mr. Cahya (Buddhist) referred to meditation as a lifestyle rather than religious practice. All of these non-prescribed ritual methods are attempts to personalise ritual, to bring ritual practice into the private arena that meets individual needs. No wonder some participants, including Ms. Deborah (Catholic) and Mr. Wayan (Hindu), admitted to engaging in more non-prescribed than prescribed rituals.

Data analysis in this research reveals some characteristics of non-prescribed ritual that often contradict with the practice of prescribed ritual. First, non-prescribed ritual allows more freedom in practice, while prescribed ritual has strict regulations and procedures. As a consequence, some participants modified and adjusted their practice of prescribed ritual. For example, Mr. Wayan (Hindu) modified some Hindu ceremony practices adjusting to his personal beliefs. He argued that,

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[2] See glossary for the definition of *salat*.
[3] See glossary for the explanation of *salat tahajjud*.
[4] See glossary for the definition of *sujud*.

> Hindu has many rituals which are sacred and very deep in value. However, since Bali has the majority Hindu people, there is a tendency to perform the ritual for merely a celebration. This often detracts from the core value of the ritual into merely technical issues: the preparations of ritual and money matters. I don't like to worry myself too much with such issues. I would rather modify or even cancel my involvement in the ceremony if, for example, I do not have enough money to do the ceremony. Sometimes, I think, having a smaller celebration may give you a more sacred impact essential for your spiritual growth...

The freedom experienced in non-prescribed ritual often links with the need to satisfy the personal character. Ms. Ester (Protestant), for example, liked to engage in more informal prayer and called God "daddy" or "boss", as she argued, "I am not a person who is into religious (prescribed) rituals. I pray in a very informal way, like in everyday conversation. I call God daddy because I believe he wants me to be as close as possible to him". In conclusion, the freedom quality in a non-prescribed ritual allows the individual to bring more his or her personal preference into ritual practice.

Second, the intimate aspect in non-prescribed ritual resembles the need to personalise ritual practice. Ms. Deborah (Catholic), commented,

> Prayer is my intimate communication with God, and therefore, it is important for me to feel God in my prayer...I believe that God works in many ways for different people. Therefore, I can reach God with my own style too…I respect my mother's preference of praying in front of the Mother Mary statue, however, I do not have to do the similar ritual as her. I pray every time I want, everywhere I need; as long as I can feel God's presence that is enough for me. I feel peace when praying in such a way. I believe God will not be angry with those who have different preferences in prayer.

Personalising prayer to experience *numinosity* or sacredness in ritual[5] is the essence of non-prescribed ritual for all participants in this research.

b.   Function of religious ritual

The function of religious ritual relates to the use of ritual in human life and depends largely on how an individual defines ritual.

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[5] See Chapter 6 in subsection 6.2.2.1(a) Sacredness in ritual on page 158.

Mechanistic ritual

Some educators defined ritual as the structure that governs the relationship with God or with other human beings regarding sacredness. Such understanding of ritual is reflected by those educators who argued that ritual is a set of consensual procedures prescribed either in religious doctrines or cultural traditions. Due to the procedural nature of such ritual, the researcher has termed this aspect 'mechanistic'.

All Muslim educators in this research, for example, related ritual as compliant with religious doctrines within the term *ibadat.*[6] Similarly all Hindu educators referred to religious ritual as a part of the social transaction that rules the way of living in society. Both compliance and social transaction express the mechanistic aspect of ritual, which relates further to obedience and loyalty of the doctrines, consensus or procedures in religion.

Substantive function

Other educators regarded procedure in ritual as a means to a relationship with God. The researcher thus termed such practice the 'substantive function' of ritual, for the motivation to do the ritual was to bring oneself into accord and harmony with the image of God. Ms. Kristina (Protestant), for example, asserted, "If people define ritual as merely repetitive with boring activities, they fail to see how God works through ritual...I can feel God's presence when praying in the Church, it moves me, touches me deeply, it makes me content". Moreover, Ms. Abitha was convinced that ritual is an inseparable aspect of religion. Ritual plays a significant role in guiding believers to achieve the ultimate goal of Buddhism, the way of peace.

> In Buddhism, the ultimate goal is to reach true freedom and happiness in life. Freedom in Buddhism refers to three main goals in life: generosity (*dana*), living in moral precepts (*sila*) and mindfulness (*bhavana*). Ritual helps us to attain these goals. For me, my meditative ritual helps me to practice and live up [to] these values. Meditation helps me to live a mindful life. Ritual is not merely a ceremony, but the way to peace.

Here, the substantive function shifts the practice of ritual from the mechanistic or structural aim to the sacred dimension of ritual. The substantive function offers another aspect of ritual practice, the contemplative process to gain spiritual depth.

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[6] See glossary for the definition of *ibadat*.

c.   Ritual development

Analysis of the data shows that the process of developing ritual behaviour consists of three stages, namely conditioning, internalisation, and unification.

Conditioning

Conditioning refers to the process of habituation. All rituals are a result of conditioning in the early stage of the religious process. Doctrine is the primary source of legitimising conditioning in ritual practice. However, social consensus functions as an important role in strengthening such conditioning. Mr. Agung, a Hindu Balinese living on Java Island, explained that Hinduism in Bali embraces a rich cultural influence, more so than in Java, as he argued:

> I perform the religious ritual as part of the dogma; however it is my Balinese identity that enriches my ritual practice. For example, the celebration of *Nyepi* in Bali is different from those in Jogjakarta. I often prefer to fly back to Bali to celebrate many big Hindu rituals with my family. I think this is the same with you or our Muslim friends when celebrating *Eid Al-Fitr*, you will prefer to fly back to your hometown and celebrate with the whole family and friends. Thus, my Balinese culture shapes how I prefer to perform my religious ritual.

Mr. Daniel, a Christian Ambonese, also commented on the conditioning process through cultural or social consensus as: "Churching [sic] in Ambon-Maluku is a must.[7] My mom would kill me if I skip Sunday school [laughing]…She would come to me with a stick and scream "Daniel, go to the church!", and I would run immediately to the church…When I was living in Surabaya [East Java] and felt lazy about going to the church on Sunday, the image of my mom with a stick would appear [laughing]". The process of conditioning through social consensus moves ritual practice to a collective level, governed by not only religious doctrines but social laws and contracts, thus requiring more social responsibility and commitment.

The process of conditioning in religious practice is also influenced by religious teaching in the family, in the religious institution (i.e. mosque, church, *vihara*, etc.), and in the schooling system. Ms. Naimah (Islam), for instance, admitted that she hired a teacher to teach her children the *quran* recitation. Similarly, Mr. Agung sent his

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[7] Maluku is an archipelago in the eastern part of Indonesia which is majority Christian (especially Protestant).

daughter to a special Hindu community that teaches children about Hinduism. The habituation process through structured religious teaching is a common practice in Indonesia, especially in a family with a strong religious background. Ms. Elizah and Mr. Muhammad, for example, were sent to *pesantren*[8] by their parents to study Islam since they were still children. Mr. Daniel and Mr. Josef, similarly, had been raised with a strong church tradition since they were kids. Some of the participants, moreover, are involved in religious educational institutions, such as Ms. Abitha who taught Buddhist religion and Mr. Cahya who was a school principal at a Buddhist senior high school. In sum, if the conditioning process of ritual through social consensus represents a natural and less structured process of conditioning, religious teaching in families, religious institutions, and schools, on the other hand, show a more structured effort to develop ritual practice and strengthen dogmatic understanding.

Internalisation

The next process in developing ritual includes internalisation of religious values within individual awareness. With repeated practice, religious meaning and values are carried within the ritual practice and become alive in the mind of the participant. Such a process, then, forms what is termed 'religious scheme', an understanding of meaning and value carried within the ritual, and are integrated or internalised[9] in the participant's conscious structure. Mr. Muhammad (Islam), for example, argues, "A more external motif could drive the commitment to rituals at the earlier stage, such as the obedience to pray as a kid for meeting the parental instruction. However, the internal need grows gradually along with the increased awareness." The commitment to ritual practice will not last if the process of conditioning fails to reach the awareness of the individual.

Similarly, Mr. Josef (Protestant) argued that his habitual performance of religious ritual was initially shaped by the environment, especially by the enforcement of behaviour through authority figures. But then, with the process of greater awareness in ritual engagement, an ongoing growth of religious schema emerges. He commented:

> My pastor cared so much with her Sunday school children, including with me. She monitored the smallest thing, such as my attendance at Sunday school, my bible study homework, my prayer habit, and my

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[8] See glossary for the definition of *pesantren*.
[9] Internalisation refers to the process of meaning-making of ritual practice, and is therefore fully controlled by the person's consciousness.

understanding of particular bible stories. If I skipped the class or forgot my homework, she would be the first to warn me. She was like an alarm for my religious ritual habit. But then, slowly, this external alarm turned to internal alert; thus when I forgot to pray, I suddenly felt something wrong, a guilty feeling and intimidated feeling that took my peace away. Such intimidation prevents me from living my religious life in freedom. I came to an understanding that embracing my awareness in performing religious life is central. Why do I need to do my ritual? How does the ritual benefit me, my faith? How does the ritual shape my understanding of self and God, my religious identity?

Highlighting some terms such as "awareness in performing religious life", "understanding of (the personal) self and God", and "religious identity", Mr. Josef brings the development of religious ritual from habituation to internalisation that enables the person to engange in a higher level of awareness to form stronger religious identity. Ritual, from Mr. Josef's point of view, should be meaningful and bring a higher understanding of his personal identity and his image of God. Such a level requires stronger internal motivation to conduct the ritual. Mr. Josef acknowledges the importance of conducting ritual to attain higher self-awareness, authenticity, and self-contentment. The external motif, on the other hand, will limit and control his autonomy and prevent self-consciousness in ritual practice.

Unification

All participants believed that the uniting with God through connection with a transpersonal quality (i.e. God's presence) was the ultimate aim in practising religious ritual. Mr. Josef (Protestant) commented, "All religious rituals carry a deep message about God, and if you can access this message of God in ritual and you are able to live this up [sic], a life transformation will happen". The interview data noted that the unification level in ritual development is one level higher than internalisation. Internalisation focuses on the work of consciousness in making meaning process of religious ritual. However, the aim to bring the experience of God in religious ritual may change the meaning making process in ritual practice to go beyond the full control of human consciousness. The unification in ritual development involves 'the experience of God' that opens the access towards the transpersonal experience. Furthermore, Ms. Abitha added her explanation about the transpersonal experience to explain the unification level of ritual from the Buddhist perspective.

> I once refused to go to the Sunday prayer meeting (*puja bhatti*) in the *vihara*[10] and thought that was wasting time. I did not get the benefit of praying, reading the mantras or listening to the sermon, until I did self-reflection by looking at how the *bhikkus* committed their selves in their ritual. Interestingly, when all these rituals seemed so boring for me, I was wondering why did the *bhikkus* look like they were enjoying it? They even enjoyed sitting still for hours. I slowly realised that all these rejections were my pride. I also learned that performing in religious rituals taught me fundamental values in life: submission, compliance, humility. I started to accept that ritual is important for my spiritual growth, and, interestingly, I now can find the beauty of ritual rooted in a feeling of peace. Ritual brings peace... One day, I came to the church with my Christian friend and I suddenly could feel the same peace as I often feel in Buddhist meditation. I believe that is because peace dwells in you.

Here, Ms. Abhita linked transpersonal experience in ritual practice with activation of emotional imagery in the form of 'peace'. Ms. Abitha's experience of peace is parallel with that of God[11] in Mr. Josef's statement, which also creates a *numinous* effect when practising religious ritual. This *numinous*[12] feeling is evoked through strong ritual engagement as explained by Otto (1923): "[*Numinosity* can be] the feeling... like a gentle tide pervading the mind with a tranquil mood of deepest worship" (p. 12). The activation of such emotional imagery is independent from the control of human consciousness.

How does unification differ from internalisation? The internalisation process in ritual involves a major function of human consciousness to make sense of religious experience through ritual practice via self-awareness and self-understanding. Unification, on the other hand, brings a sense of unity in the presence of God. Psychologically, following Jung (as cited in Read et al., 2004f), this could be expressed as an experience of wholeness through unification of the ego with the archetype of the Self, that is, a uniting of conscious and unconscious states.

Interestingly, Mr. Josef closed his explanation of ritual practice with the idea of "a life transformation" as a result of his experience of God in the ritual engagement. By this statement, Mr. Josef asserted that the access of ritual practice at the

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[10] See glossary for the definition of *vihara*.
[11] The experience of God in this chapter is discussed intensively in subsection 6.2.2. Transcendental dimension on page 156.
[12] See discussions on *numinosity* in Chapter 3, subsection 3.3.1.2. Jung & religion on page 38, and in Chapter 6, subsection 6.2.2.1. The *numinous* experience on page 157. Or see glossary.

integration/unification level has a transformative function. And if we relate this to the shifting of Ms. Abitha's attitude towards ritual practice, it is the activation of emotional imagery (in Ms. Abitha's case the emergence of 'peace') that strongly impacts the person's mental process and thus brings transformation. Further analysis regarding the need to experience God in religious ritual will bring the practice of ritual into a transcendental dimension,[13] a dimension that brings *numinosity* and sacredness into ritual practice.[14]

6.2.1.2. *Theological cognition*

The sub-category of theological cognition refers to the understanding of God as the central figure in religion. 'Theology' in Webster's dictionary is defined as the study of God and His creation (Theology, n.d). Referring to this definition, the term 'theological cognition' in this research is defined as understanding the image of God, the belief of God's laws and doctrines, as well as attitudes and actions toward God.

Since Indonesia constitutionally practises monotheism, therefore all religions studied in this research work with the concept of theology, in which God is believed to be the supreme deity. The term God itself is often replaceable with deity, the divine or any names that relate to God, such as *Allah* in Islam, Jesus Christ in Christianity, *Sang Hyang Widhi Wasa* in Hinduism, and *Sang Hyang Adi Buddha* in Buddhism. Moreover, analysis on the sub-category of theological cognition in this research produces two themes, namely the image of God and the concept of faith.

a. The image of God

According to Jung (as cited in Samuels, Shorter, & Plaut, 1987), the image of God is believed to be the highest value in many religious phenomena, and participants in this research place their highest respects on this image as their ultimate religious goal. Expressing their conception of God, each participant in this study responded to an interview question, "Who/what is God in your religious belief?" Muslim participants referred to God in the Arabic language as *Allah* and declared their Islamic faith through two testimonial words, the so-called *shahadah*, as follows: "*There is no god but Allah. Muhammad is the messenger of Allah*". By this testimony, Muslim participants declared

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[13] See subsection 6.2.2 Transcendental dimension on page 156.
[14] See subsection 6.2.2.1(a) Sacredness in ritual on page 158.

their monotheistic belief[15], that is, the belief of one God, and testified that Muhammad was *Allah*'s prophet. Christian participants, both Catholics and Protestants, also shared a similar conception of God, referred to as the divinity of Jesus Christ. The figure of Jesus was central in all Christian participants' stories. For example, Ms. Deborah called Jesus "the loving God", Ms. Kristina recognised Jesus as "the name above all names", Mr. Daniel, Mr. Josef and Ms. Ester recalled Jesus as "the saviour", and Professor Yohanes acknowledged Jesus as "the greatest guru". Furthermore, Mr. Wayan, the Hindu participant, recalled the name *Sang Hyang Widhi* as the supreme God in Balinese Hinduism. He argued that *Sang Hyang Widhi* represented the monotheistic concept of God in Balinese Hinduism, revealed in the image of Brahman as the highest authority of the God concept in Hinduism. Mr. Agung, in addition, defined God as the highest goal in Hinduism through the concept of *Manunggaling Kawulo Gusti*[16] (unification with God). Finally, Buddhist participants referred to Buddha as the transformation of God. According to Mr. Cahya, Buddha is "the transformative body of God…the complete perfection of a man that can reach Nirvana". Ms. Abitha, specifically, added her description of God as "the absolute law".

The notion of God's image is considered as one fundamental aspect of transformation in this study. The analysis shows that the understanding of God's image profoundly impacts these participants' mental capacity (i.e. awareness and personality), which later influences their professional life as educators, their vision and calling in life as well as their identity as educators.[17] Understanding God's image is endless, conflictual and numinous, and in this study, this process is understood to transition from the structural dimension to the transcendental dimension, with an accompanying crisis.[18]

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[15] All six official religions in Indonesia practise monotheism, as stated in the 1st verse in *Pancasila* (the five principles of Indonesian constitution) and *Ketuhanan yang Maha Esa* (Believe in one supreme God).

[16] According to Mr. Agung, *Manunggaling Kawulo Gusti* is the process where *moksha* or detachment has reached the ultimate point where *atman* (the person's soul) and *Brahman* become one. This means that man has freed himself from the material world to enter the immaterial or spiritual existence (*moksha*).

[17] See Chapter 7 subsection 7.2.2.2. Visionary life on page 213 for discussions on vocational life (calling and sense of identity and agency as an educator).

[18] The notion of God's image is also discussed in other sections in this Chapter 6. In the section of transcendental dimension, the issue of God's image is discussed in subsection 6.2.2.2(b) The archetypal understanding of the Self on page 171. Moreover, the issue of the imperfect picture of God image is discussed in section 6.2.4.1. Crisis in the structural dimension on page 189.

Two sources were identified as being employed by participants to develop their understanding of the image of God. First, the doctrinal source channels the image of God through systematic doctrinal teaching. Second, manifestation through human relationship is a process of building the above mentioned understanding that occurs through relational processes with significant figures who carry a representation of God, such as parents, teacher, elders, etc.

Doctrinal source

Religious doctrinal teaching was the main source in this study for participants to develop their respective understandings of God. Most participants, especially those born into a family within the five formal religions in Indonesia, have received strict religious teachings since they were children. All Muslim participants have studied the *Quran* and Islam from an early age. Mr. Muhammad and Ms. Elizah were sent to Islamic schools in their first school years, while Ms. Naimah took the *quran* recitation class from the age of five. Similarly, all Christian participants, including Ms. Ester and Professor Yohanes who were born into non-Christian families, were sent to Christian schools since their early years and were required to attend Sunday school in the churches. Mr. Agung and Mr. Wayan, Hindu participants, were exposed to Hinduism since they were kids, as both were born on Bali, the Hindu majority island province in Indonesia. They received intensive Hindu teaching at these Hindu schools. Buddhist participants, especially Mr. Cahya, were raised with a strong *vihara* influence. He joined Sunday school activities from an early age. Ms. Abitha, whose religious background was non-Buddhist, studied Buddhism since junior high school and had since been involved in various *vihara* activities. She then studied Buddhism at the university to prepare her for a teaching career. At this point, all participants were eager to improve their understanding of God and their religion through doctrinal teaching.

Data in this study revealed that doctrinal teaching provides a sound and solid theological foundation for participants to develop their understanding of God's image. Mr. Josef, for example, explained that the bible provides a doctrinal basis for him to understand the purpose of life in Christianity, as he explained, "I think our biggest challenge as a person is to understand who we are, what our visions and missions are in life...The bible said that I was created according to God's image, thus, psychologically,

I bear God's image and quality within myself. Thereof, it is important for me to understand who God is in order to understand myself, who I am, and what my purposes are in life". Ms. Elizah, also, argued that having doctrinal teaching from experts prevented her from developing false doctrine. "After my dad passed away, my mother sent me to one *pesantren* run by my dad's best friend. He was one of the famous Islamic leaders in Indonesia. You can google his name and find his publications and works…I can understand why my mom chose to send me to him. She wanted me to have a strong and valid foundation for my Islamic faith, considering there are plenty of false teachers outside[19], who abused the name of God for their personal benefits".

Manifestation through human relationship

Data in this study also indicated that another source in developing an understanding of God is the existence of significant figures that represent the image of God. In manifestation through human relationship, the understanding of God's image is developed informally through daily interactions with these significant figures.

In a religious society, such as in Indonesia, the idea of 'the agent of God' is popular. From his Islamic view, for example, Mr. Muhammad recalled the term *khalifah* to define the position of man as God's deputy in the world. He then linked this with the role of parents as *khalifah* in the family to teach their children about Islamic values. Similarly, Ms. Deborah (Catholic) argued for the central role of parents in the Christian family that require respect from their children, as written in one of God's ten commandments.[20] Mr. Agung, furthermore, quoted the concept of *catur guru*[21] in Hinduism to explain the important roles of parents, teachers, and government as agents of God. He commented,

> Hinduism respects these four significant figures: parent, teacher, the government, and God. God is the highest among all, and God delegates his laws through the other three authority figures. This means that if you respect your parents, teachers, and government, you also respect God. We are, thus, expected to value their wisdom and follow their pathways... When I decided to be a lecturer, my dad was the first person I contacted. That was a big

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[19] The comment "false teachers outside" may relate to different branches or sects in Islam, in which each branch has different fundamental doctrines. This comment may also refer to other religions or beliefs that are different from Islam.

[20] Ms. Deborah quoted one verse in the Bible, Exodus 20:12 "Honour your father and your mother, so that you may live long in the land the Lord your God is giving you".

[21] See glossary for the definition of *catur guru*.

decision in my life as this means that I had to sacrifice my job in one big company in Indonesia and start from scratch...I need[ed] my dad's approval. I do not know what was on my mind at that time. My dad was not an educated person: he did not even finish his elementary school. I believed his approval was sacred, as it represents God's approval. This is similar to one of the Islamic values about parents, if I am not wrong.

Mr. Daniel (Protestant), furthermore, highlighted government's role as an agent of God, as mentioned in the Bible[22], and expressed his respect towards government. Other participants, including Ms. Elizah (Islam), Ms. Naimah (Islam), Ms. Maria (Catholic) and Ms. Abitha (Catholic), argued that educators and teachers carry on the same important role as agents of God, and therefore, they are also required to be good role models for their students and in society. However, parents were considered as most influential after God, and may even take on the role as agents of God or at least of God's authority.

In conclusion, the discussions here on the image of God make two main points. First, the idea that God is absolute, omnipotent and eternal, while man bears the opposite characteristics of finite, limited and imperfect. From this idea it follows that one should respond to God, through total surrender, obedience, and devotion. Second, where doctrine shapes God's image in a more impractical way through the abstraction of sermons and religious teachings, understanding this image through interactions with authority figures works at a more experiential level. Here, participants developed their understanding of God's image by reflecting on their immediate experience in interactions with authority figures. Interestingly, this finding indicated that understanding God's image through the relationship with an authority figure raised a critical issue regarding the imperfect picture of God.[23] For as the child matures, a crisis moment arises where such a potent image clashes with the realized imperfections of a parent for example. This study argues that such a crisis moment may indeed lead to a growth towards a more direct experience of the image of God and so a transformation in the God–man relationship.

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[22] In the interview, Mr. Daniel did not explicitly mention any verses in the Bible that could support his statement. However, his comment about the government could refer to some verses in the Bible, including in Romans 13: 1 "Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God".

[23] The issue of the imperfect picture of God image is discussed in section 6.2.4.1. Crisis in structural dimension on page 191.

b.   The concept of faith

Faith in this study is a strong religious expression of respect, loyalty, commitment, love, and devotion towards the central value in religion: the deity. All religious experiences provide a system of symbols. Jung (as cited in Read et al., 2004e) wrote:

> How are we to explain religious processes, for instance, whose nature is essentially symbolical? In abstract form, symbols are religious ideas; in the form of action, they are rites or ceremonies. They are the manifestation and expression of excess libido. At the same time they are stepping-stones to new activities, which must be called cultural in order to distinguish them from the instinctual functions that run their regular course according to natural law (para. 91).

Symbols in religion are experienced with a *numinous* or strong emotional imagery, which galvanises a strong sense of love and trust in the mystery called God. By this definition, faith is not merely a product of the rational mind towards certain religious doctrines or teachings known as belief (Stein, 2011), but faith is also an unconscious process formed through relational contact with the image of the deity. In other words, faith involves strong loyalty and trust in belief, as expressed by Ms. Naimah, "Islam is the anchor of my life, and I will defend my Islamic faith until I die".

The discussion of faith in this section will be divided into three sections. First, the understanding of faith that describes perceptions of what faith is. Second, the experience as a basis for faith formation that discusses two ways to shaping faith. Third, the goal of faith that explores the function of faith in religion.

The understanding of faith

The participants in this research shared their various understandings of what faith is, yielding two clear notions, first, the reference to transcendence, and second, a life-guiding image.

First, faith as the reference to transcendence refers to the participant's loyalty to and dependence on God. God is the centre of faith. Here are some statements about faith.

> The key to faith is one, the total dependence on God to understand His truth. For man has a limited understanding, while God's way is often beyond man's understanding. (Mr. Daniel, Protestant)

> I believe God as the absolute law, *dharma*. When we talk about law, we talk about cause and effect, about consequences. Buddhism believes in *karma*, there are good *karma* and bad *karma*. (Ms. Abitha, Buddhist)

> Faith in the Islamic way is expressed through the declaration of *shahada*[24] and the commitment to the five pillars.[25] (Mr. Muhammad, Islam)

The view of faith as a reference to transcendence is basically formed through indoctrination, teaching, and modelling from authority figures. This is considered as the early stage of faith formation, aiming at developing a strong religious knowledge and identity through a mere rational process. For some, the development of faith is arrested at this level of faith process. For others, the process of faith formation requires the need to have a direct connection with God and to seek wisdom from God as the highest reference. Such a process opens up the opportunity for participants to engage in a dialogue with the image of God, an ongoing, deep, reflective communication to find the core meaning of faith. Ms. Deborah (Catholic), for example, shared her efforts to involve God in her daily decisions in education, as follows:

> I talk to God as in reflective dialogue...For example, I need to organise one venue, I would ask God, "what should I do? What would be the impact? Would it be good? If this would be good, please open the way". But there's always the way, when you believe.

The process of engaging in ongoing reflection with God is also confirmed by other participants. Mr. Josef (Protestant), for example, shared his experience of engaging in reflective prayers when he had fears and doubts about teaching. The prayers aimed not only to request God's help, but to reflect upon himself, his expectations and attitudes, and to align these expectations and attitudes with God's will. Thus, his dialogue with God is mainly self-reflection to reach a higher understanding of his personal belief, but also to seek the will of God, especially in moments of crisis. Such a process of faith through reflective dialoguing with God can be linked to the process of internalisation and unification in the ritual practice.[26] Data in this study revealed that ritual practice is linked with the faith process, as some participants argued that their reason for engaging in ritual practice was to deepen their faith. For them, ritual practice may open their

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[24] See glossary for the definition of *shahadah*.
[25] See glossary for the definition of five pillars.
[26] See subsection 6.2.1.1(c) Ritual development on page 143 and 144 for the discussion of internalisation and unification in ritual practice.

access to the experience of God. Ritual prayer allows them to engage in reflective dialogue with God. That is how faith intersects with ritual practice.

The experience of faith as a reference to transcendence through reflection is a more complex mental process, involving not only the dogmatic understanding of God and religion, but an awareness and 'respect' (in Jung's sense of the word) of metaphysical nature. By 'respect', Jung (1948, as cited in Stein et al., 2011) suggested the "unprejudiced gaze" (p. 399) of approaching the extra-rational phenomenon of God, often loaded with symbolic meanings.[27]

The second definition refers to faith as a life-guiding image. Faith is trust and loyalty to the images inherent in God. Such conception shows how practising faith into action by defining God into a set of working images, such as "God as absolute law", "man as *imago-Dei*", and "the good-end of God's way", may then guide one's action. For example, by understanding God as the absolute law, Ms. Abitha (Buddhist) defined her faith in relation to the law of consequences (*karma*), as follows: "…Therefore, faith for me is to believe that *karma* does exist. I just need to focus on my own *karma*, to live in good *karma* and to learn how my *karma* brings consequences. This teaches me one basic principle in life, "don't hurt". This principle helps me to think twice before I act, to not hurt other people…".

Moreover, this life-guiding image conception brings faith to the practice of core religious doctrines, such as the idea of man as the *imago-Dei*, the image of God. Ms. Ester (Protestant) argued that all men were created according to God's image and therefore carry the great potency of God, "Every man is a change agent inside, a manifestation of the image of God as the creator of change. Faith is also to believe that we bring the potency of change agent inside and work on it".

Finally, the notion of faith, as a life-guiding image, contributes to the belief that there will be a 'good ending' to life. This is a doctrine that God's ways always result in a good ending. Faith, thus, is loyalty and commitment to live according to God's way, as Ms. Abitha (Buddhist) argued, "You can call me a risk taker, I'm not rich, but I initiated my organisation with a strong faith that I fought a good *karma*, thus the result

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[27] Symbolic meaning in Jung's concept always refers to the term symbol, the quality that arises from the unconscious or collective unconscious materials. As symbol has an unconscious depth and an infinite energy, human mind, therefore, cannot simply describe exactly what the symbol means (as cited in Read, Fordham, & Adler, 2004a).

would be good…". Similarly, Ms. Deborah (Catholic) shared her thoughts on relations between faith, decisions, and 'good ending', as follows:

> When I need to make decisions, I try to listen to my feelings. It is like the voice inside me that tells me and moves me. If the feeling is positive and strong, I'd go for it, but if it is not, I'd stop or refrain and wait for other clues…Is this intuition? Maybe. But I really believe this feeling. I practise to listen to it. I believe that this voice will only lead to things I need, things that are good for me. I just need to pay attention to the clues…The source of these voices? Hmmm, God. I believe God will always make ways, and God will guide me to get to his ways…Thus, yes, you can say this a religious kind of faith practice...

Experience as basis for faith formation

Findings from the research data indicated that faith is an attitude stemming mainly from experience, either communal or individual practice. Communal faith is formed through the process of consensual or shared trust facilitated by religious traditions in families, schools, religious institutions or society. Mr. Agung (Hindu), for instance, believed that involvement in communal rites was crucial for him to develop his faith and strengthen his sense of belonging. For him, faith is also affected by social factors, "It is good to be involved in one or more religious groups or communities. You can learn and support each other...". Mr. Josef (Protestant), furthermore, highlighted the impact of having a role model in developing faith, referring to his childhood experience of having one caring pastor at the church. This touched him and subsequently he took this humble pastor as a model in following Jesus. Ms. Naimah (Islam) also shared the importance of learning the *quran* from an early age to shape the love of *Allah* and Islam. She therefore hired a teacher to teach the *quran* to her children and argued, "I can teach my children the *quran*; however it would be different if they learn this from another teacher". The authoritative figure, such as teacher, has an important role to enforce compliance in developing faith. To conclude, this communal aspect offers an experience of faith that is more rational, consensual, and collective based.

Individual faith, on the other hand, relates to *numinous* experience in religion that sparks a strong sense of love, commitment, loyalty, trust, sacrifice, and devotion.[28]

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[28] See subsection 6.2.2.1 The *numinous* experience on page 157 and subsection 6.2.2.2 The archetypal function of the Self on page 168 for more explanation of faith experience in the transcendental dimension, which manifests in the encounters with God, and through sacredness in ritual, synchronistic and miraculous experiences.

In this study, the non-prescribed ritual and the experience of synchronicity or miracle shape strong faith in God and religion. Ms. Abitha, for example, shared her love for Buddha as follows: "Buddha is the greatest inspiration of my life…He is the *guru* for me. His teachings on meditation, mindfulness, discipline and more, changed my life. Buddha's teaching helped me to reach happiness in life...". Ms. Abitha quoted Buddha's words in *Dhammapada* 35-36[29] to show that her belief in Buddha's teaching is life changing and commented, "Buddha's pathway is the guide to perfection. That is my core belief". Ms. Deborah (Catholic), furthermore, commented on how miracles and everyday experience shaped her understanding of God's image and strengthened her faith, "I feel so much loved and blessed in life. All these life experiences, those miracles, make me think that God is the greatest of all. He controls my life, guide me to his ways. His ways always end up in good [sic]. I just need to totally surrender and give my best".

The goal of faith

What is the goal of faith? Why do these participants show such strong faith in their religious life? There are three factors that inform the goal of practising strong faith in this study. First, assurance seeking. Faith offered participants clarity and security to live their life. Mr. Wayan (Hindu), for example, highlighted the importance of having a strong religious faith as guidance in facing life's challenges. Moreover, Prof. Kristina (Protestant) described faith as "the corridor for walking in the right pathways". This means that faith gives direction to achieve certain goals in life. Ms. Abitha (Buddhist), on the other hand, explained the role of faith as giving her courage to achieve her dreams. Here, the terms 'guidance', 'direction', and 'courage' refer to faith as a process to seek assurance in life. These participants argued that having assurance in life helps them to build confidence, hope, and vitality in achieving their goals.

The second goal is contentment seeking. Faith relates to the process of finding peace and happiness in life. Ms. Naimah (Islam), for example, argued that her belief in the idea of destiny or fate helped her to work towards peace and contentment, as she said, "The beauty of having faith in *Allah* is that you feel content, knowing that *Allah*

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[29] *Dhammapada* 35-36: "The mind, hard to control. Flighty-alighting where it wishes, one does well to tame. The disciplined mind brings happiness. The mind, hard to see. Subtle-alighting where it wishes, the sage protects. The watched mind brings happiness".

has provided the best for you…You work with peace, no need to compete with or prove yourself to others. Your main aim is to give your best and live in total surrender to God". Contentment seeking through the faith process supports these participants and helps them reduce stress in their lives by practising "total reliance", "surrender", "emptiness" or "detachment".

Third, the value-added goal which suggests ongoing reflection. Meaningful faith in God is not shaped overnight and nor can it be forced. Rather it requires an ongoing process of reconstructing meaning and value. Thus the value-added goal gives purpose to the practice of faith. Professor Yohanes commented:

> Faith is a long journey in life. It is not given or static, but a man needs to make sense of his/her faith journey to understand the core questions in life: who is your God? Who are you in relation to God? What is your life purpose? How does your life purpose relate to God's purpose?... Faith is dynamic in process. There must be ups and downs in your faith journey. But you need to make this journey meaningful to open your understanding about God, to realise that He is faithful. The faith in Christianity would bring you to the experience that life is by grace only. Faith and grace are not things we take for granted, but things we need to work on all the time.

Similarly, Mr. Agung (Hindu) noted the importance of engaging in contemplative prayer to improve faith.

> I never ask or request anything in my prayer. For me, God's law is perfect and absolute, *isha vasyam sarvam idam*.[30] Thus, I do need to ask for anything to happen into my life. I respect the people who pray in that way, but that is just not the way I pray. I just worship him in my prayers…For me, prayer is not something to change God's law, but to remind us about who God is, why we need to worship and believe in Him...[prayer is] for shaping your understanding and faith of God's perfect law through constant self-awareness and contemplation.

The value-added goal thus attempts to bring all life experience (religious or non-religious) in ongoing reflective practices that realizes this goal and, more essentially, aligns with God's law or purpose.

6.2.2. Transcendental dimension

In this section, we explore participants' experiences attributed to the agency of God. By their very nature, that is, viewed as transcendent in origin, these experiences are

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[30] See glossary for the definition of *isha vasyam sarvam idam*.

particularly difficult to discuss; however, the researcher will make a psychological distillation of what is regarded as metaphysical for the participant. Of interest here is not to prove the existence of God, but to evidence the transformative result of a deeply religious life, through explanations of the mental processes involved in the meaning making of a religious life, with emphasis on sacred experiences.

The transcendental dimension refers to the God-related dimension that brings religiosity of participants into their encounter with God experience. If the structural dimension reveals the static construction of religion, the transcendental dimension conveys religion as an active and sacred experience, loaded with rich and symbolic meaning.[31]

For example, referring back to Table 6.1,[32] the category of transcendental dimension covers two sub-categories, *numinous* experience and archetypal function of the Self - classified in Strauss and Corbin's coding paradigm as action/interaction. This coding paradigm of action/interaction refers to active interaction in the transcendental dimension which brings the *numinous* impact into the religious experience. In other words, active interaction with God in the transcendental dimension carries a strong psychic function of God or agency of God, manifested in various qualities (i.e. peace, joy, spirit, courage, love, etc.). All these qualities reveal the great potency of change in religious experience. The following subsection explains these two sub-categories in the transcendental dimension, namely *numinous* experience and archetypal function of the Self.

6.2.2.1. *The numinous experience*

As defined in Chapter 3[33], *numinous* refers to the metaphysical qualities related to God (Lewis, 2002). The coding of the *numinous* experience in this research refers to the primordial moment of the Divine-related presence: the encounter with God. According to Jung (as cited in Read, Fordham, & Adler, 2004b), the quality of *numinosity* is independent from human control and bears a mysterious character defined in

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[31] Again, this symbolic meaning refers to Jung's concept. See glossary for the definition of *symbol*.
[32] See page 134.
[33] See the explanation of the *numinous* experience in Chapter 3 subsection 3.3.1.2. Jung & Religion on page 38. Or see glossary.

paradoxical qualities.[34] In the religious context, the *numinous* experience is often linked to the presence of God, and in this research, this experience was explored through sacredness in ritual, and the miraculous experience through the notion of synchronicity.

a. Sacredness in ritual

In the discussion of religious ritual (subsection 6.2.1.1), some participants commented on their preference to conduct a non-prescribed ritual. However, none of the participants abandoned their prescribed ritual practice. Ms. Deborah (Catholic), for example, criticised the strict practice of prescribed ritual and thus preferred to engage in personal prayer, yet she rarely skipped her attendance at mass in church every week. Another example comes from Ms. Ester (Protestant) who identified as a non-religious ritual person, yet she admitted her active engagement in various church meetings. These two examples reveal that these participants viewed both prescribed and non-prescribed ritual as non-contradictory concepts, for they were able to grasp the sacred function of both rituals. In other words, both prescribed and non-prescribed rituals enable the access to the *numinous* experience, which makes ritual a key factor in religious life.

What does 'the sacred aspect in ritual' mean? This can simply be answered as the experience of God. This experience can be manifested in various ways, and this research noted that sometimes it is the emotion or sacred feeling[35] emphasised by participants, while at other times, it is meaning or cognition.[36] Ms Naimah (Islam) explained her sacred experience in ritual as follows:

> One day, I saw a person performing *salat* in a mosque. This person cried when praying, and I, who was still a little girl at that time, was wondering why the person cried when praying. I was afraid to come closer to see or ask what was happening, but, my little brain concluded that this person might be in deep sadness and he/she[37] shared the sadness in prayer. I thought I could also share my problems with *Allah* just like this person. I then started to pray. I did not pray in the Arabic language as I had not

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[34] The idea of paradoxical qualities will be explained broadly in subsection 6.2.2.2(b) The archetypal understanding of the Self, particularly in a section about realisation of 'the within God opposites' on page 173.

[35] The affective manifestation of the encounter with God is explained in a subheading titled "Activation of emotional imagery" on page 169.

[36] The cognitive manifestation is explained in a subheading titled "The archetypal understanding of the Self" on page 171.

[37] In the Indonesian language, there is no gender identification in personal pronouns as in English. Therefore, he/she used in this sentence is because Ms. Naimah did not identify the person's gender.

known yet how to pray. I prayed in Indonesian. A very simple prayer, yet
I felt so peace, the peace that I never had before. I knew that *Allah*
listened to me. From that moment on, prayer ritual for me is the moment
to have intimacy with God, the moment to feel God's peace and quietness
that satisfy me. That is the ultimate religious experience for me.

Peace, quietness, contentment, joy and other deeply positive emotions are generally associated with sacredness in ritual. No matter the religion, all participants in this research mentioned these emotions as significantly impacting ritual practice and were therefore considered as sacred aspects in religious ritual.

Interestingly, the female participants in this study related more emotionally to their sacred experience in ritual, while male participants defined their sacred experience using more rational language. Mr. Cahya (Buddhist), for example, used the term "enlightenment" when explaining the sacred aspect in his ritual practice, as follows:

Ritual is one path to bring to the whole new understanding of Buddha's
truth. Ritual may become the entry gate to reveal the truth…I often
received enlightenment when listening to the message in the Sunday's
prayer meeting. Interestingly, I might have heard the message many
times. It might be the same message about love, compassion, the good
deed. But, if I meditate on the message to focus on the core point of the
message, there would always be a new understanding.

This moment of enlightenment in religious ritual is usually accompanied by a strong energy that opens up understanding and reinforces one's faith. Mr. Muhammad (Islam) admitted to having "a spiritual-awakening experience" after deciding to give all of his monthly salary for *zakah* (almsgiving) as a faith challenge, and receiving a long-awaited answer of his prayer afterwards. This experience had taught him that faith encourages te seeking of answers in prayers, and ritual is the means to practice faith.

This study has broadly discussed the issue of ritual in the structural dimension, as ritual forms the basic practice of religious life. However, data in this study has also revealed the practice of ritual in the transcendental dimension that triggers an altered state of consciousness. The experience of *numinosity* in ritual practice in the transcendental dimension is central for all the participants to engage in religious ritual, one level higher than those in the structural dimension. Thus the practice of ritual is both highly valuable and purposeful. There are three stages that informed the sacred

process of religious ritual in this research, namely connectedness, unification, and manifestation.

Connectedness

The first stage that promotes sacredness in the religious ritual is connectedness. When asked about the purpose of religious ritual, Mr. Josef (Protestant) responded as follows:

> Prayers and other rituals are my efforts to connect with the Devine experience. Based on my experience, this can be manifested in various ways. The feeling of suffering when doing fasting, for example, reminded me to the Christ's suffering, of how he suffered on the cross, humbled himself and carried the misery, died and rose again, defeated death... Reflecting on these fundamental values helped me to renew my understanding that fasting does not merely being abstaining from foods and drinks, but a rethinking of the core values and stories in Christianity that teach suffering, humility, and self-control.

From Mr. Josef's statement, ritual can be defined as a conscious attempt to access God-related experiences and to connect with the archetypal representation of the Self[38] that induce a strong psychological effect, either through emotional imagery (i.e. peace, joy, contentment) or cognitive functioning (i.e. revelation, enlightenment). Mr. Josef's explanation in relation to connectedness is similar to other participants' ritual experience, such as Ms. Naimah's (Islam) moment of intimacy with God when referring to prayer ritual, Ms. Deborah's (Catholic) aim to find peace through mass, or Mr. Cahya's (Buddhist) goal to reveal the Buddha's truth through Buddhist ritual.

Moreover, Mr. Agung (Hindu) clarified connectedness by highlighting the idea of revisiting meaning in ritual practice. He argued that repetitive behaviour in ritual practice revisited core values in religion.

> I once asked myself, what does repetition in ritual practice mean? Why do we pray in such repetitive ways? I believe repetition in ritual behaviour bears worth for those who highly value it. It helps you to reflect upon the core values in your religious teaching continuously. You come back to it every time by adding different experiences, different contexts, different encounters with other people. It is an ongoing renewal process of understanding that will enrich your faith experiences.

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[38] See subsection 6.2.2.2.1(a) The archetypal representation of the Self on page 169.

Here, Mr. Agung argued that repetition in religious ritual is a sacred process of re-connecting with the fundamental entity of life, to revisit and remember the core meaning of life, and to enhance religious identity in the person's personality structure.

Both, Mr. Josef and Mr. Agung described connectedness that evokes *numinosity*. Mr. Josef defined the concept of connectedness as a conscious attempt to access and connect with godly aspects. Mr. Agung highlighted the process of connectedness as ongoing to revisit and develop faith. Both explanations are complementary to understand how connectedness with the deity-related presence evokes an awakening experience of faith and renewal of understanding in religious rituals.

Professor Yohanes and Ms. Maria, on the other hand, shared their understanding of the sacred aspect in communal religious ritual through connection with other people. Professor Yohanes (Catholic), for example, highlighted the sacred moment of his family prayer ritual as follows:

> I enjoy my family prayer as a moment to develop my faith. The family prayer allows each family member to take part in the prayer. Each family member will take their turn to lead the prayer, and this has helped us to learn how to support each prayer by having unity in faith...I remember the Bible said, "where two or three people gathered in God's name, God is there"[39]. This means that God values fellowship…

Similarly, Ms. Maria (Catholic) commented, "I believe that every sermon delivered at the church was meant to renew my understanding. Here, I learned to understand the word of God through the pastor's interpretation of the Bible. This shared knowledge will help me to enrich my understanding and strengthen my faith". Both comments reveal that the sacred aspect of connectedness in the communal ritual was reached through harmony, mutual support, and shared understanding.

Unification

Unification is one stage higher than connectedness. It attempts to bring the sacred aspect of ritual into an integral part of life. Unification occurs where the immediacy of God is experienced as ever-present through engagement in ritual practice. Mr. Cahya (Buddhist), for example, commented, "I prefer to see meditation as an adjective rather

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[39] Matthew 18:19-20 "Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there I am with them".

than a noun. Being meditative rather than doing meditation. This means that I live through the way of a meditated life, so-called mindfulness in Buddhism". It is interesting to note that Mr. Cahya's ritual practice is an inseparable part of his daily life. A "meditated life", according to Mr. Cahya, is a process to internalise the value of meditation and mindfulness in a person's lifestyle. Engaging in a mindful life is considered a sacred task, as one is fully aware of their presence in life.

Mr. Josef (Protestant) and Ms. Naimah (Islam) added similar comments that highlight the process of unification in ritual practice. According to them, a worshipping lifestyle reflects their efforts to integrate with God's image as the centre of worship. Ms. Naimah added, "If you live a worshipping life, you can feel the presence of God dwelling in you. You feel peace and [you are] secure even if you are alone or in times of trouble". Here, Mr. Josef and Ms. Naimah attempt to establish the psychological relationship to, or even partial integration of, the God image.

Manifestation

Manifestation is another stage that shares a similarity with unification in ritual practice. Both inform the process of internalising and integrating the sacred aspect of ritual practice. If unification emphasises the personal dimension of sacredness in ritual practice, manifestation, on the other hand, focuses on the social dimension. Ms. Naimah (Islam) continued her explanation of a worshipping life, as follows: "If you claim that your life is a worshipping life to God, prove it through your relationship with others…be kind to others…respect other people…be a peacemaker in your society". Here, manifestation informs the application of the sacred quality of ritual practice in social behaviour. Mr. Agung (Hindu) added, "…If we could practise our ritual properly but then forgot to say 'hello' to our closest neighbour, we have failed the ritual". Here, manifestation requires the elaboration of the sacred aspect of ritual, not only as a personal relationship with God, but with other people. In other words, the sacredness of ritual practice requires social manifestation.

The coding of vocational life[40] relates closely with this idea of manifestation, in which some of the participants described their practice in education reflects the sacred aspect of relationship with God. Ms. Deborah (Catholic), for example, said,

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[40] See Chapter 7 page 213.

I love teaching the children. I love children from the beginning, I don't know why, but I think I have a passion for children. I love to see them enjoying their learning. I feel so grateful and satisfied, especially when seeing them enjoying their learning moments with me. (Interviewer: "Were those feelings of peace and being grateful the same as when you are in prayer with God?). Hmmm, I think yes, the feeling is overflowing. It's like God is happy when seeing me teaching these children….

b.   *Miraculous experience and synchronicity*

Miraculous experience is a strong transcendental experience beyond man's control. In this research, the participants shared some of their miraculous stories and related these experiences to their religious faith and understanding of God's image. Some miraculous experiences happened as coincidence, such as Mr. Daniel (Protestant) praying for the storm to abate, as he needed to sail to one remote island, and suddenly the storm stopped. And Ms. Deborah (Catholic) suddenly receiving her postponed salary, transferred at the time she really needed some money. Here, miraculous experiences occur in short, seemingly coincidental events, yet give a strong impression that God exists and controls life. However, there are some miraculous experiences that happen in a longer sequential process, involving a more complex psychic process, a so-called synchronicity.

Synchronistic experience is often defined simply as meaningful coincidence (Colman, 2011; Franz, 1980; Samuels et al., 1987). Jung (1952 as cited in Samuels et al., 1987) was fascinated in understanding the phenomenon of synchronicity after his experience of seeing a scarab beetle tapping on his office window, while listening to a client describing her dream of a golden scarab. After much research into the phenomenon Jung (as cited in Samuels et al., 1987, p. 146) defined a concept he called synchronicity as: "an acausal connecting principle", "events meaningfully but not causally related", "events that coincide in time and space but can also be seen to have meaningful psychological connections", and "linking the psychic and the material worlds".

Colman (2011) highlighted the function of an imaginal meaning-making process in the synchronistic experience (to contrast with rational thought). He called it the "meaning-making psyche" (p. 471). In the experience of synchronicity "there is always a congruent correspondence between the inner (psychic) and outer (physical) events… [which] generate strong transcendence and a shift into non-rational states of mind" (pp.

472, 474). Similarly, Hogenson (2005) defined synchronicity as "a juxtaposition of a psychic state and a state in the material world that resulted in the emergence of meaning and a transition in the individual's state or understanding of the world" (p. 280). From both explanations, at least three important elements of synchronicity are apparent: the outer (physical) experience, the inner (psychic) experience, and strong transcendent representation. The phenomenon of coinciding physical and psychic experiences will be discussed in this section, whilst their impact will be discussed later as an aspect of the transcendent effecting the individual through the archetypal function of the Self.[41]

In this research, the synchronistic experience is specifically linked to the idea of the supernatural power (God) within the religious function. Synchronicity is a rare experience. In fact, the researcher had to consider carefully which experiences could be categorised as synchronicity and those that were perceived as miracles but could easily be explained as mere coincidences. There are three stories that relate to the characteristics of synchronicity, which remarkably impacted these educators' mental processes. These stories are: Ms. Ester's (Protestant) the voice in a room, Ms. Deborah's (Catholic) Go! and Ms. Naimah's (Islam) dream. These stories are fully described here, and the analysis of synchronistic elements will follow.

<div align="center">The voice in my room</div>

My decision to become an educator was spiritual-based. I was at my peak in my career at that time, working for a multi-national company for 11 years. I was in charge of a managerial position, the third highest position in the company. My job was to approach famous people to run seminars in Indonesia. I travelled all over the world, America, Europe, Australia. I met famous people, including the Dalai Lama, and Al Gore. One day, I was in my room, alone, having a rest. It was in 1995. Suddenly, I heard a voice saying, "remember your promise". I am sure it was not a dream. The voice was so loud and made me jump out of my bed. I knew that was God. I often talk with God, "daddy this, daddy that", and he always answered by giving an understanding in my heart. But, hearing an audible voice from God was my first experience ever. I felt goose bumps!
"What promise?" This question haunted. But then I remembered, it was 1990, in my third year at university, and I had once prayed, "God, give me an excellent job. Then after five years, you can call me back". This was crazy. I know. I even mentioned a proper time, "in five years", and you know, the voice in my room was exactly five years after my prayer. Crazy, it is!
But then, I started to disagree. I thought I had made a wrong prayer. Look, I had worked for 11 years, and I enjoyed my job so much. I then said to God,

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[41] See subsection 6.2.2.2. The archetypal function of the Self on page 168.

"God, if you really call me, give me the sign". So, I really asked for signs just as Gideon did.

Don't challenge God, Ester, be very careful! Because what happens next will be beyond your control.

I had a random friend, an Indonesian friend that I met through random chatting on the internet, and he lives in the USA. We loved to discuss topics related to nationalism, and he was the reason why I started to read more about *Pancasila*.[42] We never met face to face, but discussed this topic through emails.

"Ester, do you think Indonesia will survive?" he asked me one day in an email after that mysterious voice in my room. Look, this email was a coincidence as well. We rarely had a chat, and this one was our first chat after a long break.

"Do you think Indonesia will collapse one day? Go google a name called Benedict Anderson. He talked about the imagined community. What do you think about that?"

I had a feeling that he somehow intentionally forced me to discuss this issue. I then googled and realised that Indonesia, as in many other countries, was started from a dream, the dream to unite, so was Indonesia.

He asked again, "Ester, do you know the statistics for the workforce age in comparison with the number of graduates? In comparison with the female workforce? More specifically, in comparison with the female Christian workforce? Well this last question is not in the statistics for sure, but you can use your rational."

He bombarded me with these questions, and I started to feel offended.

"What do you want?" I asked him.

"Ester, I promise this will be my last question. Do you know the statistics for the female Christian Chinese graduates in Indonesia? My point is, what have you done to your country as a female Christian Chinese Indonesian? If you can realise that what you could give to your country is privileged, considering your very small statistics, what will you give to your country?"

I didn't know this man, I knew him from the internet, and he was so annoying for me. He never knew about my promise to God.

"Wow, God, you really use this man, don't you?"

"See, Ester, I've told you, don't play a game with God"

And when I met this man in person some years later, he could not remember all the questions he had asked me. Here, I knew, God worked through him.

The more I said yes, the more God opened the way. In 2000, I did my last business trip to Los Angeles. I stayed at my friend's house, Ellen. One morning, she picked me up and took me to one school – which I considered as an unplanned school visit. She introduced me to one teacher who explained thematic education. "We are now teaching about outer space...". Well, if we were in Indonesia, we might sing the song "*Bintang Kecil*" (the Tiny Star)…"Okay God, I'm now convinced. I'll do education, specifically thematic education". That's how God worked amazingly in my profession as an educator.

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[42] See glossary for the definition of *Pancasila*.

Go!

I knew one young man named Joko. He was a friend of my friend's friends. So, I was not really close to him. He ran a small community for children in one small village outside Bandung, about an hour's drive. He arranged some activities for children, introduced them to traditional games, dance, and folklore, as well as directing kid performances in his neighbourhood.

I had a plan to visit him one day, but I kept delaying it. I kept busy with my activities, until one day, I heard one voice in my head saying, "Go!" telling me to not delay my visit anymore. I felt so guilty, so the next day I took one-hour trip by public transportation to Joko's place. That was my first meeting with him, and I was so inspired to hear his story. Joko was the humblest person I've ever met. He was also a food trafficker with a low profit. He earned around Rp. 30.000[43] per day and saved half from his earnings to fund his community. Thus, while walking around selling his food, he approached families with children and invited them to visit his community. He also involved the parents to engage in their children's activities. His story is inspiring to me, and I felt so blessed to be able to meet him in person. I believed God wanted me to meet him, to learn how to work with my big passion for education but stay humble like Joko.

The last story of synchronicity is Ms. Naimah's dream about her late father, whom she has never met. The dream happened when she was a teenager; in her crisis time she dreamt about a man that said, "Don't be afraid, I'm always with you". She did not know who the man was, but his face was familiar. Later, her stepmother revealed that Ms. Naimah was not their biological child, and showed Ms. Naimah a picture of her biological parent. To her shock, Ms. Naimah realized that the man in her dream was her biological father, who died on the same day that Ms. Naimah got a high fever that almost killed her at eight years of age. She believed that this whole experience did not only reveal her life background, but was a critical self-healing moment allowing to reconstruct her broken self-image. She recognised this as a strong spiritual experience that helped her to understand that God controls her life.

The key to synchronicity/miracle is that there is no identifiable cause to explain the event. Something meaningful has been ordered outside of our knowing or understanding. Thus, we can say something transcendent is at work.

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[43] Equal to AUD 3.

Physical and psychic experiences

The physical/outer experience is an overt or observable event. In synchronicity, physical and psychic experiences are considered to be *'acausal'*, that is, without cause in their relationship. The synchronistic experience is marked by the person. Here, Ms. Ester's prayer for an excellent job during her undergraduate study, or Ms. Deborah's plan to visit Joko or Ms. Naimah's fever at aged eight are examples of physical/outer experiences.

The psychic/inner experience is an event that arises from the unconscious. Ms. Ester's mysterious voice in her room, the sudden email from a long-lost contact friend, the sudden voice "Go" inside Ms. Deborah's head, and Ms. Naimah's dream of a man are psychic experiences that challenge the established perspectives and cause an irritating feeling. This is the moment where the archetype activates the unconscious, sending a message or sign into consciousness, and eliciting strong emotional images.[44] For example, in Ms. Ester's case: goose bumps and confusion over a mysterious voice in her room, her caution when asking for signs from God, and her wondrous feeling when receiving a sudden email from a long-lost friend.

Seeking confirmation

To make meaning in the synchronistic experience requires the ego to be receptive to the unconscious activity and accept the image or the message. The process of seeking confirmation, firstly, requires the ego to respect the psychic experiences as a valuable source and to be open to any creative ideas that emerge from the unconscious. In Ms. Ester's (Protestant) case, her self-questioning response, "what promise?", or her request for another sign from God are indicators of respect for the unknown/unconscious signs and attempts to seek confirmation, though Ms. Ester had the options to ignore or reject the experience. The respectful ego is key to seeking confirmation. This research notes that in Ms. Naimah and Ms. Deborah's stories of synchronicity, the ego was in a vulnerable state, struggling to deal with an identity crisis as an orphaned teenager in the case of Ms. Naimah's, or the guilty feeling for always breaking promises in Ms. Deborah's story. Perhaps, when the ego is vulnerable, it becomes more sensitive and open to accepting the unconscious content.

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[44] See subheading "Activation of emotional imagery" on page 169 for an explanation of emotional images in the encounter with God experience.

The next stage in seeking confirmation in the synchronistic experience refers to responses shown by participants to criticise, doubt, challenge, imagine, feel, and listen to these unconscious voices. Seeking confirmation allows the person to make sense of the strong autonomous expression of the transcendent in the synchronistic experience. (In another section in this chapter, the term symbolic attitude is explored to define the ego attitude towards this unconscious function, including one in synchronicity.) Thus, seeking confirmation of a synchronistic experience can be included in the symbolic attitude practice.[45]

6.2.2.2. *The archetypal function of the Self*

The term 'archetype' is derived from Jung's Analytical Theory. According to Jung (as cited in Read et al., 2004b), archetype is "the content of the collective unconscious" (para. 4), the primordial or primitive image that reflects universal patterns to us all. The characteristics of an archetype are explained further as follows (Chandler & Munday, 2011, p. 26):

> Archetypal patterns wait to be realized in the personality, are capable of infinite variation, are dependent upon individual expression and exercise a fascination reinforced by traditional or cultural expectation; and, so, carry a strong, potentially overpowering charge of energy which it is difficult to resist (someone's ability to do so being dependent upon his stage of development and state of consciousness).

Based on the description above, the archetype bears three main qualities: numinous, unconscious and independent.

Psychologically speaking, the central archetype active in a person's religious life is the archetype of the Self. This archetype is characterised by its supreme ordering capacity in the psyche. It often manifests as a figure of the wise old man or woman, or as the image of God. It is important to note that Jung (as cited in Read et al., 2004d) did not equate God with archetype of the Self, but rather images of God, for the latter act in the psyche to bring wholeness and order.

The archetype of the Self functions as a dynamic transcendent agency that acts independently from the human ego, and yet may strongly influence the ego. It manifests through the *numinous* contents introduced into consciousness through emotional

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[45] The symbolic attitude is explained broadly in the subjective dimension, in the subsections 6.2.3.1 The practice of symbolic attitude on page 179.

imageries such as feelings of peace, joy, and fascination, or through potential agencies such as vitality, hope, and compassion. Moreover, the cognitive system is further developed through its growing understanding of God's image (i.e. to realise the paradox that is God, and thus reconcile and connect with the opposites within). The following section explains the archetypal function of the Self that covers three points: first, manifestation of the Self-archetype through the emotional images and the potential agencies; second, the cognitive process developed through an archetypal understanding of the Self; and third, aspects of archetypal function of the Self.

a.   The archetypal representation of the Self

It is the manifestation of the Self-archetype through emotional imageries and potential agencies that captivate the conscious mind. The effect of this representation of the Self is symbolical and powerful for the conscious ego. In religious experiences (i.e. rituals, or in miraculous or synchronistic experiences), this representation of the Self-archetype attracts and satisfies but also challenges the conscious mind to make sense of such experiences. The following section discusses the archetypal representation of the Self from two aspects: activation of emotional imagery and agency of the Self-archetype.

Activation of emotional imagery

The encounter-with-God experience in religious activities (i.e. rituals, faith process, synchronicity) elicits sacred feelings and brings transcendent moments in the religious process. As discussed broadly in the section on ritual practice, sacredness in ritual[46] may be discussed as having three purposes: connection, unification, and manifestation. A set of emotional-related imageries often accompanies this sacred experience, such as the feeling of peace, quietness, relief, and satisfaction. These imageries are universal across religious ritual and are related by participants to the presence of God, as shown in the following transcripts:

> I pray every time I want, everywhere I need, as long as I can feel God's presence, that is enough for me…I feel peace when praying. (Ms. Deborah, Catholic)

> Ritual is not merely a ceremony, but a way of peace… Ritual brings peace, that is why I enjoy doing ritual. One day, I came to the church with my

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[46] See subsection 6.2.2.1(a) Sacredness in ritual on page 158.

Christian friend and I suddenly could feel the same peace as I often feel in Buddhist meditation. I believe that is because the peace has dwelt in you. (Ms. Abitha, Buddhist)

I love the quietness and the intimacy of doing prayer…This feeling of peace when I pray means God is there. (Ms. Elizah, Islam)

Similarly, the process of faith formation[47] also elicits an experience often loaded with emotional imagery, exciting a strong sense of love, loyalty, commitment towards God, etc. For example, Ms. Deborah (Catholic) argued that faith in God often led to unpredictable and miraculous experiences that were beyond rational thought, "…God always answers our prayers, makes the ways, and sometimes they were like coincidences, and often, I could not imagine what was going on". In her faith journey, Ms. Deborah learned how compassionate God is, as she stated, "I feel so loved and blessed in life....To respond to God's love is to love in return".

Lastly, the experiences of synchronicity and miracles discussed above evoke strong emotions, for example, goose bumps and wondrous feelings in Ms. Ester's story, or a strong feeling of guilt in Ms. Deborah's story.

Agency of the Self-archetype

The other significant impact resulting from the encounter with an experience of God is a strong sense of agency in the form of hope, vitality, mind-set, courage, and positivity. In this research, this sense of agency is considered as the manifestation of the Self-archetype, independent of human ego and yet influencing ego structure. Mr. Daniel (Protestant), for instance, mentioned that hope and courage is the reward of faith.

My principle in education is based on the Christian faith: be faithful in little things…do not complain too much, do whatever you need to do and be grateful. I have witnessed that commitment in simple things, if it is accompanied with passion and diligence, bring impact. Just like my commitment to share my passion and dream about Maluku and education with every person I meet. This is very simple, just sharing my stories, but it requires persistence and passion about Maluku. I have experienced plenty of opportunities, and most were unpredictable and unplanned…Looking at all the networking I have now, this gives me strength and courage to keep doing what I believe. I know, I walk on the right paths, this is the reward of my faith…There's always hope for Maluku!

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[47] See subsection 6.2.1.2(b) The concept of faith on page 151.

Similarly, Ms. Deborah (Catholic) admitted that her faith about "the good-end"[48] has given her a sense of positivity in life, "…practising faith help me to become optimistic, for I know things will end up good…I'm never afraid of having a small salary in education; the fact is, my job in education gives me chances to travel around and see many beautiful places in Indonesia".

The archetypal energy of the Self is also present in ritual practice, as explained by Ms. Abitha (Buddhist), who related the practice of meditation to the creation of balanced vitality. She argued that meditation gives her the ability to balance energies in her life.

> Human being is a place [sic] of creating energy. This energy can be constructive as well as destructive. All these energies are good if balanced. Anger, for example, is a destructive energy needed in human interaction, as it can give you a strong, moving energy for your actions, and you are motivated to achieve a specific goal for you are sick of being underestimated. Meditation helps us to balance these energies, manage your anger, understand it, and not to silence it...

These strong archetypal energies of the Self, in conclusion, significantly influence the formation of a basic pattern in human personality, which later contributes to the qualities of change agent.[49]

b. The archetypal understanding of the Self

The archetypal understanding is evidenced by the meaning found in the experiences of God, a meaning that arrives independently from the consciousness – it is when the individual cannot create such rational understanding, yet is able to work on it, to integrate and even assist this archetypal understanding to promote transformation. In this study, archetypal understanding through the Self relates to the process of understanding the image of God.

Data in this study revealed that the process of understanding this image is initially formed in the structural dimension. The participants in this study were exposed to the need to understand who God is, as part of their doctrine in their religion. Their first experiences in understanding God were mainly based on their relationship with

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[48] See the explanation of the "good-end" doctrine on page 153.
[49] The quality of change agent will be described in Chapter 7 Section 7.2. The Relational Transformative Being on page 204.

authority figures[50], especially their parents. The doctrine of parent, as one of God's deputies, developed participants' understanding of the image of God through reflecting on their relationship with their parents (or other authority figures). Further, data in this study revealed that such an understanding led to a crisis of an imperfect image of God.[51] However, this crisis in understanding bears enormous potential that may transform the way these participants approach God.

Participants in this study highlighted the importance of "experiencing God" in order to grow their understanding of the image of God. Viewed through an analytical psychology lens, this is an archetypal image, a primordial image that is innate in the collective unconscious as a core principle of human psyche (Coward, 1989; Samuels et al., 1987). By defining the God image as archetypal, the total process of understanding therefore becomes a psychological rather than theology process.

The need to make the experience of God more personal emerges from an awareness that the common methods used to develop such understanding (especially through doctrinal teaching and the parenting approach) often failed to directly relate to God. Ms. Abitha (Buddhist) shared her thoughts, as follows:

> Buddha is not only stories in religious scriptures or books. Buddha is a life experience. Buddhists are those who are living in Buddha's way of life, not just studying Buddha. Those are two different concepts. I believe, many people are fascinated by Buddha's wisdom and often decide to study or read about him. However, not all end up following him and living according to his ways. Those who study Buddha may acknowledge him at knowledge level only. But those who commit to living Buddha's way of life will experience him in daily lives and be enlightened with many new understandings…

The personalisation of the God experience enhances understanding of the God image. Jung (as cited in Samuels et al., 1987) considered this growing understanding as a central psychic process that is "extraordinarily *numinous*, compels attention, attracts energy, and is analogous to an idea that in similar form has forced itself upon mankind in all parts of the world and in all ages" (p. 61). In other words, this study argues that a growing understanding of God's image in the transcendental dimension has created a

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[50] The process of understanding of the image of God in the structural dimension has been discussed in subsection 6.2.1.2(a) The image of God on page 146. A subheading titled "Manifestation through human relationship" on page 149 specifically describes how this understanding of the image of God is built through the relationship with authority figures, including parents.

[51] The crisis of the imperfect God's image is discussed further in subsection 6.2.4.1(b) on page 191.

transformative force in relation to ego structure. In this study, this image of God, revealed in three phases, will be discussed in the following section, as namely (1) realisation of 'the within God-opposites', (2) reconciliation with the ego opposites, and (3) transcendent function.

Realisation of 'the within God-opposites'

The coding of the realisation of 'the within God-opposites' refers to the infinite mystery of God. All the participants in this study noted that their encounters with God resulted in the experience of the mystery of God, through the following comments in the interview data, "God is always beyond man's understanding" (Mr. Daniel, Protestant), "God's pathways are mysterious" (Ms. Elizah, Islam), "God is an indescribable matter" (Mr. Muhammad, Islam). Elaborating on his explanation of "beyond understanding", Mr. Daniel commented,

> …one time we think we understand God, but the other time we doubt our own understanding of God. That is because God cannot be limited and forced in only certain definitive characters. That is why people who claim to understand God will face conflicts, either conflict with him/herself or with other people…Your personal experience with God will help you strengthen your understanding of God. It is like learning by experiencing…

Mr. Daniel's statement indicates that the process of understanding God is experience based and can be beyond rationality.

Ms. Deborah (Catholics), moreover, gave an interesting explanation about "the joking God", as follows:

> I sometimes talked to God, "God you must have been joking with me, right?"… I dated with someone I've been praying for. We dated long enough to move to the next stage. I thought he was the answer to my prayer, but after we decided to get married and started to prepare, something happened, and the preparation was cancelled… It was hard to understand, but, yeah, God gave and took away… I believe God wanted me to keep learning, to have faith in Him…

It is interesting to note how Ms. Deborah defined God in opposites, "God gave" and "God took away". In the face of such mystery, the image of God is expressed as a paradox of opposites. Other expressions of God-opposites are also noted in the interview data, such as "the strict law" / "the total compassion", "God controls" / "God gives freedom" and "absolute answer" / "absolute mystery".

The realisation of the ineffable image of God has meant the participants understood God as the infinite and indescribable entity, yet voluntarily revealing his qualities through encounters with him. Man cannot reach a total understanding of God, but the realisation that our idea of God always falls short creates room for a man to grow his understanding of the God image over time.

Reconciliation with the ego opposites

What is the aim of understanding God as total opposites within? It aims to reconcile the conflicting ego, to be able to see the conflicts within the person's ego (the internal ego-opposites) and balance them. Referring back to Mr. Daniel's (Protestant) comment on "God is beyond understanding", it is interesting to highlight his idea that man's claim to understand God will result in ego conflict. This study recorded two potential ego conflicts: the dominant ego and the weak ego.[52]

Those who see a paradox within God would also be aware of the difficult and often unresolvable conflicts within the ego, for example in moral dilemmas. To reconcile such opposites means to accommodate the possibility of errors, doubts, hopes, and faith. For example, Ms. Elizah (Islam) stated, "to be humble before God". And Ms. Abitha (Buddhist) commented, "to always challenge your ego". According to Jung reconciling the conflicts within an ego requires an individual to be able to balance the opposites within by practising an attitude that respects the juxtaposition of dualism in the conscious mind. He called this the symbolic attitude.[53]

Transcendent function

An ego that can hold the tension of the opposites simultaneously, can wait for resolution (God's voice) when caught in a moral dilemma. Some of the participants showed their capacity to do this. It is a creative capacity demonstrated by many highly creative individuals, be they religious, artistic, or scientific (Jung, as cited in Read et al., 2004j). It is an unconscious process of self-expressing transcendent understanding that appears into consciousness and brings insights, inspiration and creative ideas.

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[52] The discussion about the dominant ego vs. the weak ego is covered in the section about the moment of crisis, particularly in the subsection 6.2.4.3 Crisis in the subjective dimension on page 197.

[53] The term 'symbolic attitude' is a key term in the subjective dimension (section 6.2.3), the last dimension in the religious process in this study. Symbolic attitude will be broadly explained in the subsection 6.2.3.1 The practice of symbolic attitude on page 179.

The term 'transcendent function' is originally from Jung's work in 1916, published in 1957 (as cited in Miller, 2004). He defined the transcendent function as "the union of conscious and unconscious contents… a synthetic or constructive method through which unconscious contnets can be united with conscious perceptions to produce a wholly new perspective… the transition from one attitude to another" (p. 3). Transcendent here means that which is outside of consciousness and is not to be understood metaphysically. Although Jung does not limit the concept of transcendent function to a religious function, this study will discuss this concept within the religious context and link it with the discussion on the encounter with the God experience.

Extensive data in this research supported how the transcendent function in religious phenomenon leads to a transformative experience. Ideas out of the blue, the aha moment, insightful ideas, enlightening experiences, healing force, wisdom, all connect with the transcendent function. Mr. Josef (Protestant), for example, believed that all religious-based experiences bring a deep message of God. The process of revealing this message, according to Mr. Josef, is often effortless and insightful as long as there is willingness and humility.

> I like to reflect on God in my everyday life. It was often a simple reflection in the middle of my spare time, I can receive a random but deep insight… For example, I once thought about God's love, and I suddenly saw a flash of light coming through my room's window. This light helped me to see the grain of dust flying around into my room and opened my understanding of God's cross that gives me freedom and protection to live in this "dusty" world. I can't avoid living in this corrupted and sinful environment. Sin is my nature, that is the Christianity's doctrine. But, instead of living in intimidation of sin, being obsessed with this sinful environment, I can just relax, as God's cross has paid my sin off. God blessed me with the freedom to live and to enjoy his protection…

Mr. Josef concluded that God's word is rich and can help him to live in profound wisdom. However, Mr. Josef argued about the importance of having respect for and openness to experiencing revelation from God, "…if you allow the holy spirit to work through you". Similarly, Mr. Cahya also commented that "those who commit to living Buddha's way of life will experience him in daily lives and be enlightened in many new understandings".

The transcedent function may also come in a dream mechanism, as happened in Ms. Naimah's synchronistic experience[54], and brings a profound healing force for the painful psyche. Ms. Naimah's dream about a mysterious man who said, "don't be afraid, I'm always with you", later led her to the truth behind her biggest struggle as an abandoned child.[55] Once she knew that the man in her dream was her late biological father, she realised she had a strong emotional connection with her late father. This realisation, then, helped her to reconcile within herself as well as with others. Her dream offered a valuable psychic experience that brought healing potency. This potency was considered an unconscious source waiting to be actualised into consciousness. The transcendent function enables this unconscious healing potency to surface at the the conscious level and helps the healing process. Here, the transcendent function bears the capacity to unify opposites of the psyche (i.e. unconscious potency and conscious actuality).

Finally, the transcendent function also helped participants in this study to find their fundamental values in life, such as their calling, vision, and mission in education. Ms. Ester's (Protestant) synchronistic experience of the voice in her room[56] also reveals some transcendent function elements. Her creative insight to link the mysterious voice "remember your promise" with the prayer she made five years before was significant in helping her understand the whole story of this synchronistic experience. Ms. Ester did not comprehend why she could relate the mysterious voice in her room with her long prayer, except that it was the work of God who directed her to find her true calling in life, which was education. The other synchronistic story from Ms. Deborah (Catholic) explained why the transcendent function may generate ideas that come out of the blue, and her random yet very compelling intention to visit a man she barely knew.[57] Her visit to Joko, later, gave her a valuable lesson in life that shaped her values in education, "I

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[54] See subsection 6.2.2.1(b) Miraculous experience and synchronicity on page 166 for the story of Ms. Naimah's synchronicity.

[55] Ms. Naimah shared her childhood stories about how she was bullied repeatedly for being an abandoned child and how she was angry with this situation. She then isolated herself from others. Ms. Naimah was a high achiever, a talented student who won various *Quran* recital competitions from an early age, yet she was introverted. Her life was tougher during her teenage years as she experienced an identity crisis, "I lost my motivation to study, I lacked confidence, I had no friends, I felt lonely…".

[56] See subsection 6.2.2.1(b) Miraculous experience and synchronicity on page 164 for the story of Ms. Ester's synchronicity.

[57] See subsection 6.2.2.1(b) Miraculous experience and synchronicity on page 166 for the story of Ms. Deborah's synchronicity.

believed God wanted me to meet him, to learn how to work with my big passion for education but stay humble like Joko."

How does the transcendent function impact transformation? Jung (as cited in Hall & Nordby, 1973) has discussed the transformative capacity of the transcendent function that relates to the capacity of integrating opposite forces in a person's personality and aims at wholeness. This will bring the individual to experience shifts in understanding towards a totally new perspective.,Data in this research supports that the respectful ego is one condition where transcendence will most likely occur. Referring to Mr. Josef's comment "…if you allow the holy spirit to work through you", other participants responded. For example, Ms. Ester's, "Don't challenge God, be very careful", Ms. Deborah's regret for ignoring her intuition to visit Joko, Ms. Agung's motto, "to be alert with the signs of the times", and Mr. Cahya's commitment to submit his life to Buddha's ways. All these data point to the quality of humility. It is presumed that humility supports the participants to value opposing positions rather than one-sided righteousness. If the latter occurs, the possibility of receiving 'God's word' will be lost.

c. *Self-archetype: remarkability and significance*

What is the purpose of experiencing the archetypal functioning of the Self in the religious process? The archetypal function of the Self in religious life serves as a psychic experience loaded with profound emotional images, forces, and understandings. A finding in this study revealed two aspects of the Self-archetype: 'remarkability' and 'significance'.

'Remarkability' refers to surprising and extra-rational elements of the Self-archetype which generates peace, satisfaction, challenge, inspiration, enlightenment and so on.[58] This remarkability aspect makes a fundamental shift in one's mental model. It challenges the personal ego, as shared by some participants in this study. Ms. Ester, for example, referred to her synchronistic[59] experience as "crazy" for this made her question herself (and even God), "I've made a wrong prayer...God, if you really call me,

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[58] The aspect of remarkability has been broadly discussed in the Section 6.2.2.2(a) The archetypal representation of the Self, particularly in the discussion of activation of emotional imagery on page 169, agency of the Self-archetype on page 170, and the transcendent function on page 174.

[59] See section 6.2.2.1(b) Miraculous experience and synchronicity on page 164 for the story of Ms. Ester's synchronicity.

give me the sign". Ms. Ester's ego was provoked by dissatisfaction, denial, and fear, as she reminded herself not to play games with God.

'Significance' relates to the impact of remarkability on a person's life. There are some people who are strongly affected by the *numinous* experience in religion; however, others are not moved or deny such *numinosity*. Significance refers to the individual to bringing this *numinous* psychic experience into their consciousness through meaning-making. All participants in this study indicated respect regarding religious experience. For example, Ms. Deborah (Catholic) listened to the mysterious voice "Go!"[60] Mr. Agung (Hindu), referred to his motto in life, "be alert with [sic] the signs of the times". Interestingly, Mr. Wayan (Hindu) was the only participant who limited his belief in the supernatural:

> Honestly speaking, I'm not a person who is into supernatural things. I prefer to think rationally rather than using my imagination or intuition in the religious experiences. [Question: So, you've never experienced supernatural events?] Yes, several times, but not much…I prefer to discuss this empirically. I've seen many Balinese-Hindu people who are sometimes too busy with mystics…they prefer to go to the seer to solve their problem… [Question: Do you believe that God has a supernatural power that can do miraculous things?] Yes, I do believe. I do respect God's supernatural existence…I pray, I ask for God's protection in my life and my family, I have faith in God. But, I rarely experience miracles. Most of my religious experiences are rational and understandable… I do my part, and I believe God will do the rest.

Mr. Wayan's description expresses his strong faith in "the good-end".[61] Faith in and of itself is a psychic experience that requires a symbolic interpretation to make sense of it.

6.2.3. Subjective dimension

The Subjective dimension is the personal activity of the conscious mind in response to a religious experience – the experience itself is covered in the structural and transcendental dimensions, whereas the 'digestion' of the experience falls under the subjective dimension. For here, the ego takes the role in processing any religious experience through a series of reflective and non-reflective processes, or rational and non-rational thoughts. The subjective dimension is key to religion functioning as a

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[60] See subsection 6.2.2.1(b) Miraculous experience and synchronicity on page 166 for the story of Ms. Deborah's synchronicity.
[61] See subsection 6.2.1.2(b) The concept of faith, particularly the explanation of the "good-end" theological view in faith as a life-guiding image on page 153.

transformative force, for a religious experience can only be lived out after being integrated or processed in the conscious mind. Therefore, if the religious experience of the transcendental dimension is noted as bringing great potency of change[62], the religious experience of the subjective dimension, then, determines whether/not the transformative agency in the religious process can be manifested.

The subjective dimension in this research covers one sub-category: the practice of the symbolic attitude. This practice is characterised by ego that respects the unknown through critical reflection and intuitive feeling. Moreover, its dynamic process is informed through six stages, namely respectful ego, reflection, suspending, reconciliation, unity, and detachment. The following section explains the practice of the symbolic attitude including its properties and dimension.

6.2.3.1. *The practice of symbolic attitude*

Symbolic attitude[63] is the term used to refer to symbolism as one of the most central psychological manifestations in the religious process. In the religious life, symbolism is the expression of the unknown (that often relates to God), and those who have gained access to this symbol can experience utmost meaning and functioning of the religious process. Jung (as cited in Read et al., 2004b) differentiated between sign and symbol. A sign bears semiotic meaning in which the chosen interpretation is "an expression that stands for a known thing" (para. 817). On the other hand, the symbol refers to "the best possible description or formulation of a relatively unknown fact" (para. 814). Jung (as cited in Read et al., 2004b), moreover, defined a living symbol as an expression pregnant with meaning. A living symbol may turn to dead symbol once the meaning is delivered and formulated into an accepted and fixed assumption. Here, the symbol becomes merely a historical significance. In religious practice, the living symbol creates *numinous* qualities, while the dead symbol is often presented as dogma.[64] Whether something is considered a living symbol or not depends on what Jung (as cited in Read

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[62] See section 6.2.2 Transcendental dimension on page 156 that mentions the great potency of change from the encounter with God experience in religion.

[63] As has been mentioned previously, the term symbol used in the religious context in this study has a different usage from the term symbol in symbolic interactionism in Strauss and Corbin GT approach.

[64] The issue of living vs. dead symbol has been a critical issue faced by participants in this research, and is covered in section 6.3.2 Crisis in transcendental dimension on page 195.

et al., 2004a) called "the attitude of the observing consciousness" (para. 818), the so-called symbolic attitude in this study.

The analysis in this research revealed the practice of the symbolic attitude as the central process to approach and make sense of religious experiences. The symbolic attitude practised by participants in this study is closely linked with their expression of faith, in which their symbolic interpretation towards religious experiences/practices (i.e. doctrinal teaching, ritual) is primarily determined by their attitude towards God. Respect and loyalty towards God underline the practice of the symbolic attitude in this study, which repeatedly observed the participants aim to build deeper meaning from their religious experiences.

a.   *Ego respects the unknown*

In this study, the symbolic attitude is characterised by a 'respectful' ego, in the sense that the ego adopts a view that respects the unknown (within the symbol), and in so doing can hold to the *numinosity* of the living symbol in religious practice. In religious terms, this respectful ego is closely connected with the concept of faith (active faith) that refers to a process in which an ego submits to God as the highest reference and respects any encounter with God. The respectful ego accepts the paradoxical and metaphoric qualities of symbolic content, and acts as a unifying/relational function[65] towards these qualities. The respectful ego is central to transformation in religious experience. Thus, the respectful ego in this study refers to critical reflection, intuition and feeling.

Critical reflection

The analysis in this research revealed that the symbolic attitude acknowledges critical evaluation as the process of meaning-making in religious experience. The participants in this research showed their strong engagement in critical thinking when responding to religious dogma and experience. Statements from both Ms. Abitha (Buddhist) and Ms.

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[65] The unifying (relational) function in this study relates closely with symbolic attitude and will be discussed in subsection 6.2.3.1(b) The dynamic process of the symbolic attitude on page 183. However, this function has also been mentioned in Transcendent function on page 174 that relates to the capacity of managing and relating opposites of the psyche (i.e. unconscious and conscious).

Ester (Protestant) express how critical thinking is highly valued in their religious life, as follows:

> I'm a kind of person who does not easily believe in things. I like to doubt and challenge everything, even the books written by monks themselves, "Is it right? Should I believe it?" Then I try to evaluate, to relate with my personal experiences, to understand the bigger picture of my life…my dreams, my life's values, my goals (Ms. Abitha).

> I am against the idea that religion neglects rationality. The Bible even says, "test the spirits"[66], which means that Christianity does not rely on blind faith but requires all the followers to have the knowledge of the truth and examine those who claim to speak about the truth (Ms. Ester).

The above statements inform that the symbolic attitude in religious practice suggests rational thinking as one attempt to understand the meaning of a symbol. Mr. Wayan (Hindu), moreover, specifically argued for the importance of critical thinking in religious life:

> I'm not a person who is into supernatural things. I prefer to think rationally rather than using my imagination or intuition in the religious experiences. [Question: So, you've never experienced supernatural events?] Yes, several times, but not much if I compare with some of my friends who, I consider, are very strong in Hinduism. [Question: Do you think that supernatural phenomenon is not religious-based?] That is not what I mean. I believe that God works in supernatural ways, God does miracles. However, I've seen many Balinese-Hindu people are sometimes too busy with mystics. They prefer to go to the seer to solve their problem. They like to occupy their lives with superstitious beliefs. They are busy with doing rituals as merely for tradition. You might know that in Bali, we have more additional public holidays for religious ceremonies than those in other areas in Indonesia. People can easily take days off from work for attending religious ceremonies. We become [an] unproductive society. I do respect God's supernatural existence; however, I prefer to understand that all those miraculous experiences happened to teach us how to live in God's ways. That is why rationality helps me to understand more about the values of my religion. I believe God does not ban rationality; God creates a brain for humans to think as well as to have faith in him.

Rational thinking is also embraced in the symbolic attitude, not for or against God or religion, but for engaging in a more meaningful religious experience. Rational thinking enhances meaningfulness as it promotes higher values of meaning in religiosity in three ways, as noted in the abovementioned interview data. First, Ms. Abitha's statement

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[66] Ms. Ester referred to the Bible in I John 4:1.

related to critical thinking as means to gain a deeper self-awareness or self-realisation in the religious experience. Second, Ms. Ester's comment linked to the aim of critical thinking in symbolic attitude as a continuous validating process in seeking the truth (God). Third, Mr. Wayan highlighted the balancing function of rational thinking in the symbolic attitude when commenting on the function of the mind to balance thinking vs. faith.

Intuition and feeling

Data in this study has also noted that reflective thought is accompanied by additional conscious processes in the integration of the religious symbol, through the process of intuition and feeling.

The following statements from Ms. Naimah (Islam), Ms. Deborah (Catholic), and Ms. Abitha (Buddhist) respectively show how intuition and feeling take on important roles in the process of symbolic understanding:

> I can smell death, it smells like the wet soil. I don't know exactly when I got this special blessing. I just remembered when I was a little girl, I first smelt this wet soil from a dying woman. The smell was so strong and a couple of days later the woman died. The second time the smell came up again, and my neighbour passed away. This has happened several times, and made me think a lot about death. Not because I am scared of death, but thinking about death reminds me of my mortal life. What will I do to make it useful for me and for others?

> When I need to make decisions, I try to listen to my feeling. It is like the voice inside me that tells me and moves me. If the feeling is positive and strong, I'd go for it, but if it is not, I'd stop or refrain and wait for other clues…Is this intuition? Maybe. But I really believe this feeling. I practise it. I believe that if I go towards the wrong choices, there would be ways to fail them, but if this [is] good for me, there would be ways to get them. I just need to pay attention with the clues…The source of these voices? Hmmm, God. I believe God will always make ways, and God will guide me to get to his ways…

> I feel whole when I am doing meditation. That is when I am unified with myself. This wholeness creates new energy, peace. That is when you feel content…I used to be afraid of this energy, for I thought it was the feeling of being proud, "wow you are so cool, you are able to achieve the highest wisdom". But now, I think this is not pride. I don't know what is it, but I think it relates with what Buddhism says about *piti-sukha* (*piti*: stimulating and energising qualities; *sukha*: calmness and peace). These are the qualities

we can find in meditation, that cover the whole outcome of stimulating yet calming. I become aware of these moving energies in meditation.

Similar to the practice of critical reflection in the symbolic attitude; intuition and feeling increase the meaningfulness of religious symbols in three ways. First, receiving her intuition on death, for example, helped Ms. Naimah to reflect on the fundamental value of life. Second, valuing her feeling as the means of God's voice helped Ms. Deborah to respect the non-rational source of understanding that leads to God. Third, the practice of meditation helped Ms. Abitha to activate the feeling function, and to be aware of energy and emotions. This helped her to manage and balance various emotional forces within herself.

b.   *The dynamic process of the symbolic attitude*

This section aims to explain the dynamic process of the symbolic attitude in a sequential yet non-hierarchical way. This research holds the value that the symbolic attitude is a non-procedural process, and thus cannot be prescribed in a specific behavioural order. Yet, it is a settled way of thinking or feeling with the aim to be open to the *numinosity* and meaningfulness of the religious experience. The following section will explain the dynamic process of the symbolic attitude in six stages.

First, the symbolic attitude is expressed mainly by the respectful ego, in which the ego loads up as an open vessel to the dogmas and appreciates to any transcendent experiences in the religious life. In relation to dogma, the analysis in this research revealed that the respectful ego approaches dogma obediently by reading the scriptures and practising rituals on a regular basis. Ms. Elizah (Islam), for example, argued that self-submission towards dogma and ritual is part of the faith process and an expression of respect towards God. Moreover, the findings from data analysis in this study showed that the respectful ego is expressed through the process of minimising ego domination to experience *numinosity* in religious ritual. This is indicated by Ms. Abitha's (Buddhist) comment on how her ego pride inhibited her to experience peace in meditation.[67] In conclusion, the receptive ego towards dogma is manifested in the characteristics of humility, devotion, submission, and love.[68]

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[67] See Ms. Abitha's interview transcript on ego pride on page 145.
[68] These are reflected in the characteristics of relational transformative being discussed in Chapter 7.

In regards to the transcendent experience, the respectful ego relates to openness and honouring the *numinous* experience in religious life that is often beyond rationality. Mr. Agung (Hindu), for example, argued the importance of being intuitively aware of any signs that can promote a deeper spiritual understanding, including an unexpected meeting with random people which can be meaningful one day, as he added, "Life is full of surprising elements. Your opportunity to respond on them often comes only in seconds. So quick that sometimes it gives you not enough time to think. Thus, it is a matter of you being aware or not". Moreover, in the discussion on her ability to see death, Ms. Naimah (Islam) commented that this ability would be a blessing for her if she could manage it wisely, "…not to *shirk*[69] before *Allah*. But, I prefer to keep this supernatural talent just for myself… thinking about death reminds me of my mortal life. What should I do to make my life useful for me and for others?" Here, the respectful ego builds the characteristics of mindfulness and respect to work with unseen things, as well as the humility to place God as the central reference of life.

Second, the symbolic attitude requires a reflective attitude to bring the symbolic experience of religious life to the conscious level. All the participants in this research undoubtedly engaged in reflective practices to have a value-added religious life. The question is, how does this reflective practice inform a symbolic attitude? Analysis in this research suggests a paradoxical awareness or openness to duality or opposite qualities in their image of God. Ego is always partial when trying to understand the whole of God. In other words, God cannot be known wholly. Thus, holding the paradox of God is the way to overcome this partial ego. Paradoxical awareness, therefore, allows one's awareness process to go beyond the merely rational; it works within an area that confirms reason, but also acknowledges that reason has no control. Here, paradoxical awareness takes a unifying/relational function to relativise, balance, and hold multiple viewpoints in understanding symbolic religious experiences. Ms. Ester's (Protestant) story about the voice in her room is one example where a set of coincidences in five years had led her to engage in long and deep reflection about God's calling in her life. Here, when the ego experienced a strong and overpowering psychic experience[70], such experience will evoke an irritating and disrupting stimulus for the ego to respond. The

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[69] See glossary for the definition of *shirk*.
[70] See subsection 6.2.2.2 The archetypal function of the Self on page 168 that explains the psychic process informing the encounter with God in religious life.

respectful ego, as explained above, will respect this irrationality and disruption, and bring them to the conscious level. This process will allow the individual to engage in ongoing self-questioning, criticising, doubting, challenging, listening, feeling and imagining, which all refer to the reflective process in nature.[71]

Third, the symbolic attitude also involves suspending dynamics. Suspending means to rest or to calm down when uncertainty or confusion occur. Suspending is an attitude that respects the unknown and the paradox of symbolic experience (*numinous* experience) in religious life. The following sayings, "God is beyond understanding", "The joking God", "God gave and took away", all point to an understanding of the unknowable God. Thus, when these participants faced uncertainty, confusion, disappointment, and all the conflicted situations that result from encountering the unknowable, suspending is one of the coping strategies. Mr. Wayan (Hindu), for example, shared his idea about *karma* and commented, "Some people may relate *karma* with consequence. Others link it with reincarnation, to pay your past mistakes in your present life. That can be true too. But I call *karma* the perfect controlling rule, so when life is uncontrollable, *karma* is controlling." Similarly, Ms. Deborah (Catholic) commented, "Life is like a puzzle. Sometimes you need to leave one section and work on the other section just because you could not find the correct piece. But then, there will be a time that you can come back to this left section and to finally find the correct piece to match. At that time, you will see the picture more clearly…" From these two statements, suspending involves humility, patience, and also faith to believe that this will end up in a meaningful way–which sometimes, according to Ms. Abitha (Buddhist), occurs unexpectedly.

> Sometimes, you need to put your problem away, not because you are giving up, but because you need a silent moment for yourself, you need break time… Interestingly, the answer often comes unexpectedly, and sometimes I even had totally forgotten the problem… It just happened like that, and I believe that is how the universe works. The universe has their own rule to live on and to solve the issues of life [Question: Do you mean *karma*?] Yes, *karma*, it is always there. But, I also think that the issue we have is often not the core problem, as the core one is usually within you. So, this break time is good to rest yourself and gather the energy to focus on the self rather than the issue. Once you know yourself better, you elaborate your perspective, and the issue might be no longer significant for you.

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[71] See page 167 about 'seeking confirmation', the process of meaning-making the miraculous experiences that also resemble the reflective attitude in symbolic attitude.

Fourth, the symbolic attitude enables the individual to engage in reconciliation. Without doubt, crisis occurs on all dimensional levels (structural, transcendental and subjective) of the religious process in this study.[72] In facing a life crisis, participants tended to build their understanding that they themselves are the source of crisis, as Ms. Abitha (Buddhist) called this "ego pride", Mr. Daniel (Protestant) related it to a distorted and sinful mind, and Mr. Agung (Hindu) commented on the person's inability to detach from the problem. Here, the ego is in conflict between opposite forces, and often inferior feelings results from the internalised conflict, such as guilty feelings, confusion, self-blaming, self-dissatisfaction, self-inadequacy, and other negatives. Reconciliation refers to an awareness of internal opposite forces and to accept and regulate this internal conflict. This is why self-acceptance and self-contentment have become two central themes in the reconciliation process in this research, as shown in the following excerpts. Ms. Elizah (Islam), for example, said, "My husband once told me that I'm not a superhero, I'm just the people's servant". This conversation had helped Ms. Elizah to realise that her perfectionism often killed her, and she needed to re-evaluate her focus in life, especially in education. She added, "I learnt to calm down myself when pride started to come… Pride always makes me rushed, competitive and insecure. I often say to myself that I do not need this pride…I bring this feeling into my prayers and talk to *Allah* to help me to be humble…" Similarly, Ms. Abitha (Buddhist) handled the inner battle with herself through meditation and self-dialogue by telling herself "it is okay to make mistake", to avoid self-blame. She also trained her mind to focus on the peace-making process in her spiritual journey. Mr. Daniel (Protestant), furthermore, had the idea of "making peace with self and the situation" to handle past conflict in Maluku.[73] For him, reconciliation is to find God's will in conflict, to feel at peace, and to actively work with conflict. In regards to the Maluku conflict, he commented, "Maluku is my darkest past, but it is also my present passion and brightest future. Through Maluku conflict, I learned how to love and bless Maluku…". Clearly

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[72] See section 6.2.4. Moment of crisis on page 188 for the discussion on conflict in the three dimensions of religion.

[73] See Chapter 5 subsection 5.2.7 on page 108 for Mr. Daniel's brief story about the sectarian and ethnic conflict in Maluku. This conflict has been the central issue on Mr. Daniel's story in the religious context as well as in education. The conflict in Maluku had brought Mr. Daniel to a long, contemplative process of finding God's calling in education.

these participants engaged in religious-based reconciliation and focused more on reflective awareness, a humbled ego, and self-contentment.

Fifth, the symbolic attitude requires an integrative function, unity. Unity respects God as the central process in the religious life through attempts to bring the experiences of God (the transcendental experience) into a personal account by continuously reflecting on it. Here, the ego plays two different roles. First, the receptive role requires the individual to be aware of the archetypal function of the Self manifested through various sacred experiences (i.e. activation of emotional images, such as peace, joy, sadness, or through the transcendent function, etc.) and to respect such sacredness as a valuable source of religious experience. Second, the critical reflective role expects the individual to construct their understanding of this sacred experience. In this second role, the person can challenge, question, imagine and assess emotion, in order to make meaning of religious experience. Thus, unity requires a balanced function between these two conflicting egos (i.e. receptive and critical reflective), and it requires sanctification as an ongoing process in constructing a higher meaning of religious experience of alignment with God as the ultimate end. The previous analysis in this chapter has shown how unity takes place in ritual practice. The process of integration and unification in the development of ritual practice is evidenced in this study in that there were great demands for participants to engage in meaningful religious ritual, to arrive at symbolic understanding at the highest level.

The sixth and last function of symbolic attitude is detachment, which refers to freedom from possession or bonds, including preoccupation in thinking or emotional states. In this research, the notion of detachment is central and explicitly mentioned within the concept of *moksha* in Hinduism, as highlighted by Mr. Wayan and Mr. Agung[74], as well as the notion of emptiness or void in Buddhism, as commented by Ms. Abitha. However, this concept of detachment can also be linked closely to the concept of faith in other religions in this study, that is, a total reliance on or surrender to God. In this concept of faith, ego does not take control of will, desire, and need, as Ms. Naimah (Islam) said previously, "…to feel content…work with peace, no need to compete with or prove yourself to others…". Detachment is important in symbolic attitude, as this

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[74] Mr. Wayan and Mr. Agung mentioned *moksha* as their central value of Hinduism, which refers to the ability to liberate the self from any preoccupied life circumstances that cause crisis and to be God-centred. Or see glossary.

avoids the one-sidedness of ego, and through detaching or emptying its control, ego shows humbleness and humility towards God.

6.2.4. Moment of crisis

Crisis is a significant theme in understanding how religious experiences are transformational for change agent educators in this study. This study revealed that crisis occurred in all three dimensions of the religious process, yet in different forms. Crisis in the structural dimension was evidenced in how participants engaged in ritual practice, how they perceived God, how they defined faith, and how they valued their religion. In the transcendental dimension, crisis occurred in meaning-making of the symbolic experience resulting from the encounter with God. Finally, crisis in the subjective dimension was related to the crisis of ego in attempts to approach God.

However, before explaining the crisis moment in those three dimensions, it is important to explore how these educators perceived crisis. The perception of crisis is believed to significantly impact how an individual regulates crisis. More importantly, this study focuses on how these change agent educators managed their life crisis into transformative experiences. Mr. Daniel (Protestant), for example, valued crisis as a significant point that determined his life progress. He treasured crisis as an opportunity to develop in life, and he linked this closely with the story of the cross. As a Christian, he believed that the cross resembles crisis and that all crises lead to the opportunity for new life, as in the resurrection of Christ. Ms. Abitha (Buddhist) also related her conception of crisis from the perspective of Buddhism, as she argued that ego is the source of both conflict and solution. Therefore, crisis is a moment for Ms. Abitha to look inside the ego, to understand, evaluate, challenge, and accept herself. Crisis from Ms. Abitha's perspective was "a way to gain self-mindfulness". Similarly, Mr. Wayan believed that peace starts from within. It depends on how a person is aware of his/her personal characteristics, both strengths and weaknesses, and is able to manage these opposites. He also centred his coping strategy in crisis on the concept of *moksha* (detachment) in Hinduism that refers to the ability to liberate the person from any pre-occupied life circumstances that cause crisis and to be God-centred. He also explained

the ultimate goal of *moksha* is to be transcendent with God.[75] Ms. Elizah, moreover, quoted a *quran* verse[76]: "after hardship comes relief". She believed that crisis is a way to self-train, to practise perseverance, a fighting spirit and faith. Through these various narratives on crisis, there is a positive attitude towards conflict strongly influenced by religious values. These participants reflected on crisis as a central idea in their religion and this brought them to reflective practice that requires both critical and humble awareness – which refers to the symbolic attitude as the core mental process of transformative religion in this study.

6.2.4.1. *Crisis in the structural dimension*

Crisis in structural dimension covers various issues including debates over religious ritual, misconception of God's image, and disputes over issues of faith. Crisis in structural dimension marks the participants' attitude towards their religious practice, in which these participants chose not to live their religious life for granted, yet they challenged, questioned and discussed a lot in their journey to reveal the meaning of religion for them. In other words, these participants brought their religious practices to the conscious level, the discourse stage, which often results in conflicts or crisis of meaning and therefore is transforming the person's self-awareness towards religion.

Prescribed ritual vs. non-prescribed ritual

The practices of prescribed and non-prescribed religious ritual often caused conflict among participants. Raised in strong religious families and society, they all developed their religious identity through strictly prescribed ritual practice, which had been taught since they were young. This prolonged habituation of religious ritual had created strict obedience. Ms. Elizah (Islam), for example, who was sent to study the *quran* in *pesantren* for ten years, admitted she never stopped practising *salat* every day. She believed that performing *salat* and other Islamic rituals were part of her responsibilities as a Muslim. However, in her religious journey, she experienced what she called a "rebellious time" in her adolescence: "I was probably the most rebellious student in the

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[75] See also page 148 about the concept of *Manunggaling Kawulo Gusti* commented by Mr. Agung (Hindu), which refers to the unification with God that is closely related with the concept of *moksha*.

[76] *Surah Ash-Sharh* 94:6.

pesantren. I often skipped the *quran* recitation class after *Isha* prayer[77] and I went to my room to read novels instead. These actions were considered double infringements, to skip the *quran* class and to read books. Both were prohibited in the *pesantren*. Honestly speaking, this monotonous situation in *pesantren* did not fit with my personalities. I like freedom and challenges…". Similarly, Ms. Deborah (Catholic) and Ms. Abitha (Buddhist) had their hard times in performing rituals. Ms. Abitha once decided to stop coming to prayer meetings at *vihara* and was convinced that such rituals were boring and useless. Ms. Deborah, on the other hand, refused to go to church as a protest to her mother's strict ritual. Though other participants never experienced such withdrawal, as Ms. Deborah and Ms. Abitha did, some of them, including Mr. Agung (Hindu), Mr. Wayan (Hindu), and Mr. Daniel (Protestant), criticised social pressures in performing rituals.

The crisis in performing rituals occurred when the need for freedom clashed with orderliness. The need for freedom related to the urge to perform rituals without burden or fear. Social pressure and the fear of punishment were two common reasons in this study that explained why religious ritual was so demanding. According to Mr. Wayan (Hindu), such demands could replace the core value of religious ritual, which is the personal connection with the divine, with the focus on rules and procedures, and therefore dispelling the sacred aspect of ritual. Ms. Ester (Protestant) added that those who focused too much on procedures or demands would see ritual merely as obligation rather than necessity, and thus limiting the sacred aspect of ritual. The freedom in ritual, therefore, reflects intimacy in building the connection with the divine. Ms. Ester (Protestant) argued, "God is a mysterious spirit, He cannot be limited with a set of procedures. Therefore, prayer for me is an intimate connection with God, in which I submit myself to hear His voice…". However, Ms. Naimah (Islam) and Ms. Abitha (Buddhist) highlighted the importance of orderliness in performing rituals. According to Ms. Naimah, the orderliness in ritual is required for people to practise their obedience and faith. Ms. Abitha, on the other hand, believed that practising the prescribed ritual helped her to defeat ego. This was conducted by submitting herself within a set of procedures, meaning-making of ritual values, and finding peace through this process.

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[77] The general *Isha* prayer time in Indonesia is 7.30 pm.

The stories above reveal the crisis experienced when engaging in religious ritual, especially in gaining the understanding and awareness that ritual can promote transformation. The fact that all of them still engaged in prescribed rituals, while longing for freedom and intimacy in performing ritual, shows that these participants were able to manage opposites of ritual demands, to elaborate their different perspectives towards both rituals (prescribed and non-prescribed), and to continuously examine the fundamental meaning of ritual for themselves. Data showed that these participants approached ritual with full awareness.[78] Mr. Wayan (Hindu), for example, explained his preference for developing a critical awareness in conducting rituals to engage in meaningful practice. Ms. Abitha (Buddhist), furthermore, mentioned the importance of self-awareness to gain benefits from ritual. In conclusion, awareness in ritual is the core approach for these participants to continuously seek meaning in engaging ritual.

The imperfect picture of God's image

The understanding of God's image that arises in the structural dimension[79] leaves some crucial issues in picturing God. First, there is the issue that emphasises the opposite characters of God and man. God is often described with his supremacy in law, power, and understanding. All participants in this research described the following qualities for God's image such as "the absolute law", "the highest authority", "the absolute truth", and "source of love, compassion and kindness". Acknowledging God's superiority seemed to be the common understanding for picturing God in this study. It is interesting to note that picturing God's infinity was often followed by comparing it to man's finiteness. This, therefore, created a one-sided understanding. Ms. Naimah (Islam), for example, commented on these opposites of God-man, as follows: "man is dust before *Allah*, man has no value without *Allah*…". Ms. Maria (Catholic), moreover, added, "we are limited as human beings, we need to realise our limitations…therefore, we need to totally depend on God".

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[78] The process of having awareness in the ritual practices is covered in the subsection 6.2.3.1 The practice of symbolic attitude on page 179. Symbolic attitude is a conscious process engaged by the participants to live in their transformative religious life, thus including the process of how they handle crisis and engage in mindful practice regarding religious ritual.

[79] See subsection 6.2.1.2(a) The image of God on page 146.

However, this dichotomous view of God-man often underestimates man's limitations. Mr. Daniel (Protestant) commented on this issue, "I feel pity for those who often complain about their limits... We are human beings, we surely have limits, but that is not an excuse for change..." He also commented on the issue of poverty and religion, "I am angry if people said that poverty is a destiny from God. God never created poverty... These people are just lazy and they use religion as an excuse". Mr. Josef (Protestant) who had a background in social psychology argued, "I sometimes have to agree with Marx's critique that religion is opium, or Freire's opinion that religion hinders people to think critically, although I think that might overgeneralise the conception towards religion. But, we often witness those who claim themselves as religious people fail to live according to their religious values. We also often fail to see ourselves as the image of God, that we bear the Godly characteristics in our genes...". In conclusion, failure to see the potency of the human being might have resulted from the tendency to always compare the infinite God with the finite man. As a result, man is always viewed as weak and vulnerable to promoting change.

Second, the power issue may occur as a projection towards the image of God manifested through the relationship with authority figures. The concept of God's deputy often creates relational conflict, especially when the authority figures abuse their role. Such abuse can create unconscious misconception, intimidation and even fear in approaching God. This creates a weak ego.[80] Some participants who came from a broken home unconsciously commented about the image of God. Ms. Naimah (Islam), who was dumped by her parents on public transport, and was founded and raised by her step-parents, shared her feelings:

> I knew the truth, that I was not my parents' real child, since I was a kid. But I kept in silence. My friends often mocked me, that I was dumped, I was picked up from the bus...I became an inferior girl, very shy and introvert. I used to think "where is God?" "Why God left me?" "Why God ignored me?" I felt lonely...

It is interesting to note that this little Ms. Naimah unconsciously projected her parents' absenteeism with God's. As a child, she constructed God as a fragile image culturally mediated through the existence of parents as the significant figure. Mr. Josef (Protestant)

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[80] See subsection 6.2.4.3. Crisis in the subjective dimension, particularly on discussion of dominant ego vs. weak ego on page 197.

also shared the story of his family background that can be linked to discourse of understanding God's image.

> I came from a fatherless family. My father left my mother since [sic] I was just born. I never knew my father until now. Back when I was a teenager, I once felt neglected and unwanted by my father. It hurt me so much. But then I realised that I had the heavenly father whose love is perfect and never fails. I, thus, personally invited God to be my father...and since then, I have experienced many amazing journeys with God as my father. He provided all my needs as if I had a father. I successfully finished all my degrees in leading universities in Indonesia, though my mother was only a low-level worker in one small credit union in my hometown. God amazingly provided all the funding I needed, even sending people who were not my relatives to help me. Well, I still had to work while studying, to help my mother, but all were provided perfectly by God.

In comparison with Ms. Naimah's experience, Mr. Josef's more mature age enabled him to realise the fragile picture of God, projecting it through the relationship with a finite human being. Therefore, the 'adoption' of God to be his imaginal father was an attempt to move beyond this fragile understanding of God's image to a higher level of understanding that required a direct encounter with God. Here, Mr. Josef has brought his efforts to understand God's image from the structural dimension to the transcendental dimension.[81] And the words "amazing journeys" and "God amazingly provided...". were expressions of the *numinous* experience resulting from Mr. Josef's encounter with God.

Lastly, Mr. Agung (Hindu) commented on how dominant parents could create fear, as he argued, "When we were kids, often our parents practised their discipline by intimidating us with the idea that God is angry or God is punishing. I believe this creates fallacy that makes us approach God in fear. Our religious mind was then contaminated with negativity, such as the ideas of sin, judgment, punishment..." In conclusion, the relational conflict that occurred between the participants and their significant figures (mostly parents) is an ambiguity towards God's image, which then created the issue of distance between God and man, in which these participants approached God with feelings of intimidation and fear. Blind faith,[82] in addition, is another impact of having this issue of distance in reaching God.

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[81] The discussion of God's image in the transcendental dimension is covered in the Section 6.2.2.2(b) The archetypal understanding of the Self, particularly within the discussion of two following subthemes: The realisation of 'the within God-opposites' on page 173 and Reconciliation with the ego opposites on page 174.

[82] See subheading "Passive vs. Active faith" on page 194 for the discussion of blind faith.

Passive vs. active faith

The discussion of faith with participants also covered the danger of having passive or blind faith in religious practices. Passive or blind faith is defined here as thoughtless compliance or belief with lack of understanding, which results in blind religious actions or even fanaticism. All the participants in this research were convinced that major religious issues occur in Indonesia, including religious conflicts in several regions in Indonesia, terrorism and discrimination resulting from the teaching of religion as merely doctrinal or tradition, and therefore, losing the reflective component required in faith formation. Faith degenerates into a mere property of religion and is no longer transformative but fanatical. Ms. Elizah (Islam) commented, "…we can't measure someone's faith only from their appearance. Those who wear a *burqa* are not necessarily more faithful Muslims than those who only wear the *hijab* or those who uncover their hair". Moreover, Mr. Wayan (Hindu) and Mr. Cahya (Buddhist) believed that faith is not merely a static symbol of religion, but an active relational process between man and God. In other words, faith is an active process that, according to Ms. Ester (Protestant), should be manifested actively in both knowledge and action: "I believe that the foundation of faith is the knowledge of God. But I also believe that faith without action is dead. This means that both the knowledge of God and action are essential in the faith process".

Active faith, therefore, has the following characteristics. First, it is based on a dynamic relationship with God. This creates a view of faith as transcendence[83] which values the personal experience with God as a central process. The engagement in reflective dialogue, described by as Ms. Deborah (Catholic) "a dialogue with God", marks the process of active faith. Second, action is the manifestation of faith. Ms. Naimah (Islam), for example, refused to accept the idea that faith in God's destiny and fate created passive faith. She argued, "*Allah* indeed has foreknowledge of our destiny, but man still has the responsibility to fetch it, to work on it". Similarly, Ms. Elizah believed that Islam encourages active faith by quoting *Ar-Ra'd* 13:11, "Indeed, *Allah* will not change the condition of a people until they change what is in themselves". The understanding of faith as an active action across these five religions in this study is a

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[83] See page 151-152 for the explanation of 'faith as reference to transcendence', which also describes reflective dialogue in the faith process.

fundamental concept in shaping the value of change agents. The following comments from participants represented how the practice of active faith leads to the understanding of change agents:

> "...we bear the Godly characteristics in our genes..." (Mr. Josef, Protestant)
> "faith without action is dead" (Ms. Ester, Protestant)
> "reincarnation is the room for change" (Mr. Agung, Hindu)
> "karma and good practice" (Ms. Abitha, Buddhist)

6.2.4.2. *Crisis in the transcendental dimension*

The crisis in the transcendental dimension emphasises the *numinous* experience resulting from the encounter with God. This gives participants a psychic experience, which is *numinous*, unconscious and symbolic. Crisis happens in interpreting this psychic experience, which leads to the dualism of living vs. dead symbolism.

Living vs. dead symbolism

The issue of a living symbol refers to the efforts needed to maintain the *numinosity* of religious experience. All the research participants here strongly argued that the *numinous* experience in religion can only be achieved if there is respect towards the transcendental experience in the religious process. This respectful behaviour requires an attitude that respects the symbolic meaning expressed by the encounter with God.[84] When symbolic attitude is practised, an individual will perform an active faith[85] towards God, in which the ego is humble before God and thus is open to receive the transcendent experiences manifested through the archetypal function of the Self.[86] As exemplified by Ms. Abitha's (Buddhist) statement regarding ritual practice, who argued that the humbled ego helped her to find the lost sacred experience when she practised Buddhist rituals. This has also allowed her to find the higher meaning of religion, in the form of humility and peace. Interestingly, this finding in the research also showed that peace and other emotional imageries are universal in all religions, as some participants even shared their sacred experience when interacting with other religions. For example, Mr. Wayan (Hindu) and Ms. Abitha's (Buddhist) experience when visiting the church, where they felt peace inside their heart, or Ms. Deborah's (Catholic) happiness upon

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[84] See subsection 6.2.3.1 The practise of symbolic attitude on page 179.
[85] See subheading "Passive vs. active faith" on page 194 for the explanation on active faith.
[86] See subsection 6.2.2.2 The archetypal function of the Self on page 168.

hearing the *azan* voice[87] in the mosque. In conclusion, the aim of a living symbol is to maintain the *numinosity* of religious experiences. According to Jung (as cited in Read et al., 2004a), this *numinosity* can be maintained if an individual can respect the unknowable or *mysticality* of symbolic meaning, thus maintaining the symbol, to keep it alive.

The dead symbol, on the other hand, may erode religious experiences into a hollow, dogmatic understanding or practice, thereby losing the *numinous* qualities in the religious process. The dead symbol occurs when the symbol of religious experience is strictly interpreted under certain religious dogmas. Mr. Daniel (Protestant), for example, spoke of the danger of limiting God's infinite qualities within man's limited understanding towards doctrine and religious experience. He commented,

> Our mind is limited with subjectivity and pre-existing assumption about God. We understand that God is absolute, but our mind often limits God's absolutism. For example, we once got our prayer miraculously answered by God, and we thought that was awesome. We then request God to have more miracles in life to prove that God exists. That is a misleading thought. God's existence cannot be limited only by a miracle. That is God's prerogative to do miracle or not. God can also work in simple ways that we never expect.

Here, the understanding of the concept of a miracle that opens a rich symbolic experience of God is dead, once the person formulates a fixed set of interpretation towards it.

How to keep the symbol alive? The finding in this research highlighted the importance of having a symbolic attitude.[88]

6.2.4.3. *Crisis in the subjective dimension*

Crisis in the subjective dimension relates to the crisis in ego structure, especially in responding to the *numinous* impact of the encounter with God. The crisis in the personal dimension shows two opposite attitudes of the ego, that is, dominant ego vs. weak ego that may differently impact transformative practice.

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[87] See glossary for the definition of *azan*.
[88] See section 6.2.3.1 The practice of symbolic attitude on page 179.

Dominant ego vs. weak ego

The crisis of dominant vs. weak ego occurs in attempts to approach and to understand God's image. These two conflictual ego structures significantly impact the characteristics of religious people: the extremist or the fanatic vs. the submissive or the naïve.

The dominant ego refers here to a state in which the ego has identified him/herself with God. A person with a dominant ego has a superiority complex and is often related with extremists. Professor Yohanes (Catholic) commented upon this superiority complex, as follows:

> Can man create a living organism? The answer is yes. The advancement in biotechnology opens this possibility for man to create a living organism. Through cloning, man can create man. Is it useful? Yes, it is probably used highly now in medical science. Yet, is it valuable? Is it worthy? These questions are more ethical-base, raising dilemmatic moral issues in science. How if the motive behind all this great scientific invention is all about ego, that man wants to become God… Man cannot defeat God. We are the man-creator and will never be able to defeat our God-creator. Once a man thinks he can defeat God, he begins to fail.

Here, Professor Yohanes described that this dominant ego is a failure in understanding the self as a different (yet connected) entity from God. This is when the ego is obsessed with the grandiose quality of God, and hence identifies him/herself as God.

The weak ego, on the other hand, refers to a discouraged and intimidated ego, in which a person approaches God with fear and intimidation. A person with a weak ego sees him/herself as unworthy and powerless in approaching God. Mr. Agung (Hindu) commented on this weak ego as follows: "…Many people come to God with fear because they think God is angry, God punishes, God hates. As I said before, this might be the result of the parent's false religious teaching at home, where the children are indoctrinated, intimidated, and manipulated through religion". Here, the weak ego tends to develop a blind faith and naïve awareness in approaching God.

It is concluded that the attempts to understand the image of God may threaten the structure of the ego. Thus, the analysis in this research suggested a balanced ego, in which the ego is aware of the opposite qualities in God as well as in the ego itself. This

balanced ego is able to reconcile with these opposite or conflicting qualities by practising an attitude that respects these opposites, the so-called symbolic attitude.[89]

6.3. Religion as a transformative process

This chapter explains the role of religion in promoting an inner transformation of fourteen change agent educators. Discussions in this chapter have highlighted that the transformative role in religion occurs when the process of religiosity connects the three dimensions of the religious process: structural, transcendental, and subjective dimensions. The transformative role of religion also happens when crisis is considered as an important source of transformation. Figure 6.1 shows how the interconnection of these four main categories. The explanation of this figure can be found in Chapter 7 in section 7.3 (page 219) that discusses the theoretical model developed in this study.
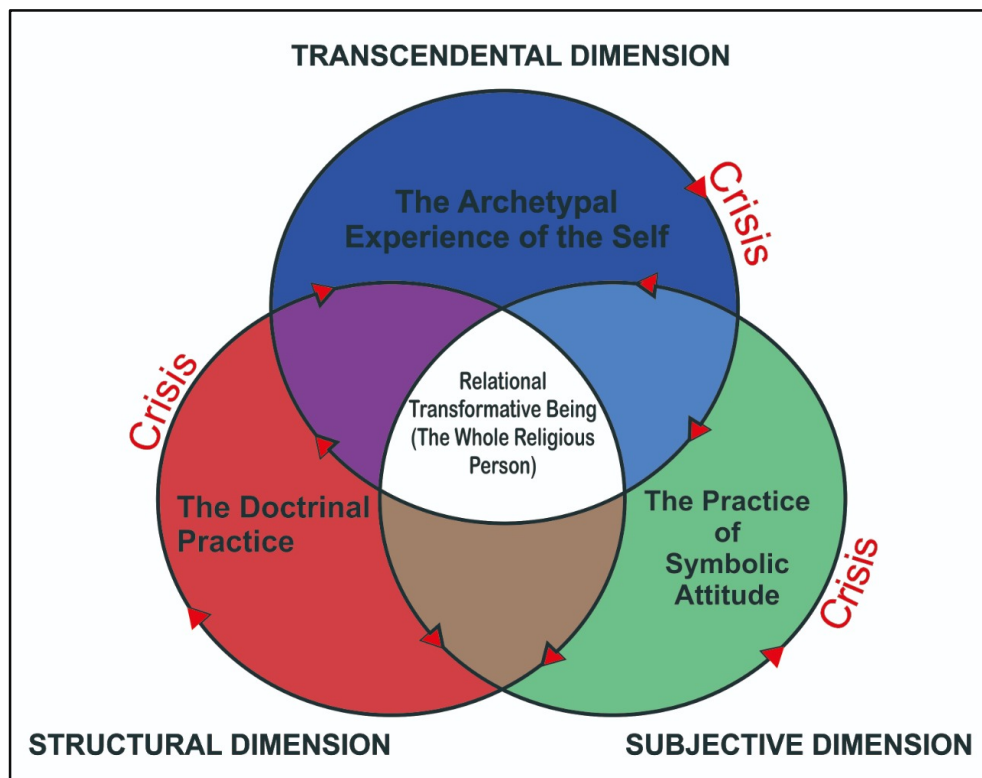

Figure 6.1: The transformative religious process

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[89] See subsection 6.2.3.1 The practice of symbolic attitude on page 179.

6.4. Chapter summary

This chapter highlighted the finding that religion can be a promoting factor in transformation, especially when the process of religiosity connects all three dimensions (i.e. structural, transcendental and subjective). The connection between them was central in this chapter to explain that the transformative function occurs when religion is accessed within these three interrelated dimensions. First, the process of religion in the structural dimension is based on a strong foundation in religious identity through the three sub-categories that emerged in this study, namely the practice of ritual, understanding of God's image, and concept of faith. In this structural dimension, strong religious identity is formed through the commitment to engage with and reflect on these sub-categories. The construction of a strong religious identity in the structural dimension is vital for an individual to move to the next pathway of the religious process, the so-called transcendental dimension.

The transcendental dimension, as the second dimension discussed in this chapter, brings the religious process into the encounter with transcendence (God). This encounter is sacred and *numinous*, as this provides the individual, psychologically, with what Jung (as cited in Read et al., 2004b) called the archetypal experience of the Self. This experience overflows with strong and enormous energy manifested through various forms of emotional imagery and agency, such as peace, love, joy, courage, hope, vitality, and positivity. This archetypal energy of the Self has a powerful force to hold and guide the weaker ego structure. Moreover, the encounter with the God experience in this transcendental dimension carries a valuable symbolic meaning that bears great potency for change, for such experience is pregnant with paradoxical qualities. To manage these paradoxical qualities in the encounter with God, a particular mental approach is required, to hold, balance, and sustain the paradox of the image of God, thus enabling the person to maintain the religious process in the transcendental dimension. This, therefore, leads to the third dimension, the subjective dimension, that discusses the symbolic attitude as the mental approach that is required to manage these paradoxical qualities of God's image.

Third, the subjective dimension is a personal dimension that speaks of the function of the conscious mind (ego) in working with religious experiences in the two previously discussed dimensions, as well as working with the personal dimension itself.

Since each dimension of the religious process shows different characteristics that are often conflictual and paradoxical, this, therefore, requires the ego to take a certain role. This research, therefore, suggests the symbolic attitude as an approach employed by the ego to hold duality or paradox. In the structural dimension, for example, the ego loads up as a receptive vessel to dogma/religious figures, by reading the scriptures or engaging in religious ritual. Here, the ego can challenge or question the practice of religion, but also respect and obey dogma. The ego, moreover, engages in critical reflection of the dogma/ritual/faith process, as well as being receptive to the transcendental experience. In this transcendental experience, the ego encounters the sacred experience with the image of God, and the ego shows great respect for the sacred manifestation of this religious experience. In the symbolic attitude, the ego understands itself as being in a direct relationship with God. Here, the ego is now relativised in relation to the absolute voice or knowledge of God.

This research also discussed crisis as a key phenomenon appearing in all three dimensions. Crisis is a latent force that brings a transformative impact in religious life. The religious crisis in this study is a fundamental crisis of meaning that is rich in symbolism, as all conflicts in these three dimensional stages offer symbolic access to the archetypal representation of the Self (experience of the image of God). Therefore, crisis in the religious process is always transcendental, as this seeks the connection with God at the centre of the religious process. This crisis is also paradoxical, it is never one-sidedness or else the crisis would collapse into certainty and although its culmination may lead the ego to a fixed or solid conclusion/direction, its path to get there is through the unknowable or uncertain (and often mystical). Crisis requires the ego to find or build an inner balance that holds paradoxical qualities before certainty can be found. In other words, crisis here is an inevitable feature of growth or transformation that requires the individual to develop an approach or attitude that nurtures the symbolical (growth) aspect in relation to crisis, referred to in this study as the symbolic attitude.

CHAPTER 7

THE RELATIONAL TRANSFORMATIVE MODEL

7.1. Chapter overview

Chapter 7 covers the main aim of this grounded theory research, that is, to build a theoretical model for this study that explores how the religious life of educators can promote their inner transformation. The Relational Transformative Model is a model of transformative learning influenced by religion through the core category, "the relational transformative being".

This core category resulted from selective coding analysis in the final stage of Strauss and Corbin's Grounded Theory (GT) data analysis. It is defined as a consequence of the interactions between the three dimensions (structural, transcendental and subjective) of the religious process and the dynamic interplay of crisis in each dimension, as explained in Chapter 6. The relational transformative has been proposed in this study as the change agent educator influenced by religion. This addresses the second research question: "How does the educator's inner transformation, assisted by their religious life, influence their effectiveness as a change agent?"

This chapter begins with an explanation of the relational transformative being. Table 7.1 describes the components of this core category. The relational transformative being considered in this study is the outcome of a transformative religious process, a deeply religious life, encompassing three intersecting qualities, namely the transpersonal, intrapersonal, and interpersonal being. The transpersonal being reflects the vertical relationship between man and the image of God. The intrapersonal being represents the relationship that is looking inward, by engaging in self-introspection or reflection. The interpersonal being refers to the horizontal relationship with other human beings.

The next section of this chapter provides a figure of the Relational Transformative Model as theoretical model suggested in this study. Figure 7.1 shows a diagram of this theoretical model which is followed by a storyline as a narration of the model. Strauss and Corbin (1998) suggested the use of diagram and storyline as the integrative process in GT. Diagram and storyline are developed in selective coding as

the final stage of data analysis which aims to construct, integrate and visualise the final theoretical model.

This chapter closes with a discussion about the research finding and its relation to the existing theories. The aim of this discussion is to link the research outcome with the existing theories, especially to bridge the gap identified in the literature review. This discussion section explores the relevance of the research finding with the transformative learning theory and psychology of religion field of study, in particular, Mezirow's cognitive-rational transformation, Freire's emancipatory transformation, Dirkx's transformation as individuation, and Pargament's integrative perspective of religion.

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Table 7.1: Summary for selective coding analysis

No.	Categories	Sub-Categories	Properties	Dimensions	Paradigmatic Classification
1	**Relational transformative being** (204)	**Transpersonal being** (205)	Unification with the image of God (206)	Devoted/faithful (208) Humility (208) Grateful (208) Passionate (208)	Consequence (Core category)
		Intrapersonal being (209)	Reflective awareness (209)	Dialogical-self (209) Mindfulness (212)	
			Visionary life (213)	Vocational life (213) Impactful life (216)	
		Interpersonal being (216)	Nurturing soul (217)	Compassionate/Loving (218) Ego-sacrifice/servantship (218)	
			Harmony seeking (218)	Tension holders (219) Egalitarian (219)	

7.2.   The relational transformative being

The relational transformative being is the quality of change agent educator that is influenced by their religion. This study has sought evidence that religion has a transforming capacity when the person engages in the process of religion within the three-dimensional stages (i.e. structural, transcendental and subjective dimensions), and acknowledges the crisis in each dimension. Therefore, the characteristic of relational transformative being will optimise the religious process in all dimensions, through the active role of symbolic attitude.

How does the dynamic religious process in the structural, transcendental and subjective dimensions promote this relational transformative quality? 'Relation' is the key word here. It refers to the ability of change agent educators in this study to relate or integrate the rational or conscious (i.e. dogmas and religious laws) with non-rational or unconscious (i.e. the *numinous* experience) aspects through the practice of the symbolic attitude. Jung (as cited in Read, Fordham, & Adler, 2004a) explained the concept of 'wholeness' that can be linked to this relational transformative being. According to Jung, wholeness is a term that reflects the union of both consciousness and unconsciousness, in which the dualities and contradictions innate in the experience of the Self (or the encounter experience with God in religion) are continuously creating new elements to relate and to integrate. This integrative process also refers to the ability of unifying the opposites to reach wholeness. Moreover, Jung also commented on the idea of wholeness through relations with other human beings, "The unrelated human being lacks wholeness, for he can achieve wholeness only through the soul, and the soul cannot exist without its other side, which is always found in 'you'. Wholeness is a combination of I and you, and these show themselves to be parts of a transcendent unity whose nature can only be grasped symbolically…" (Jung as cited in Read et al., 2004a, para. 454). In this study, this relational and integrating function promotes a whole characteristic of a relational transformative being, that consists of three characteristics, namely transpersonal, intrapersonal and interpersonal beings.

The following sub-section will explain these three characteristics of the relational transformative being and explore how they influence the educator's pedagogical practice.

7.2.1. <u>Transpersonal being</u>

The term transpersonal was more widely used from 1967 to 1969, after the movement of transpersonal psychology was introduced in America by Abraham Maslow and Anthony Sutich (Vich, 1988). However, it was Dane Rudhyar, a writer and philosopher, who first used transpersonal in 1930 and who had speculated on Jung's earlier use of the term. He wrote (Rudhyar, 1983, p. 146):

> Because of the several meanings of the Latin prefix **trans**, the word **transpersonal** is ambiguous. For contemporary psychologists and participants in the "consciousness movement," the word applies to a state of being or consciousness **beyond** the personal level and to any direct or indirect attempt to experience or better understand such states. However, I have used the term since 1930 to represent action which takes place **through** a person, but which originates in a center of activity existing beyond the level of personhood. Such action makes use of human individuals to bring to focus currents of spiritual energy, supramental ideas, or realizations for the purpose of bringing about, assisting, or guiding transformative processes… [In a footnote, he added] To my knowledge I was the first to use the term – though C. G. Jung may already have used it in German without my being aware of it…

Much earlier than Rudhyar and other transpersonal psychologists, Jung had used the term *ueberpersonlich* or "above the person" in the 1917 German edition of *Collected Papers on Analytical Psychology*, which may be considered as transpersonal (Daniels, 2002; Vich, 1988). This term referred to a reality that goes beyond the ego consciousness and exists in the collective unconscious. Transpersonal experience, according to Jung, may include the image of God which is religious based experience (as cited in Daniels, 2002). In relation to Jung and Rudhyar, it is important to note here that the term 'trans' in transpersonal expands the individual mind to experience the image of God. Such an experience in a deeply religious life is significant and sacred. Walsh and Vaughan (1993) portrayed perfectly the definition of transpersonal in a religious context in this study, as follows, "the transcendent[1] is expressed through (trans) the personal" (p. 204). In this study, the transpersonal being refers to the

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[1] The term 'transcendent' in Walsh and Vaughan's definition of transpersonal can be referred to "[the] concerned with or related to the sacred" (Walsh & Vaughan, 1993, p. 205), thus can be related with the encounter with God experience in this study. This study argues that the experience related to the encounter with the God's image bears the *numinous* or sacred impact that might bring transformative impact to a person's life. However, this term 'transcendent' might have different meaning from Jung's term of transcendent. For Jung, transcendent means that which exists but is outside of consciousness. Thus, it is unknown. Only that which enters consciousness can be known. This is not metaphysical notion, just a category of what we can know (Jung, as cited in Miller, 2004).

participant's attempts to consciously work with this experience, to sense and interpret it. Thus, the process of transpersonal never exclude the personal, instead it expands the personal.

While the notion of transpersonal can be used in any area in which transpersonal experience may occur, this study focuses on the discussion of transpersonal in a religious context and relates this coding of transpersonal being to participants' attempts to integrate with God, the so-called unification with the image of God.

Unification with the image of God

The concept of unification[2] broadly explained in Chapter 6 refers to connection and integration with the image of God. All the participants in this research mentioned integration with God as the ultimate goal in their religious life. Participant's narratives, for example, "living in Buddha's pathway" (Ms. Deborah, Catholic), the Christ-centred life (Mr. Daniel, Protestant), the Christ-like person (Mr. Josef, Protestant), living in God's plan (Prof. Yohanes, Catholic), "*Manunggaling Kawulo Gusti*"[3] (Mr. Agung, Hindu), living in the Prophet's role-model (Ms. Elizah, Islam) are considered as attempts to become the transpersonal being. Ms. Elizah (Islam), for example, explained her teaching approach according to the Holy Prophet of Muhammad, as follows:

> I learn how the Prophet set forth an Islamic education approach through his relationship with children. The Prophet was well known for his love and compassion in treating children. There was a story when the Prophet sustained his *sujud* in *salat*[4] because one of his grandchildren climbed on his shoulder. One asked him, why did he take a long *sujud*? Did he receive a new revelation from God? And the Prophet replied, no. The prophet just wanted to wait for his grandchild to finish playing on his shoulder. The Prophet was always fond of children, and I would love to be able to do that as well. However, I sometimes cannot stop myself from being angry at my students. The Prophet said anger is the gate for all destruction. When anger struck, I would take time to self-reflect and evaluate...I would call the student to ask for an apology and talk with him about what had happened. For me, it is fine to ask for apologies from our students...

Ms. Elizah's story shows how she internalised the Prophet's teaching values in her pedagogical practice, especially in approaching her students. Here, Ms. Elizah reflected

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[2] See Chapter 6 subsection 6.2.1.1(c) Ritual development, particularly in the discussion of unification on page144, and subsection 6.2.2.1(a) Sacredness in ritual, in the discussion of unification on page 161.
[3] See glossary on the definition of *manunggaling kawulo Gusti*.
[4] See glossary on the definition of *sujud* and *salat*.

on her doctrinal understanding to guide her practice in education, and this is considered as an attempt to unify with God's image through doctrine. The internalisation of doctrinal teaching requires Ms. Elizah to be faithful and humble, to have the highest respect for transcendent characters (the Prophet) in her Islamic belief system, to set these transcendent characters as the standard for self-improvement, and to have self-criticism as well as self-compassion. The latter aspect helps participants to overcome the ego crisis[5] when relating ego to transcendent qualities, as Ms. Abitha (Buddhism) said, "it is okay to make a mistake", to avoid self-blame.

Prof. Yohanes (Catholics) remarked living in God's plan reveals the sacred aspect in developing integration with God's image in the transpersonal being. He believed that every person was born with a Divine purpose. Thus, man's search for meaning is to find God's purpose. He argued:

> The search for God's purpose in life can be a lifetime quest. But, once you know that you are living in God's plan, you will know the purpose of your life. It does not mean that your life will be easy. No, it is not. You will still face problems and challenges, but you have peace inside, for you know that God is in control. I believe that God's plan will bring us to peace and content life, and these are the central keys to mental health...People always asked me, why I still teach in my old age, 91 years old. What else do I search in life? I told them, I am not searching God's plan anymore in my life. I already knew his grand design in my life. I am now fulfilling his purpose through my profession as a teacher. I believe God wants me to dedicate my whole life to education: to bless, to serve and to set a good example for my students. Mother Teresa is also my role model, as she dedicated her life for the poor until she died. Thus, I will also remain to teach until I will not be able to wake up anymore from my bed. [Question: Why is living in God's purpose so important?] I seek a meaningful and peaceful life. For me, those two are central, and I can have it through my Catholic faith. Other people may have it from other pathways...

Becoming a transpersonal being is sacred. This is apparent from Prof. Yohanes' story, that his effort to maintain life according to God's purpose leads to peace and contentment. Prof. Yohanes (and other participants) might consider this sacredness as metaphysics or theological, that is, it assumes a transcendent quality of God. Psychologically, this study does not claim that God is really taking control of one's life. Rather, this study focuses on how this sacredness in religious experience happens

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[5] See section 6.3.3 Crisis in the subjective dimension, particularly the section "Dominant ego vs. weak ego" on page 197.

outside of the ego's volition, and that these experiences integrated into the consciousness have transformative potential. This is aligned with Samuels, Shorter, and Plaut (1987) who argued that emotional manifestation elicited from the experience with the transcendent quality of God, such as a feeling of peace and wonder, gives a strong impression that may occupy and challenge consciousness. Thus, an altered state of consciousness is possible.

In conclusion, the process of becoming a transpersonal being requires alignment with the transcendent quality of God through, first, the internalisation of transcendent characteristics acknowledged through dogma, and, second, experiencing sacredness. Participants in this study reported some methods for becoming a transpersonal being, including reflection, meditation, the act of being grateful, and the practice of faith. Some qualities of transpersonal being are also noted in this data analysis, including devoted/faithful, humble, grateful, and passionate.

A further question is: How do these qualities of a transpersonal being impact upon participants' pedagogical practices? Data analysis showed that all educator participants manifested transpersonal qualities in their teaching approach and their relationships with others (especially with the students). From Prof. Yohanes' story, for example, we can see how his faithful belief in God's purpose drove his need to find a vision in life. The visionary life helped Prof. Yohanes to develop passion and commitment in education. Moreover, the Prophet's approach to education inspired Ms. Eliza to develop a loving and caring relationship with her students. If many teachers at her school tried to earn their students' respect and compliance by implementing strict rules, Ms. Eliza preferred to develop trust and comfort in her teaching approach by maintaining a loving relationship with her students. As she argued,

> I want my students to see me as their learning buddy. This makes our relationship equal and thus eliminates the gap between me and my students. However, I realise that my role as a teacher also requires me to guide the students to learn, to be their role model in learning. Here, a more hierarchical structure in a teacher-student relationship is needed. Thus, I prefer to play my role as a mother to my students. A mother who loves, guides, cares, and encourages them. I am myself a mother of two at home. I know when my kids feel bored, happy, sad, hungry. I know when I should talk to them or when I should give them room for themselves. That is also how I approach my students.

7.2.2. <u>Intrapersonal being</u>

The term intrapersonal is defined in the Merriam-Webster's dictionary as "occurring within the individual mind or self" (Intrapersonal, n.d). In this study, intrapersonal being refers to a person who is reflective towards one's own mind and behaviour, to achieve deeper insight in relation to their ego consciousness. The practices of reflection or contemplation within religious traditions have long been conducted, including meditative practice in Buddhism, yoga in the Hindu tradition, contemplative prayers in Christianity, and *dhikr* and *tahajjud*[6] in the Islamic tradition (Ergas, 2014; Hart, 2004; Parrot, 2017). In this study, these religious contemplative practices impacted participants' personal characteristic of reflective awareness, and also helped them to gain a clear vision in life. The following discussion explores how the characteristic of intrapersonal being affects reflective awareness and visionary life, especially in the education context.

7.2.2.1. Reflective awareness

In this study, reflective awareness is defined as a habit of mind to ponder an inner experience, to be aware of one's perceptions, disposition, feelings, motives and actions. The main aim of reflective awareness here is to gain higher self-realisation. In this study, one's understanding of the inner self is the focus for developing reflective awareness in two ways, namely dialogical-self and mindfulness.

Dialogical-self

Dialogical-self is central to a reflective awareness process in this research. It underlines the understanding that psyche is constructed from multiple potencies of agency and identity that remain inaccessible to the conscious mind (Beebe, 2002). Thus, dialogical-self concerns conscious ego understanding. In Jung's analytical psychology, the dialogical-self helps the ego to make room for these potential selves to be recognised, understood, and unified, to form "the unity of the personality as a whole" (as cited in Read et al., 2004i, para. 789) or known as an individuated person.[7] This dialogical-self is practised by activating the function of an imaginary conversation with others within

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[6] See glossary for the definition of *dhikr* and *tahajjud*.
[7] See Chapter 3 on page 37-38 that defines individuation as the whole quality of a person.

the inner self.[8] Imagination is a central method in Jung's therapy to gain a deeper sense of the conscious ego, as Jung (as cited in Read et al., 2004b) emphasised, "every psychic process is an image and an 'imagining', otherwise no consciousness could exist" (para. 889). In addition, Barresi (2002) argued that imagination can redress the gap of information that cannot be achieved through direct experience.

The term dialogical-self as one dimension of reflective awareness indicates the characteristics of openness and paradox. Instead of being judgmental, dialogue encourages a meaningful and understanding relationship between each party (Beebe, 2002). Moreover, to understand more about the nature of the dialogical-self, Smythe (2013) explained the difference between dialogue and dialectic. According to him, dialectic emphasises the tendency to rationalise contradictory tendencies or arguments by synthesising or integrating contradictions to discover a new perspective. Dialogue, on the other hand, stresses the need to understand contradictions and to make room for inconclusive interpretation. This study believes that dialogue can complement dialectical thought. If dialectical thinking is essential in the transformative learning framework to shift one's already established perspective (Dirkx, Mezirow, & Cranton, 2006; Mezirow, 1998); dialogical-self, on the other hand, helps one to develop respect for conflicting and unknown situations, in order to expand understanding. In conclusion, this dialogical-self supports symbolic attitude discussed in this study. Dialogical-self allows awareness and openness to duality or opposite qualities to be brought into the religious experience, especially in encounters with God.

Data analysis in this research showed that the process of dialogical-self occurs in two ways, namely, dialogue with 'the otherness within a person', and dialogue with the imaginary transcendent quality of God. First, the former dialogue refers to a series of silent and invisible dialogues within a person. This is the practice of acknowledging multiple voices within a person in order to "negotiating our sense of self" (Smythe, 2013, p. 635). A sense of otherness points to the notion "that from the earliest years our sense of self is intertwined with the voices of others, often in unwanted, unplanned, unwelcome, and surprising ways" (Burkitt, 2010, p. 306). In sum, such dialogue can also be known as self-exploration which aims to shape better understanding of the

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[8] The term 'self' (with a lower case 's') refers to the conscious ego. This term is different from 'the Self' (with a capital 'S') which refers to the psyche's transcendent centre or the wholeness of the psyche (Stein, 1998).

conscious ego. In this study, female participants engaged more in imaginary dialogue in comparison to their male counterparts. Most female participants agreed that having imaginary dialogue helped them to engage in open, genuine, equal and trusted communication with their inner-self. Moreover, Ms. Deborah (Catholic) argued that imaginary dialogue increased flexibility in thinking by imagining the other's role and position, to explore different thoughts and emotions. Finally, Ms. Naimah (Islam) mentioned practising imaginary dialogue for increasing moral awareness based on her Islamic belief, as follows:

> Islam calls it *bashirah*, which means *hati nurani* (the conscience), the deepest level of the heart that will guide a person's life...this inner voice is not God, but reflects the voice of God. To open your *bashirah*, you need to practice your self-awareness, so that you can hear its voices...I always ask Allah to guide me with the pure heart...I also try to never skip my *tahajjud* prayer at night, because that is a quiet moment where I believe Allah will pour his wisdom and mercy as is mentioned in the *quran*.[9]

Second, dialogue with the imaginary transcendent quality of God refers to dialogue that brings God as otherness within the person. It is a relatively similar process as in prayer, although it involves an imaginary conversation with God, as if it were a conversation in a daily life setting. According to Ms. Deborah (Catholics), this can be a spontaneous conversation when she was in a critical situation, as she said,

> In a situation of doubt or confusion, I can spontaneously say, "what shall I do, God?" I know that most of the time, I will not hear his voice answering me. However, I believe that God will always answer my questions in many ways. In my case, God often puts the answer in my heart. That is why I previously talked about listening to my feelings.[10] I believe this is how God works through me.

Moreover, Mr. Agung (Hindu) shared his experiences of having conversations with God in his writings, and he argued that these imaginary conversations were a reminder of God's perfect law, as he commented,

> Some people might think I am insane for having this imaginary conversation with God. However, such conversation can be more meaningful rather than just reading the *Bhagavad Gita*.[11] It is like bringing God into your daily experience, and thus diminishing the gap between God and you. You can converse about anything, even the simple thing such as making up your bed

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[9] See glossary for the definitions of *bashirah*, *tahajjud*, and *quran*.
[10] See page 154 on how Ms. Deborah talked about listening to the voice inside her.
[11] See glossary for the definition of *Bhagavad Gita*.

as like in my writing...I just want to highlight that God is very approachable. He wants us to understand his perfect law, so that we can live in a proper way...

The practice of mindfulness

The practice of mindfulness was specifically conducted by Buddhist participants in this study through meditation. According to Hirst (2003), the concept of mindfulness from the Buddhist perspective refers to "an awareness of being aware...to be present in the current moment" (p. 360). In relation to Jung's analytical psychology, mindfulness meditation in Buddhism can be considered as one way of imaginary approaches (the beginning of what Jung calls active imagination) to access the unconscious psyche and to have self-liberation (as cited in Read et al., 2004b) or to have freedom of expression in the psyche.

In this study, meditation was linked with the participant's efforts to practise self-awareness and self-understanding, yet it has a slightly different method as a dialogical self. The Buddhist participants in this study engage in breathing to gain attention. They would not deny or give any importance to all the thoughts or emotions that arise in meditation. The following stories are about meditation by Mr. Cahya and Ms. Abitha respectively:

> It is like watching a movie of your life. I just watch, I do not think or reflect. I let myself enjoy all the scenes from the movie. Do not think, do not evaluate, do not criticise. Just watch. Accept. I practise such meditation to train myself to have more acceptance, to let go of my expectation or rejection, and to fully accept myself. Thus, meditation is a moment of forgiveness. When you can let go of all that tie your ego up, you will feel peace.

> At the beginning of meditation your mind raises lots of questions. It's okay, just accept, keep closing your eyes and breath, just watch, listen, do not involve with your mind, do not ask, do not assume, just enjoy the sensation, until it goes away, and you will be in total quietness, full concentration, and you can feel peace, comfort, relaxation...

Here, meditation helps Buddhist participants in this study acknowledge and better understand their inner selves through unconscious emotions and thoughts, all that were neglected, repressed and controlled, to express themselves. Both participants highlighted the importance of acceptance in their meditation approach to practise

respect for the unconscious psyche. Acceptance also helps them to practise detachment of the controlling ego by engaging in self-forgiveness and reconciliation. All these techniques employed in meditation are considered part of the symbolic attitude[12] in this study, which later results in a transcendent experience (or peak experience according to Maslow) through the activation of peace, stillness, comfort, relaxation and other comforting emotions or energies. This study has linked transcendent experience with the Self-archetype[13] that promotes *numinosity* and transformative agency through a deeply religious life. This agrees well with Stevens (1994) who argued that access to the psyche in meditation will activate "a transformative power" (p. 131).

7.2.2.2. *Visionary life*

All participants in this study had a clear vision in education informed by their religious life. This study suggests that the visionary life is mostly shaped by the encounter with God experience, which enabled participants to access the archetypal function of the Self.[14] Psychologically speaking, the Self-archetype loads with strong and powerful senses of a transformative agency[15] independent from the human ego, yet may strongly influence the ego structure. Here, a visionary life is one that is informed by this agency of the Self-archetype, and thus is considered sacred by these participants.

In this study, the visionary life emphasises the importance of having meaningfulness in life, having a better self-understanding in regards to their teaching profession, and having a clear direction for taking current and future actions. Moreover, the participants in this study discussed their vision in education as the vocational life, and the impactful life.

Vocational life

The concept of vocation or calling in the teaching profession has been a serious concern in educational research, as this relates to a sense of having a strong purpose and

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[12] See Chapter 6 subsection 6.2.3.1. The practice of symbolic attitude on page 179 that explains the role of symbolic attitude as the central function of the conscious ego suggested in this study.

[13] See Chapter 6 subsection 6.2.2.2. The archetypal function of the Self on page168 discusses a dynamic transcendent agency resulting from the encounter with God experience in transcendental dimension.

[14] See subsection 6.2.2.2 The archetypal function of the Self on page 168 that discusses a dynamic transcendent agency resulting from the encounter with God experience in transcendental dimension.

[15] Agency here covers the following definitions: building power towards one's behaviour (Holland, Lachicotte, Skinner, & Cain, 1998), gaining the power to act intentionally and meaningfully (Inden, 2000), and having a conscious role of the person in this era of social change (Barton, 1998).

meaningfulness in teaching, and will therefore influence teaching approach and outcomes, engagement with the students and teaching tasks, teaching satisfaction, and teacher's personal wellbeing (Brief & Nord, 1990; Pratt & Ashforth, 2003; Wrzesniewski & Dutton, 2001). In Dirkx's transformative learning perspective, vocation forms a significant aspect of transformation, as this relates "to the journey of the self, a journey that involves a recognition of the self in relation to the world" (Kovan & Dirkx, 2003, p. 102).

In a religious sense, vocation refers to "an occupation, way of life, duty, etc., especially of a religious or spiritual nature, which God has called on a person to undertake; a life or profession devoted to the service of God" (Vocation, n.d). Jung (1989) moreover, related to vocation as the unconscious force that drives the person's identity to achieve a specific goal in life. He wrote, "What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass[es] as out of swathing mist?... It is what is commonly called vocation; an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation" (p. 202). Jung, therefore, argued that this sense of destiny has motivated a person to fulfil their individual or personal pathways, as if they are moved by a strong, inner force. Jung also argued that vocation can help the person to sustain a long-term commitment and passion in life. By this definition, a vocational life is understood in this study as a life with a calling to achieve. It is a life with a clear vision.

All the participants in this research shared their deepest love for education, and shared their calling in education. Ms. Deborah (Catholic), Ms. Ester (Protestant), Mr. Agung (Hindu), and Ms. Abitha (Buddhist), for example, were four participants who quit their other established job and moved to the teaching profession with a lower salary. Ms. Deborah and Ms. Abitha explained that they felt unmotivated, uninterested, and unchallenged with their previous jobs, although they were paid more than their teaching salary. The decision to work as educators had helped them to reveal their love for teaching. Ms. Deborah commented, "…seeing my students happy and enjoying their learning is my greatest reward as a teacher. It is more satisfying than having a higher salary but giving up teaching". Ms. Abitha added,

[Took out one little card from her bag] This is from Sam. He put this simple thank you card on my desk[16]... I was crying when reading this...I put this card in my agenda and bring it everywhere as a self-reminder of why I love this job so much". Ms. Ester, who decided to be an educator after experiencing a mysterious voice in her room, went through a long self-reflection to ensure her calling in education, as she commented, "Now, I understand that being an educator is a blessing for me. Can you imagine? I am a Chinese Christian woman who chose to be a teacher in Indonesia. I have these three minority identities, and I realised not many Chinese Christian women have a privilege like me. Why is it a privilege? Because I then have more opportunities to inspire my students with these minority backgrounds.

Having a relatively similar reason to Ms. Ester; Mr. Daniel (Protestant) shared his main reason to choose education and come back to Maluku after a sectarian conflict that killed thousands of people, including his brother, as follows, "I have a heart for Maluku...I do not want to see Maluku being destroyed. We have suffered a lot from this conflict, and it has to be stopped. Education is the answer to not only Maluku, but also for me. This is how I reconcile with my traumatic experience from the Maluku conflict. I want Maluku to be a blessing, and education is the means". The last story comes from Ms. Agung (Hindu) who had a slightly different reason. He shared his basic motivation to be an educator, as follows, "I am a storyteller. This is my talent. I like to share and explain my ideas to other people. My greatest satisfaction is to see other people understand my ideas and be inspired by my stories. For me, this is the basic idea of education, which is to raise understanding and bring inspiration...That is the reason why I left my job at XX [one big company in Indonesia] to become an educator".

Reflecting on educators' stories about their calling in education, this study suggests that a sense of vocation is realised when one has an understanding of the depth of their being, including clarifying their unspoken values, beliefs, and dispositions that inform the person's sense of self-identity and agency. It is unconscious in its structure, and, therefore, working on the vocational life means to connect with the unconscious, to respect and enter into dialogue, and to understand how the unconscious potential can connect with the outer world, especially in educational practice.

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[16] The researcher was allowed to read the message written on the card, and it was written, "Thank you *laotse* [teacher], from Sam".

Impactful life

The impactful life relates to the notion of being a role model educator. Most participants shared their stories about specific figures that became their role models, either in education or the religious context. Apart from religious figures such as Buddha, Jesus, and Mohammad, participants in this study also shared their personal relationship with some significant figures such as father, mother, and spiritual leaders. Mr. Agung (Hindu), for example, was inspired by his mother who was humble and a hard worker.

> My mother was the backbone of the family. She was a simple woman yet very committing when doing something... She started her job as a stone worker, to collect the stones in one mining... She has two rules in life, be honest and work hard... Her boss finally pointed her to be a supervisor of this mining company. This was very inspiring for me, considering that her education background was low. My mother taught me that being humble and honest are key to winning other people's trust. You do not need to be educated to inspire other people. Living with integrity for your actions speaks louder.

Here, the impactful life for these educators refers to their efforts to set a good example for their students, to build strong values and character for them.

7.2.3. <u>Interpersonal being</u>

The findings from data in this study show that these participants recognised the importance of balancing the transcendental relationship of God with the inter-human relationship which refers to the quality of interpersonal being. This notion of balance applies to all religions in this study, such as *habluminallah* and *habluminanas* in Islamic value, the law of love in Christianity, *Tri Hita Karana* in Hinduism, or the concept of *dharma* in Buddhism. Ms. Elizah, for example, explained that Islam recognises the concepts of *habluminallah* and *habluminanas* that govern how a *muslim* lives. This is the concept of a balanced relationship in Islam, in which relationships with Allah and Muhammad the Prophet and with other human beings are equally important. She argued, "*Habluminallah* is your relationship with Allah and the Prophet. It is about how your actions are relevant to the Islamic values, which are represented by the Prophet's life and teachings. Living in the Prophet's role model is how a *muslim* works on *habluminallah. Habluminanas*, on the other hand, is how you interact with other human

beings. Your Islamic faith has to be expressed well through your relationship with others".

Two dominant qualities of interpersonal being in pedagogical practice emerged in this research finding. First, nurturing the soul, a belief that education needs to humanise all human beings, to see man as a whole human being, and not just cognitive, but also affective, spiritual, and relational entities. Some participants commented on the importance of having such a holistic perspective, including Mr. Josef (Protestant) who argued,

> Students are not just merely an object of learning, they are the actor of learning, a living organism who can think, feel, and connect with the others. Unfortunately, our curriculum has been majorly focused on the rational aspects of learning. We've been witnessing how teachers are teaching for the test sake. They emphasise more on memorising... I understand the importance of cognitive aspects in learning. However, the classroom should be more than a curriculum target or assessment outcome. The classroom is a replica of society. We do not learn only to be successful and rich. We learn how to live as a true human being in the society.

The term nurturing the soul refers to Dirkx's (1997) perspective on transformative learning that emphasises the non-rational aspect of learning, including the understanding of a whole self (or Jung's term, individuation) through "spiritual, emotional, and mythological dimensions of experience" (p. 79). Moreover, Dirkx argued that such dimensions could be manifested through emotional and relational aspects. In this study, these aspects are central in the stories of these educators, especially in their attempts to develop a caring relationship with their students. Here is one story from Ms. Abitha (Buddhist), in regards to her relationship with one problematic student:

> Sam was my student in Grade 5. Many teachers called him a troublemaker. He never listened to the teachers, argued a lot, even slept in the classroom. He came from a rich family and the parents who both worked... The new semester just began, and Sam was there in my classroom. In the first day, he was sleeping in the classroom, and I just let him do that. This definitely would not happen with other teachers; they would punish him or send him out of class. I didn't. I let him sleep. The other week, he did not do the homework that I gave. This time, I could not just be silent, I asked him to come and talk privately... I asked him if he had a problem, he said no. I then said, "*laotse* (the calling for a teacher in Buddhist tradition) is not angry, if you want to sleep in the classroom, please do. If you do not want to do your homework, *laotse* will not be angry too. But Sam has to make sure that he

understands the lesson. *Laotse* will be angry if Sam disturbs his friends in the classroom. But *laotse* will not send Sam out of the classroom. *Laotse* will ask Sam to help *laotse* checking all his friends' homework, or any time *laotse* needs some help, *laotse* will ask Sam to help me." I remembered Sam's expression. He looked confused. He probably wondered why I did not give him the punishment like the other teachers used to give to him. My mission is to get to know him more, but I want this to happen naturally, and most importantly, I need to make sure that this punishment – Hmmm, I don't really like to call this as a punishment. Maybe, 'the consequence', yes, that's a much better term. I need to make sure that the consequence has a learning impact for Sam, not just any physical punishment that the other teachers like to do to him or the other students. I slowly get to know more about him, about his family, about his parents who were too busy working, about his only sister who needed more attention because of her physical disability, about his longing to have a more caring parent who did not just demand him to be a permissive brother. He was a lonely kid after all.

From Ms. Abitha's story, the nurturing soul approach, embraces the process of learning on an emotional-relational basis. It primarily focuses on aspects such as value, connectedness, wisdom, authenticity, and presence (i.e. being here and now). Sam and the other students are not merely the objects of learning, defined only in cognitive ways, in numbers or in learning standards. The soul approach requires an educator to go beyond the traditional approach of teaching and learning. Two characteristics are identified in this study to nurture the soul approach, first, compassion/love of the soul, and second, ego-sacrifice/servantship. Compassion/love of the soul seeks to acknowledge what is underneath the emotions, accept and respect its presence, and give room for these hidden voices to speak up. A lonely boy is a hidden voice that lurks in angry, rebellious and ignorant Sam. The compassionate educator is able to sense the suffering of the soul and respond. Moreover, ego-sacrifice/servantship in educators enables them to let go of their ego, which often demands authority over the students. This quality humbles educators, enables them to set an equal relationship with students, and see themselves as an educator who also needs to learn together with the students. Ms. Abitha thought that she needed to understand Sam's feelings and to spend more time and effort to develop trust. Compassion and sacrifice were strong in these educators, and were reflected in prominent religious figures such as Muhammad, Jesus, Buddha, Mahatma Gandhi and Mother Theresa.

The second significant quality of interpersonal being in this study is the harmony seeking character. This character is mostly influenced by their attitude in handling crisis

or conflict, referred to as the symbolic attitude. In the symbolic attitude, there is an awareness that crisis has a symbolic quality that is paradoxical in its nature, both breaking down yet harmonising. Here, paradoxical awareness takes on a unifying/relational role to open the self to tensions, hold, understand, and reflect on these tensions. The aim is to learn from these tensions, to reach a deeper understanding of the self and others. Moreover, the harmony seeking character focuses on creating an egalitarian relationship with others, including with students.

7.3. The Relational Transformative Model

The theoretical model developed in this research is called the Relational Transformative Model. This refers to the relational transformative being as the core category in this study. Figure 7.1 represents the theoretical model developed in this grounded study. A storyline is provided to briefly describe the theoretical model, as each component in this theoretical model has been explored in more detail in Chapter 6 and Chapter 7.
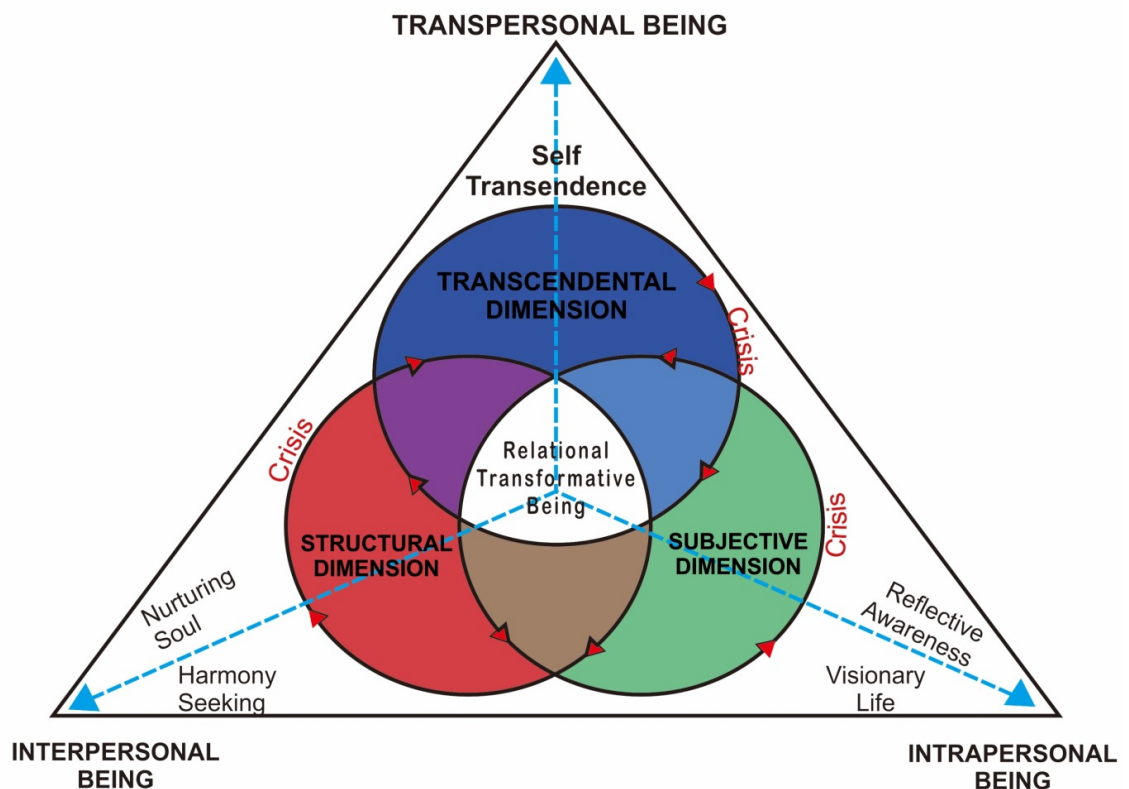
Figure 7.1: The Relational Transformative Model

The storyline

The relational transformative model consists of three circles that form the religious process, namely structural, transcendental and subjective dimensions. These three circles overlap and intersect to form a Venn diagram, and each overlapping circle contains moments of crisis for each dimension. This means that crisis occurs in all three dimensions with the process of religion being dynamic and alive, as indicated by the small cursors in each circle. The cursors in each circle point to random directions which resemble the symbolic quality of religious crisis. This means that crisis has paradoxical, uncertain, and unstructured characteristics. Of importance here is that religious process, pictured in these three-dimensional circles, it is integral, simultaneous and ongoing. It is not hierarchical, as each dimension plays a significant role in promoting a transformative religious process.

The central point of intersection in the figure shows the area that represents the core category in this study called relational transformative being. Three broken lines emanate from the central point of the intersection to show different qualities of relational being, namely interpersonal, transpersonal, and intrapersonal being. Again, these are not hierarchical qualities, yet relational, as shown by the triangle that relates or links these three qualities.

7.4. Bridging the gap with existing theories

This section briefly describes the link between the research finding and existing theories used to frame the discourses of transformative learning and religiosity. The discussion in this section is focused on how the findings of this study can be useful to bridge and support existing theories, in particular Mezirow's cognitive-rational transformation, Freire's emancipatory transformation, Dirkx's transformation as individuation and Pargament's integrative perspective of religion.

7.4.1. <u>In relation to transformative learning theory</u>

This study departed from the differences between the three leading transformative learning scholars in viewing the role of religion for transformation: Mezirow, Freire,

and Dirkx[17]. Both, Mezirow and Freire expressed strong criticism towards the practice of religion in hindering transformation, and they worked more closely on the rational-based model of transformation that focused on critical thinking, rational discourse, and dialogical praxis that connects ideas and practice in a critical manner. Dirkx, on the other hand, emphasised the extra-rational model of transformative learning that values non-intellectual aspects of the learning process, including religious and spiritual experiences. Therefore, this study relates more to Dirk and other scholars, including Boyd, who believe that aspects such as emotion, feeling, imagination, intuition and faith, matter. This section highlights how the findings of this study may contribute to discourse on transformative learning, especially from Mezirow, Freire and Dirkx's perspective of transformative learning.

In response to Mezirow's criticism of religion, Mezirow did not discuss religion in-depth in his transformative learning theory. However, he strongly criticised the common practice of religion in many cultures that limits critical reflection and discourse (Mezirow, 1998). The findings of this research do not reject his argument or ignore some critical issues found in religious practices. In fact, religion has been the root cause of violence in Indonesia, such as the Maluku conflict, that deeply affected Mr. Daniel's life and family, including his reason to become an educator. This research has investigated the role of religious values in bringing transformative impact for these educators through the exploration of three dimensions in the religious process, namely structural, transcendental and subjective. More specifically, the analysis suggested a strong reflective habit in the subjective dimension, which revealed the ability to critically and analytically think about and reflect on the religious experience, through a set of thinking processes such as challenges, doubts, criticisms, questioning, evaluation, etc. However, this rationality is also balanced with non-rational practice that respects the existence of transcendence (God), and thus influences characteristics such as faith, humility, love, compassion, etc. This study, therefore, suggests a mental process that values religious experience as both rational and non-rational through the discussion of symbolic attitude.

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[17] Chapter 3 in this study discussed four lenses of transformative learning theory from Mezirow, Freire, Dirkx and Daloz, however, only the earliest three commented on the link between religion and transformative learning in their theories.

In relation to Freire, this study shares a similar belief that religion is central to transformation. Freire believed that the core problem of religion rests in man's relationship with God, that should always be liberation (Elias, 1976; Freire, 1984). According to him, oppression is a violation resulting from a false conception of God. Freire (1973 as cited in Elias, 1976), furthermore, argued the concept of magical and naïve consciousness to criticise those religious followers who maintain the status quo by using God's authority, or, those fundamentalists who claim ownership of God's truth, thus hindering transformation. Similar to Freire, this study also discusses the danger of religion at three different stages (i.e. structural, transcendental and subjective crises). Freire's notion of magical and naïve awareness in regards to religious behaviour is covered in the discussion of dominant ego vs. weak ego in Chapter 6 of this study. However, this study takes a different perspective in relation to religious conflict, and focuses more on the psychological or mental process in exploring the dynamic of religious crisis rather than on the social structure. Seeing religious conflict as a symbolic phenomenon, this study suggests a symbolic understanding rather than a literal or critical understanding towards religious conflict, to maintain open access to the archetypal representation (the experience of God) and the *numinous* experience in the religious process.

Finally, this research supports Dirkx's theory on the discourse of the extra-rational aspect in transformative learning, but at the same time offers a different mental approach to promote the process of transformation in a religious-based framework: the symbolic attitude. Dirkx discussed the function of non-rational or extra-rational aspects at length, such as affect, emotion, and other unconscious entities in the transformative learning process (Dirkx, 2008; Dirkx et al., 2006). Moreover, the use of Jung's analytical psychology as Dirkx's theoretical lens (Dirkx, 2000) has also inspired this study, to link the analysis of a religious-based transformative learning process to the psychology framework. The use of analytical psychology in this study underlines the work of the unconscious in a person's religious experience. Moreover, Dirkx emphasised the method that establishes active dialogue between ego consciousness and the unconscious, and suggested some approaches including the mythopoetic view (Dirkx, 2000) and active imagination (Dirkx, 2006). Both maintain the imaginative approach that is manifested through dreams, fantasies, myth, legends, fairy tales, rituals,

reading, writing, poetry and performance. Similar to Dirkx, this research emphasises the importance of active engagement with the unconscious. However, taking a slightly different approach from Dirkx, this research suggests "the attitude of the observing consciousness" (Jung, as cited in Read et al., 2004b, para. 818), the so-called symbolic attitude in this study. The symbolic attitude emphasises respect for the symbolic experience in religion. As explained in Chapter 6, symbolism in religious life is the expression of the unknown (that often relates to the God's image). The symbol contains *numinous*, sacred, and powerful qualities which bear deep meaning. The symbolic attitude emphasises respectful behaviour towards the symbol (the unknown, God's image), and this behaviour enables access to the wonder and sacredness of the religious experience. Symbolic attitude is, therefore, a religious specific behaviour. It is neither a technique nor a procedure, but a mental attitude: a perspective or mindset that respects the unconscious, the symbolic quality in religious experience. Chapter 6 furthermore describes the process of symbolic attitude that comprises the respectful ego, reflective attitude, suspending, reconciliation, unity, and detachment. Holding this symbolic attitude in religious life would promote a whole quality of the religious individual who is able to relate rational to non-rational aspects (conscious-unconscious), the so-called relational transformative being.

7.4.2. <u>In relation to the integrative perspective of religion</u>

The process of religion in structural and transcendental dimensions in this study is relevant to the underlying framework of this study, the so-called integrative perspective of religion that recognises religion as both functional and substantive (Pargament, 2009; Zinnbauer, Pargament, & Scott, 1999). Functional religion is linked closely with the structural dimension that acknowledges the importance of rituals, dogmas, and rules in religious practice to develop a strong basis for religious identity as well as effective social engagement. Substantive religion, on the other hand, shares a similar function to that of the transcendental dimension. Both substantive and transcendental perspectives put the experience of God as the central process in religion that brings *numinosity* into religious practice, which Pargament (2009) argues is the core function of religion.

Noting the integrative perspective as the psychological-based perspective of religion that underlines this study, the finding on the relational transformative model

suggests two significant points that may contribute to better understanding of religion as one significant phenomenon that influences human behaviour, especially the transformative mental model. First, in relation to the notion of 'polarisation or dualism' in approaching religion, the integrative perspective departs from criticism of the modern approach that polarised religion and spirituality at two dichotomous ends. The modern approach to religion ends up with a polarization approach that simply views religion as bad and spirituality as good (Zinnbauer et al., 1999). In contrast, the integrative perspective recognises positive and negative potencies of religion (as well as spirituality) and thus rejects this polarising view (Pargament, 2009). Similarly with the integrative perspective, this research rejects the polarizing view that separates religion and spirituality. However, the finding of this research valued the importance of polarization in a person's religious process. This research related polarisation with crisis in the religious process, arguing that polarisation bears similar characteristics with religious crisis, which are paradoxical and contradictory.[18] Paradox and contradictions, as has been explained in Chapter 6, are also characteristics of the symbolic experience in religion, the expression of the unknown innate in the encounter experience with God (Jung, as cited in Read et al., 2004b). Approaching religious crisis as a symbolic experience will expose the unknown quality to the ego structure and thus challenge the ordered and known (rational) structure of ego. Symbolic attitude in the subjective dimension, moreover, takes an important role in responding to the paradoxical quality in crisis[19], by maintaining two important elements in handling religious crisis: meaningfulness and *numinosity*. To sum up, the polarizing characteristic as shown, for example, in religious crisis, is critical in a transformative religious process.

Second, the core idea of the symbolic attitude in this study can enrich the integrative perspective towards the understanding of how an individual can work with his/her religious belief to positively function as a human being. In this study, symbolic attitude refers to the attitude of consciousness to respect and work with the symbolic experience resulting from the religious encounter, both in the structural and transcendental dimension. As previously discussed, the symbolic attitude is one function that works for the meaningfulness and sacredness of religious crisis (and other

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[18] See Chapter 6 section 6.3 Moment of crisis on page 189.
[19] See Chapter 6 subsection 6.2.3.1(b) The dynamic process of the symbolic attitude on page 183 refers to how symbolic attitude works.

religious-based actions). This finding on the symbolic attitude can elaborate the idea of sanctification proposed in various existing studies under the framework of integrative perspective. In 2002, Pargament and Mahoney proposed a hypothesis that there is a significant tendency for religiously minded people to preserve the sacred aspect in life. Later, in 2005, Pargament and Mahoney suggested the construct of sanctification to refer to the perception of sacredness as follows: "Here we define sanctification as a process through which aspects of life are perceived as having divine character and significance" (p. 183). In other words, sanctification is an attempt to look at life from a sacred point of view. Various studies were conducted to explore the role of sanctification, including in sexual activity (Atwood, 1997; Hernandez, Mahoney, & Pargament, 2011; N. A. Murray-Swank, Pargament, & Mahoney, 2005), family functioning (DeMaris, Mahoney, & Pargament, 2010; Mahoney, Pargament, Murray-Swank, & Murray-Swank, 2003), parenting (A. Murray-Swank, Mahoney, & Pargament, 2006), work (Walker, Jones, Wuensch, Aziz, & Cope, 2008), and coping behaviour (Mahoney et al., 2005). Furthermore, Pargament (2007) explains two processes of sanctification, first, through the manifestation or experience of God, and second, through the experience of indirect sanctification by applying divine-related attributes to particular objects (family, children, profession, etc.). It is interesting to note that the construct of sanctification lacks explanation on how the perceptual process of sanctification works. Pargament (2007) argues that "...when people sanctify, they look at life through a sacred lens. Through this lens, the visual field shifts and changes. What once appeared monochromatic, unidimensional, and ordinary becomes multi-colored, multi-layered, mysterious, rich, unique, awesome, alive and powerful" (p. 35). The symbolic attitude offers an elaborated understanding of how sanctification could work through six dynamic processes of symbolic attitude, as explained in Chapter 6.[20]

7.5. Chapter summary

This chapter presented the Relational Transformative Model as the theoretical model developed in this grounded theory research. The Relational Transformative Model shows religious-based transformative learning. This model consists of the

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[20] See Chapter 6 subsection 6.2.3.1(b) The dynamic process of symbolic attitude on page 183.

transformative religious process explained in Chapter 6, and the relational transformative being discussed in this chapter.

The relational transformative being refers to the characteristics of a change agent educator influenced by religious experience. An educator with relational transformative characteristics will have three interrelated qualities, namely transpersonal, intrapersonal, and interpersonal. These qualities help the educator to consider the relationship between transcendence and other human beings as equally important.

Finally, this chapter discussed the contribution to two main theoretical perspectives underlying this study, namely transformative learning theory and the integrative perspective in the study of psychology of religion. This discussion focused on four scholars, namely Mezirow, Freire, Dirkx and Pargament.

CHAPTER 8
SUMMARY AND CONCLUSIONS

8.1. Chapter overview

This chapter concludes the research in three main sections, namely key findings, limitations, and recommendations. Key findings discuss how the research questions were answered, as well as how the research methodology helped to achieve the objectives of the study. This section is followed by limitations of the study that lead to some recommendations for further research and for educational practice.

8.2. Key findings

The overarching aim of this research is to build a theoretical model that explains the role of religion in promoting transformative practices in the education setting. The need to build a theoretical model was based on the review of previous literature which indicated that the study of religion on transformative learning had not been broadly addressed, especially to understand the role of various religions in transformation, particularly in shifting one's basic understanding, thus promoting openness and flexibility in thinking. Fourteen educators who were interviewed identified as strong change agents from five different religious backgrounds, namely Islam, Catholicism, Protestantism, Hinduism, and Buddhism. The investigation of religious phenomenon in Indonesia is significant, considering that religion takes a fundamental role in Indonesia, as stated in the nation's ideological and philosophical foundation called *Pancasila* (Hasyim, 2013; Prawiranegara, 1984). The use of grounded theory research with in-depth semi-structured interviews for data collection was chosen as an effective means to develop a theoretical model of religious-based transformative learning, and to make a useful contribution to the related field of study.

This research draws on the theoretical framework of transformative learning to explain the phenomenon of transformation in education. The use of abductive reasoning in Strauss and Corbin's Grounded Theory (GT) has enabled the researcher to use pre-conceived theory to increase the sensitivity towards social phenomenon under scrutiny, yet still emphasising the bottom-up process of inference to develop grounded theory.

Thus, the use of transformative learning theory as well as Jung's analytical psychology has enabled the researcher to borrow some coding terms, as well as to understand findings or themes in order to develop a sound abstraction. Moreover, the use of Strauss and Corbin's coding paradigm has assisted in structuring the complex process of GT analysis into a more working operation, a guiding framework, to move the grounded data toward an emerging theory. By following Strauss and Corbin's three stages of coding, the researcher was clearly guided in each coding stage to arrive at the core category of the research, namely the relational transformative being, which became the theoretical model developed in this study.

The research addresses two different research questions. The first research question: "How does the educator's religiosity influence their own personal learning process that enables transformation?" is discussed in Chapter 6. This question led to a transformative religious process that was organised into three dimensions, namely structural, transcendental and subjective dimensions. The connection between them is fundamental in explaining how the transformative role of religion occurs. The transformative religious process in the structural dimension relates to the basic aspects of all religion, such as rituals and doctrines. Strong engagement with these structural aspects is important to establish a solid foundation for religious identity, which is vital for an individual to move to the next pathway, the transcendental dimension. This dimension captures the encounter with the God experience. This is a sacred and *numinous* experience that provides the individual with the potential transforming function, namely the archetypal function of the Self. This archetypal function of the Self carries the paradoxical quality within God's image, a powerful energy that influences the structure of a person's ego. Here, the ego requires a specific mental approach to handle this paradoxical quality, the so called symbolic attitude in the subjective dimension. The symbolic attitude is the central mental function in the transformative religious process in this study. This relates to the role of the conscious mind (the ego) in working with religious experiences in all three dimensions. The research discusses six stages of the dynamic process of the symbolic attitude. They include: the respectful ego towards the unknown; the reflective attitude characterised by paradoxical awareness; the attitude to suspend or hold paradoxical qualities in religious experiences; the ability

to reconcile difference; the integrative process (i.e. the balancing function); and the ability to detach.

This research also find that religious crisis is an important factor in these three interrelated dimensions of religion. Crisis in the religious process bears rich symbolical experience that opens up access to archetypal representation (the experience of God). Therefore, this finding explained the characteristics of religious crisis, including transcendental (the connection to God), paradoxical (not one-sided), and unknowable (uncertain and often mystical). In conclusion, crisis is an unavoidable process of growth and source of transformation in religion, thus it requires the individual to develop an attitude that sustains the symbolical aspect (growth) especially during crisis, referred to as the symbolic attitude.

The second research question: "How does the educator's inner transformation, assisted by their religious life, shape their effectiveness as a change agent?" was discussed in Chapter 7. To answer this question, this study proposes the relational transformative being as the change educator quality influenced by religion. The relational transformative being is presented as a core category in data analysis to explain the consequence of interrelations between the three abovementioned dimensions and the dynamic interplay of crisis in each dimension. The relational transformative being expresses the quality of change agent educator in three qualities, namely transpersonal, intrapersonal and interpersonal being. First, the transpersonal being reflects the characteristic of self-transcendence, which refers to internalising transcendent qualities into behaviour. Thus, efforts to relate and integrate actions with transcendent qualities require the individual to be faithful and humble, to direct the highest respect towards transcendent characters in the belief system, to set these transcendent characters as the standard for self-improvement, and to have self-criticism as well as self-compassion. Second, the intrapersonal being refers to an individual who is thoughtful and reflective. This includes the characteristic of engaging in a dialogical self, self-mindfulness, and having a vocational and impactful life. Both, transpersonal and intrapersonal beings are closely interconnected, as they are sources for a better self-concept and self-understanding. Third, the interpersonal being refers to the characteristic that values the relationship with other human beings. Participants in this study strongly believed that the relationship with others is as important as the relationship with God and the self.

Moreover, the finding discussed two qualities of interpersonal being, namely nurturing soul, and the harmonious seeking character. Both characters emphasised encouragement, peace, friendship, and networking.

Finally, the theoretical model developed in this research is called the Relational Transformative Model, referring to the relational transformative being identified as the core category in this study. This model combines two processes that are broadly explained in the research. First, the transformative religious process consists of three intersecting dimensions in the religious process and the crisis dynamic. Second, the relational transformative being as the transformative characteristics resulting from the transformative religious process (the first process in the theoretical model).

8.3. Limitations

Notably there are a number of limitations to this study. First, this research does not aim to generalise the results due to the small sample size of change agent educators interviewed. Moreover, the total number of two to four participants in each religion is a further limiting factor. That is, the comparison between religions may not be possible as the number of participants cannot be considered representative of each religion. This is always the trade off in small-scale qualitative studies, although they provide rich texture of the phenomenon, the subjectivity in the data is high, for each participant can only express their religion based on their personal religious experiences.

Another limitation refers to the cultural aspect that shapes religious practice in Indonesia which limits the applicability of this research to other religious cultures. Many experts have asserted that religion and culture are inseparable (Durkheim, 1976; Marx & Engels, 1975; Weber, 1963). Religion cannot be treated as a separate process from its context. Therefore, the characteristics of religion in Indonesia and thus the findings of this study are not automatically transferable to other countries.

Considering that culture shapes different religious practice, the use of a Western theoretical framework may also limit awareness of the religious phenomenon. The researcher had carefully chosen two theoretical frameworks to explore religious phenomenon in Indonesia, namely Jung's analytical psychology and Pargament's

integrative perspective in religion.[1] These two theoretical frameworks were chosen by considering their relevance to the phenomenon of religiosity in Indonesia, including how Jung highlighted the conception of the God-image as a central religious experience in his theory, whereas not many theorists in the psychology of religion emphasise the concept of God. However, Jung's theory may not give a detailed explanation of specific religious concepts, such as the manifestation of tongue language in Christianity, or the practice of *meluasang* ritual (a rite to call ancient spirits) in Hinduism, or other such religious practices. Notable here is that Jung's analytical psychology is not religious-centered theory, and therefore, the use of other theoretical frameworks may be applicable, especially theories based on eastern religious tradition, if any.

The possibility of disruption due to the social and political situation in Indonesia may also have affected the educator responses in interview sessions. There were some critical questions in the interview that aimed to explore the participant's flexibility in thinking, yet may have caused discomfort in their response, such as, "Do you believe that your religion holds the ultimate truth? What makes you believe that? How about other religions that hold the same belief?". Some participants indicated their reluctance to answer sensitive questions that required them to comment on other religions. The researcher's different religious background may have also influenced a reluctance by some participants in answering sensitive questions. The researcher responded to this issue by limiting or changing subsequent questions.

This research elaborates on the previous study conducted by the researcher (Wrastari, 2010) which suggested religion was the only positive attribute that helped teachers in a disadvantaged school in Indonesia to cope with their poverty. Yet, the research found that religion was not strong enough to empower those teachers to improve and change their poverty. Departing from the previous research, this current study aims to investigate how religious belief plays a role in the educator's personal transformation. Interestingly, such an aim has shaped the assumption that religious value lays the foundation for pedagogical practice. In this current study, religion is treated as a background factor that determines or causes the occurrence of transformation in an educational context, and therefore all the data collected and the

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[1] This study employed abductive reasoning as a method for conducting grounded theory. Thereof, the use of the theoretical framework in this study is acceptable not to confirm the research finding, but to help to understand the phenomena under investigation.

analysis procedure were conducted with such linearity. This current study, however, is confined to looking at how religious practice leads to educational practice – it did not provide an interpretation of the converse, that is, how educational life may influence one's religious life.

Finally, this research is aware that there are other related factors, such as gender and age that may influence an educator's religious behaviour. For example, the female participants in this study expressed more emotions in their religious practice than their male counterparts, such as crying when praying. However, these other factors, such as gender and age, are not explored substantially in this study as they are outside of the central research focus, that being the mental process of religious experiences.

8.4. Recommendations

8.4.1. Recommendations for further research

Most research in the transformative learning field of study focuses on rational aspects. The few studies that explore non-rational aspects, such as Dirkx, Boyd, and Daloz, did not investigate religion in-depth. As research that links transformative learning and religion is scant, especially in the Indonesian education context, future research can be helpful in understanding this phenomenon more deeply. The following points are suggested for further research:

- Future research is needed to more fully explore the interconnection of other background factors (e.g. gender, age, ethnicity) and religion in fostering individual transformative learning. These background factors may influence the person's preference in practising their religion. These factors can also affect different religious experiences that may contribute to a different mental process in the person's religious life.

- This current research suggests the term symbolic attitude to explain the mental function of approaching paradox in the religious life. This research argues that a symbolic attitude is the central function that helps a person exposed by religious belief to foster inner transformation. The symbolic attitude supports some important mental states, including humility, devotion, love, reflective, mindfulness, respect, contentment, authenticity, and more. The symbolic attitude is a relatively uncommon term to use in religious studies and in transformative learning. This

study has suggested six processes of symbolic attitude that deserve further investigation. Longitudinal and larger scale studies with more participants and religions involved would be valuable.

- Further research with other research techniques, such as focus group discussion (FGD) as a data collection method, can enrich understanding of the participant's religious experience, as this technique allows different groups of participants to share and discuss their religious experiences. FGD could produce more powerful yet more efficient data. However, since religion can be a sensitive issue, further research might consider carefully the steps for conducting FGD, such as selectively choosing participants from the same religion in one group, or conducting some ice-breaking activities to relax the situation, or avoid sensitive questions.

- As discussed in the limitations section, further research that investigates the relation between religion and educational practice in a dyadic way can be instructive in better understanding the phenomena of transformative learning and religiosity. A different research approach, for example, a quantitative statistical approach could also be considered to test the relationship between these phenomena.

8.4.2. Recommendations for educational practice

This research is significant for reviewing the role of religion in educational practice, especially for the individual educator in practising transformative learning. As the finding confirmed the major function of religion in the educator's personal transformation, this research suggests important recommendations for fostering transformative pedagogy in the education context, as follows:

- The discourses about religion have to be stimulated and encouraged in any educational institution in order to increase awareness of the important role of religious values in changing assumption, beliefs, and values of educators. Thus, religious topics can be one issue for discussion in the curriculum of teacher training programs, or other professional development activities.

- Educational institutions, such as schools, need to accommodate the implementation of universal religious values in schools in meaningful ways. Efforts to bring religious values and attributes to schools have been long implemented in many schools in Indonesia, especially religious-based schools (Madasari, 2018).

However, schools need to avoid the implementation of religious values at merely a ritual level. Schools need to facilitate more discussions to build a meaningful understanding of religious values. Schools also need to develop an open and safe culture for everyone to live, to share, and to celebrate their religious belief.

Appendix A – Interview protocol in English and Indonesian versions

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INTERVIEW PROTOCOL SESSION 1

Interview theme: The educator's perspective towards teaching and education

Personal identity
Pseudonym name:
Date:
Site/Venue:
Duration: 60-120 minutes

Interview goal: To explore the educator's background in teaching and their perspectives toward teaching profession and education

Type of interview: In-depth interview

Nature of interview questions: The following questions will be elaborated depending on the participant's responses

No.	Questions	Note
1	**Brief personal history of being a teacher – Tell me about yourself** • Why do you want to be a teacher/educator? • How long have you been a teacher/educator? • What teacher training have you undertaken for your teaching profession?	
2	**Perspective towards education** • How do you define education? • How does your concept of education influence your teaching? Influence your interaction with students? Influence the society? • Are there any conflicts/questions/doubts regarding your conception towards education?	
3	**Awareness of self as educator** • How do you describe yourself as an educator? • What do you like the most about your profession?	

- What do you like the least about your profession?
- What values do you hold in your personal life that inform your teaching?
- What personal needs does being an educator fulfill?
- How does your personality suit/not suit you for being an educator?
- What inhibitions or fears do you have in relation to your profession as an educator?
- How do people in your community see your profession as educators?
- What social role should an educator have outside of his or her practice?
- Do people treat you differently when they know you are an educator? Why?
- What do your students think an educator should be like?
- What are your organization's or institution's expectations of educators?

PROTOKOL INTERVIEW SESI 1

Tema wawancara: Latar belakang mengajar

Identitas pribadi
Nama samaran:
Tanggal:
Tempat:
Durasi: 60-120 menit

Tujuan interview: Untuk menggali informasi tentang latar belakang mengajar pendidik dan perspektif mereka tentang profesi pendidik dan pendidikan

Tipe Wawancara: Wawancara mendalam

Pertanyaan Interview: Pertanyaan-pertanyaan dibawah ini akan dielaborasi sesuai dengan respons guru/akademisi

No.	Pertanyaan	Catatan
1	**Latar belakang guru – Ceritakan kepada saya** • Mengapa Anda menjadi guru? • Berapa lama Anda telah menjadi guru? • Pelatihan apa saja yang telah Anda ikuti untuk menjadi guru?	
2	**Perspektif tentang pendidikan** • Apa makna pendidikan menurut Anda? • Bagaimana konsep pendidikan yang Anda miliki mempengaruhi cara Anda mengajar? Mempengaruhi interaksi Anda dengan siswa dan lingkungan sekitar? • Apakah ada konflik, pertanyaan, keraguan tentang konsep pendidikan yang Anda miliki?	
3	**Persepsi tentang diri sebagai pendidik** • Bagaimana Anda mendeskripsikan diri Anda sebagai pendidik? • Apa yang paling Anda sukai tentang profesi Anda? • Apa yang Anda kurang sukai tentang profesi Anda? • Apa nilai yang Anda anut dalam kehidupan Anda? Bagaimana nilai tersebut mempengaruhi cara Anda mengajar? • Keterampilan personal apa yang harus dimiliki oleh seorang pendidik? • Bagaimana kepribadian Anda melengkapi/tidak melengkapi profesi Anda sebagai pendidik? • Apa ada hambatan atau ketakutan terkait dengan profesi Anda sebagai pendidik? • Bagaimana masyarakat melihat profesi Anda sebagai pendidik? • Apa peran sosial yang harus dimiliki oleh seorang pendidik selain peran mengajar? • Apakah masyarakat memperlakukan Anda berbeda ketika mereka mengetahui bahwa Anda adalah seorang pendidik? Mengapa? • Bagaimana pandangan siswa Anda tentang profesi pendidik?	

	• Apa harapan institusi sekolah Anda akan peran seorang pendidik?	

INTERVIEW PROTOCOL SESSION 2

Interview theme: Teacher's religious experiences

Personal identity
 Pseudonym name:
 Date:
 Site/Venue:
 Duration: 60-120 minutes

Interview goal: To explore teacher's interpretation on their religious belief and experiences

Type of interview: In-depth interview

Nature of interview questions: The following questions can be elaborated depending on the participant's responses

No.	Questions	Note
1	**Religious background** • What is your religion? • Where and how do you get the knowledge of your religion? • How do you consider yourself as a religious person? • What is the role of religion in your life?	
2	**Link between religious value and teaching profession** • How do you know that your actions/decisions (in teaching profession) are right or wrong? • How is your role as a teacher relevant with your religious belief? • Does your religion give influence on your practices as teacher? (ie. the relationship with students, colleagues, student's parents) • Given the pluralistic communities of learners we all embrace, how can you understand truth and morality while appreciating various commitments to religion?	

	• How do you sort out conflicts/issues in educational practices using your religious background? • Do you have significant religious experiences from your past that influence your teaching practice? • What messages about religion did you receive in your home? How have you carried these messages into your adult life (your teaching profession)?	

PROTOKOL INTERVIEW SESI 2

Tema wawancara: Pengalaman keberagamaan pendidik

Identitas personal
Nama samaran:
Tanggal:
Tempat:
Durasi: 60-120 menit

Tujuan interview: Untuk menggali pemaknaan pendidik tentang keyakinan dan pengalaman beragama mereka

Tipe wawancara: Wawancara mendalam

Pertanyaan interview: Pertanyaan-pertanyaan dibawah ini akan dielaborasi sesuai dengan respons partisipan

No.	Pertanyaan	Catatan
1	**Latar belakang agama** • Apa agama Anda? • Dimana dan bagaimana Anda mendapat pengetahuan tentang agama Anda? • Apakah Anda merasa Anda adalah orang yang religius? • Apa peran agama dalam hidup Anda?	
2	**Keterkaitan antara nilai keberagamaan dan profesi pendidik**	

	• Bagaimana Anda mengetahui bahwa tindakan/keputusan Anda (dalam profesi guru) benar atau salah?	
	• Bagaimana peran Anda sebagai guru sesuai dengan keyakinan agama Anda?	
	• Apakah agama yang Anda anut memberikan pengaruh pada mengajar Anda? (misal: dalam hubungan Anda dengan siswa, rekan sejawat, orang tua siswa)	
	• Terkait dengan keberagaman agama yang kita miliki, bagaimana Anda memahami nilai-nilai kebenaran dan moralitas dengan tetap mengapresiasi nilai-nilai agama lain?	
	• Bagaimana Anda mengatasi konflik/masalah dalam profesi Anda sebagai pendidik menurut nilai-nilai agama Anda?	
	• Apakah Anda mempunyai pengalaman keberagamaan/spiritual yang penting yang mempengaruhi profesi mengajar Anda?	
	• Nilai-nilai agama apa yang Anda pelajari ketika Anda masih anak-anak (dari orang tua)? Bagaimana Anda mengimplementasikan nilai-nilai ini dalam kehidupan Anda sekarang (dalam profesi Anda sebagai guru)?	

INTERVIEW PROTOCOL SESSION 3

Interview theme: Educator's pedagogical transformative practices

Personal identity
 Pseudonym name:
 Date:
 Site/Venue:
 Duration: 60-120 minutes

Interview goal: To explore the educator's interpretation on their transformative learning practices and experiences

Type of interview: In-depth interview

Nature of interview questions: The following questions can be elaborated depending on the participant's responses

No.	Questions	Note
1	**View on educator as agent of change** • Do you think that educator should be a change agent in their teaching profession? Why? • What changes do you think should happen in Indonesian education context? In your specific context at school/teaching profession/students' life/society? Why?	
2	**Efforts to promote change/transformation** • What have you done to promote change in your education context? • How did you come with such actions in your pedagogical practices? • Were there obstacles in your efforts to promote change in your pedagogical practices? How do you handle those obstacles? • What does the impact of your transformative practices? To your students' life? To the society? To yourself?	

3	**Link between transformative learning and religious belief** • How do you connect your efforts in educational transformation with your religious belief? • How does your religion speak about transformation/change?	

PROTOKOL INTERVIEW SESI 3

Tema wawancara: Praktek perubahan dalam pendidikan

Identitas personal
Nama samaran:
Tanggal:
Tempat:
Durasi: 60-120 menit

Tujuan interview: Untuk menggali pemaknaan pendidik tentang pengalaman dan praktek belajar transformasi mereka

Tipe wawancara: Wawancara mendalam

Pertanyaan interview: Pertanyaan-pertanyaan dibawah ini akan dielaborasi sesuai dengan respons partisipan

No.	Pertanyaan	Catatan
1	**Pandangan tentang pendidik sebagai agen perubahan** • Menurut Anda, apakah pendidik harus menjadi seorang agen perubah dalam profesi mereka? Mengapa? • Perubahan apa yang harus terjadi dalam konteks pendidikan di Indonesia? Dalam konteks Anda di sekolah/ profesi guru/ kehidupan siswa/ masyarakat? Mengapa?	
2	**Usaha-usaha untuk perubahan/transformasi** • Apa yang Anda telah lakukan untuk mengusahakan perubahan dalam konteks mengajar Anda? • Mengapa Anda merasa harus melakukan aksi perubahan itu?	

	• Apa tantangan yang Anda hadapi dalam mengusahakan perubahan di mengajar Anda? Bagaimana Anda mengatasi tantangan ini? • Apa dampak dari usaha perubahan yang telah Anda lakukan? Kepada siswa Anda? Kepada masyarakat? Kepada diri Anda sendiri?	
3	**Hubungan antara belajar transformatif dengan keyakinan beragama** • Bagaimana Anda mengaitkan usaha Anda untuk melakukan perubahan pada konteks mengajar Anda dengan keyakinan beragama Anda? • Bagaimana agama Anda berbicara tentang transformasi/perubahan?	

INTERVIEW PROTOCOL SESSION ITERATION

Interview theme: Various themes related to religiosity and education

Personal identity
 Pseudonym name:
 Date:
 Site/Venue:
 Duration: 60-120 minutes

Interview goal: To follow up significant themes revealed in previous interviews

Type of interview: In-depth interview

Nature of interview questions: The following questions can be elaborated depending on the participant's responses

No.	Questions	Note
1	**Passion/calling in education** • How were you first in love with education? • How do you know that education is the profession you really want to do in your life? • Do you think you are meant to be an educator? Why? • Do you believe that God involves in your choice to be an educator? • How do you know that your profession as an educator is aligned with God's purpose in your life? • What is the meaning of becoming an educator for you? How do you come to such meaning? What process do you engage in to come to this meaning? • Is being an educator a significant profession in your life? Or is there any other profession that you still would like to pursue and would be more accordant to your calling in life?	
2	**Conflict** • What are the major conflicts/obstacles you find in your education practices?	

	• How do you handle conflict? • How does your religion influence your conflict management? • Have you experienced the overwhelmed or exhausted feeling in relation to your work as teacher? • How do these feelings give impact on your pedagogical practices (in particular) or life (in general)? • If I ask you to re-assess these feelings, do you know why these feelings emerges? • Were there any specific reasons or situation that might trigger the feelings? • What do you do to respond these feelings?	
3	**God's image** • In your understanding, who is God? (How do you define God?) • How do your everyday experiences help you to understand God? • How does this understanding of God influence your practices in education? • Does your understanding of God bring influence towards your relationship with others (especially in education, ie. with fellow teachers, students, boss, etc)? • Is there change(s) in relation to your image towards God? What does influence this change? How does this change impact your life (or practices in education)?	
4	**Relationship with God** • How do you define your relationship with God? • How do you build your relationship (and/communication) with God? • How does your communication with God give impact to your life (or practices in education)? • Is there change(s) in the way you communicate with God? What does influence this change? How does this change impact your life (or practices in education)?	
5	**Miraculous experiences** • Do you believe in a miracle? • How does your religion talk about miracle?	

	• Do you have miraculous experiences in your life? In education context? • How do you make meaning of these miraculous experiences? • How do these miraculous experiences influence your education practices? Your life in general? • What do you think about people who do not believe in miracle?	
6	**Religious growth** • Spirituality or religiosity is a personal experience, that grow and develop along human development. Do you still remember how did you first personally experience spiritual/religious moment(s)? (Alternative: Did you have spiritual moments/experiences in your early age, ie. children/adolescence?) • How did you engage in that spiritual moment in young age? • Were there any rituals that help you to engage in these religious moments (ie. contemplation, meditation, prayer)? • What messages about religion did you receive in your home? • How have you carried these messages into your adult life/current profession in education? • How does your spiritual/religious engagement grow along your age? • Do you see any significant change in relation to your spiritual/religious journey? • How does this change in your spiritual/religious journey give impact to your life (more specifically in education practices).	

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INTERVIEW PROTOCOL SESSION ITERATION

Tema wawancara: Berbagai tema terkait dengan agama dan pendidikan

Identitas personal
Nama samaran:
Tanggal:
Tempat:
Durasi: 60-120 menit

Tujuan interview: Menindaklanjuti tema-tema penting yang muncul di interview sebelumnya

Tipe wawancara: Wawancara mendalam

Pertanyaan interview: Pertanyaan-pertanyaan dibawah ini akan dielaborasi sesuai dengan respons partisipan

No.	Questions	Note
1	**Hasrat/panggilan dalam pendidikan** • Bagaimana Anda pertama kali mencintai pendidikan? • Bagaimana Anda meyakinkan diri bahwa pendidikan adalah profesi yang Anda inginkan? • Menurut Anda, apakah pendidikan adalah bidang yang harus Anda geluti? Kenapa? • Apakah Tuhan terlibat dalam keputusan Anda menjadi seorang pendidik? • Bagaimana Anda tahu bahwa profesi pendidik ini sesuai dengan kehendak Tuhan dalam hidup Anda? • Apa makna menjadi pendidik buat Anda? Mengapa Anda memaknai seperti itu? Proses apa yang Anda lalui untuk sampai kepada pemaknaan itu? • Apakah menjadi pendidik sangat penting buat Anda? Apakah ada profesi lain di luar pendidikan yang menurut Anda adalah panggilan hidup?	
2	**Konflik**	

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	• Konflik/tantangan apa yang paling besar dalam profesi pendidikan Anda?	
	• Bagaimana Anda mengatasi konflik itu?	
	• Bagaimana agama Anda berpengaruh pad acara Anda menangani konflik?	
	• Pernahkah Anda merasa kewalahan selama bekerja sebagai guru?	
	• Bagaimana rasa kewalahan ini berdampak buat praktek mengajar atau kehidupan Anda secara umum?	
	• Mengapa rasa kewalahan ini muncul?	
	• Apakah ada alasan atau situasi khusus yang memicu rasa kewalahan ini?	
	• Bagaimana Anda mengatasi rasa kewalahan ini?	
3	**Citra diri Tuhan** • Siapa Tuhan itu? Bagaimana Anda mendefinisikan Tuhan? • Bagaimana pengalaman sehari-hari Anda membantu dalam pemahaman terhadap Tuhan? • Bagaimana konsep terhadap Tuhan mempengaruhi praktek pendidikan Anda? • Apakah konsep terhadap Tuhan mempengaruhi relasi Anda dengan orang lain? (terutama di pendidikan, mis. Rekan guru, siswa, pimpinan, dsb.)? • Apakah pemahaman Anda terhadap Tuhan mengalami perkembangan/perubahan? Bagaimana perubahan ini mempengaruhi hidup/praktek pendidikan Anda?	
4	**Relasi dengan Tuhan** • Bagaimana Anda mendefinisikan relasi dengan Tuhan? • Bagaimana Anda membangun relasi pribadi dengan Tuhan? • Bagaimana relasi pribadi dengan Tuhan memberi dampak pada kehidupan Anda (atau praktek dalam pendidikan)? • Apakah ada perubahan dalam cara Anda berkomunikasi dengan Tuhan? Bagaimana perubahan ini berdampak pada hidup Anda (atau praktek di pendidikan)?	
5	**Pengalaman mujizat**	

	• Apakah Anda percaya kepada keajaiban? • Bagaimana konsep mujizat/keajaiban di agama Anda? • Apakah Anda memiliki pengalaman ajaib dalam hidup? Dalam konteks pendidikan? • Bagaimana Anda memaknai pengalaman ini? • Bagaimana pengalaman mujizat ini mempengaruhi praktek Anda di pendidikan? Dalam kehidupan sehari-hari? • Apa pendapat Anda tentang orang yang tidak percaya akan mujizat?	
6	**Pertumbuhan iman/spiritualitas** • Keimanan/spiritualitas adalah pengalaman pribadi yang berkembang sejalan dengan tumbuh kembang manusia. Apa Anda masih ingat dengan pengalaman keimanan Anda yang mula-mula? (Apakah Anda pernah mengalami pengalaman iman di masa muda?) • Bagaimana Anda terlibat dalam kegiatan/pengalaman spiritual di masa muda? • Apakah ada aktivitas ritual agama khusus yang membantu Anda terlibat dalam kegiatan spiritual ini (mis.: perenungan, meditasi, doa)? • Bagaimana orang tua Anda di rumah mengajarkan agama? • Bagaimana ajaran agama di rumah diaplikasikan dalam kehidupan sehari-hari/dalam profesi pendidikan? • Bagaimana kehidupan agama/spiritual Anda berkembang? • Apakah ada pengalaman yang signifikan/penting dalam perjalanan agama/spiritual Anda? • Bagaimana perubahan dalam perjalanan spiritual/keagamaan Anda berdampak dalam kehidupan Anda (terutama dalam praktek pendidikan)?	

Appendix B – Ethics approval

THE UNIVERSITY of ADELAIDE

RESEARCH BRANCH
OFFICE OF RESEARCH ETHICS, COMPLIANCE
AND INTEGRITY

LEVEL 7, 115 GRENFELL STREET
THE UNIVERSITY OF ADELAIDE
SA 5005 AUSTRALIA

TELEPHONE +61 8 8313 5137
FACSIMILE +61 8 8313 3700
EMAIL hrec@adelaide.edu.au

CRICOS Provider Number 00123M

12 June 2015

Dr R Matthews

School of Education

Dear Dr Matthews

ETHICS APPROVAL No:	H-2015-113
PROJECT TITLE:	Teaching as transformation: Exploring the interrelationship between teacher learning and religiosity in Indonesia

The ethics application for the above project has been reviewed by the Low Risk Human Research Ethics Review Group (Faculty of Arts and Faculty of the Professions) and is deemed to meet the requirements of the *National Statement on Ethical Conduct in Human Research (2007)* involving no more than low risk for research participants. You are authorised to commence your research on **12 Jun 2015**.

Ethics approval is granted for three years and is subject to satisfactory annual reporting. The form titled *Annual Report on Project Status* is to be used when reporting annual progress and project completion and can be downloaded at http://www.adelaide.edu.au/ethics/human/guidelines/reporting. Prior to expiry, ethics approval may be extended for a further period.

Participants in the study are to be given a copy of the Information Sheet and the signed Consent Form to retain. It is also a condition of approval that you **immediately report** anything which might warrant review of ethical approval including:

- serious or unexpected adverse effects on participants,
- previously unforeseen events which might affect continued ethical acceptability of the project,
- proposed changes to the protocol; and
- the project is discontinued before the expected date of completion.

Please refer to the following ethics approval document for any additional conditions that may apply to this project.

Yours sincerely

PROFESSOR RACHEL A. ANKENY
Co-Convenor
Low Risk Human Research Ethics Review Group
(Faculty of Arts and Faculty of the Professions)

PROFESSOR PAUL BABIE
Co-Convenor
Low Risk Human Research Ethics Review Group
(Faculty of Arts and Faculty of the Professions)

THE UNIVERSITY
of ADELAIDE

RESEARCH BRANCH
OFFICE OF RESEARCH ETHICS, COMPLIANCE
AND INTEGRITY

LEVEL 7, 115 GRENFELL STREET
THE UNIVERSITY OF ADELAIDE
SA 5005 AUSTRALIA

TELEPHONE   +61 8 8313 5137
FACSIMILE   +61 8 8313 3700
EMAIL   hrec@adelaide.edu.au

CRICOS Provider Number 00123M

Applicant: **Dr R Matthews**

School: **School of Education**

Project Title: **Teaching as transformation: Exploring the**
                      interrelationship between teacher learning and
                      religiosity in Indonesia

The University of Adelaide Human Research Ethics Committee
Low Risk Human Research Ethics Review Group (Faculty of Arts and Faculty of the Professions)

ETHICS APPROVAL No: **H-2015-113**   App. No.: 0000020420

APPROVED for the period: **12 Jun 2015 to 30 Jun 2018**

Thank you for your responses dated 1.6.2015 and 4.6.2015 to the matters raised.

This study is to be conducted by Ms Aryani Tri Wrastari, PhD candidate.

PROFESSOR RACHEL A. ANKENY   PROFESSOR PAUL BABIE
Co-Convenor   Co-Convenor
Low Risk Human Research Ethics Review Group   Low Risk Human Research Ethics Review Group
(Faculty of Arts and Faculty of the Professions)   (Faculty of Arts and Faculty of the Professions)

THE UNIVERSITY
of ADELAIDE

RESEARCH SERVICES
OFFICE OF RESEARCH ETHICS, COMPLIANCE
AND INTEGRITY
THE UNIVERSITY OF ADELAIDE

LEVEL 4, RUNDLE MALL PLAZA
50 RUNDLE MALL
ADELAIDE SA 5000 AUSTRALIA

TELEPHONE +61 8 8313 5137
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EMAIL hrec@adelaide.edu.au

CRICOS Provider Number 00123M

Our reference 0000020420

20 June 2018

Dr Robert Matthews
School of Education

Dear Dr Matthews

ETHICS APPROVAL No:	H-2015-113
PROJECT TITLE:	Teaching as transformation: Exploring the interrelationship between teacher learning and religiosity in Indonesia

Thank you for the Annual Report on Project Status provided by Aryani Tri Wrastari on the 01.06.2018 which noted that all data collection activities are complete and an extension to cover the writing up stage of the PhD is required. A change to investigators was also noted with the inclusion of Dr Fizza Sabir and removal of Dr Linda Westphalen as an investigator.

The ethics amendment for the above project has been reviewed by the Secretariat, Human Research Ethics Committee and is deemed to meet the requirements of the *National Statement on Ethical Conduct in Human Research (2007)* involving no more than low risk for research participants.

You are authorised to commence your research on: 12/06/2015
The ethics expiry date for this project is: 30/06/2021

NAMED INVESTIGATORS:

Chief Investigator:	Dr Robert Matthews
Student - Postgraduate Doctorate by Research (PhD):	Ms Aryani Tri Wrastari
Associate Investigator:	Dr Fizza Sabir

Ethics approval is granted for three years and is subject to satisfactory annual reporting. The form titled Annual Report on Project Status is to be used when reporting annual progress and project completion and can be downloaded at http://www.adelaide.edu.au/research-services/oreci/human/reporting/. Prior to expiry, ethics approval may be extended for a further period.

Participants in the study are to be given a copy of the information sheet and the signed consent form to retain. It is also a condition of approval that you immediately report anything which might warrant review of ethical approval including:

- serious or unexpected adverse effects on participants,
- previously unforeseen events which might affect continued ethical acceptability of the project,
- proposed changes to the protocol or project investigators; and
- the project is discontinued before the expected date of completion.

Yours sincerely,

Ms Amy Lehmann
Secretary

The University of Adelaide

Appendix C – Participant information sheet in English and Indonesian versions

THE UNIVERSITY
of ADELAIDE

PARTICIPANT INFORMATION SHEET
FOR EDUCATOR

PROJECT TITLE

Teaching as transformation: Exploring the interrelationship between teacher's learning and religiosity in Indonesia

HUMAN RESEARCH ETHICS COMMITTEE APPROVAL NUMBER: H-2015-113

STUDENT RESEARCHER: Aryani Tri Wrastari (PhD student)

SUPERVISORS: Dr. Robert Matthews (principal supervisor) and Dr. Linda Westphalen (co-supervisor)

Dear Participant,

You are invited to participate in the research project described below.

Purpose of study
This study aims to explore how educator's pedagogical practices are influenced by their religious life. To meet this purpose, you will be asked to explain the following main points:
- Pedagogical practices
- Achievements in pedagogical practices and their impacts for educational change
- Interpretation on religious experience and its relation to pedagogical practices

Who is undertaking the project?
This project is being conducted by Aryani Tri Wrastari.
This research will form the basis for the degree of PhD at the University of Adelaide, South Australia under the supervision of Dr. Robert Matthews (principal supervisor) and Dr. Linda Westphalen (co-supervisor).

Why am I being invited to participate?
The participants invited in this research are those who are identified as:
- Educators at any school levels (from elementary school teachers to university academics)
- Having public attainments on one of the following aspects:

- Recipients of education related awards
- Published various education books/opinions/research articles
- Actively involved in either the government or NGO education projects/activities
- From one of these six religions in Indonesia, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism

What will I be asked to do?
The participant will involve in the following activities:
- Interview sessions: 3 interview sessions lasting in approximately 1 – 2 hours for each session conducted in three days of interview
- Possibility for follow-up interview(s): when clarity of further information is needed
- Audio recorded interview
- Locations and time for interview will depend upon agreement of both the participant and the researcher

How much time will the project take?
There will be 3 interview sessions in three separate interview days that take in approximately 1 – 2 hours for each session. Each session will cover a different interview theme. If further clarification is required, the researcher will ask for the follow-up interview. All the interview process may or may not be conducted in three consecutive days, and will be discussed to meet the participants' most convenient time.

Are there any risks associated with participating in this project?
There are no foreseeable risks in this research other than those associated with regular interview process.

What are the benefits of the research project?
This research may benefit the participant and/or the community in several ways:
1. The interview session may be a fruitful sharing session to reflect the participants' best practices of educational transformation in Indonesian context
2. This research may provide inspiring stories and best practices from all the participants in their efforts of making pedagogical transformation in Indonesian schooling context.

Can I withdraw from the project?
Participation in this study is completely voluntary, and the participant may withdraw at any stage or choose not to answer any questions.

A decision not to participate or withdraw will not affect the participant's professional status at the affiliated school/institution.

What will happen to my information?
All the information provided will be treated in the strictest confidentiality during the research process (ie. recruitment, data collection, data analysis) and during the reporting of research results and publications.

The interview data will be transcribed and the participant will have access to read the transcripts in order to give additional comments or feedbacks. Access to the interview data will be restricted only for the researcher, the PhD supervisors and the participant. The interview transcript will be stored in secure places, including in the researcher's password-protected computer or in a secure lockers of the researcher's office.

The interview transcripts will be partly translated into English language only on the significant and relevant parts for the discussions with the PhD supervisors as well as for the research report. The participant will be given a summary of the research results in Indonesian language.

The interview data will be retained by the University of Adelaide, South Australia for 5 years from the date of PhD thesis publication.

The use of the data in the future projects will only be done upon approval from the participant. Therefore, the researcher is obliged to fully inform the participant for any future use of the data. The participant may refuse to give permission for the use of his/her data in the future project, and their decision will not affect the participant's professional status at the affiliated school/institution.

Who do I contact if I have questions about the project?
Shall the participant have questions or inquiries regarding to the project, please do not hesitate to contact the researcher or the supervisory panel in the following details:

Name, Title	Telephone Number	Email
Aryani Tri Wrastari, Ms.	+61 8 8313 6064	aryanitri.wrastari@adelaide.edu.au
Robert Matthews, Dr.	+61 8 8313 3604	robert.matthews@adelaide.edu.au
Linda Westphalen, Dr.	+61 8 8313 3784	linda.westphalen@adelaide.edu.au

What if I have a complaint or any concerns?
The study has been approved by the Human Research Ethics Committee at the University of Adelaide (approval number H-2015-113). If you have questions or problems associated with the practical aspects of your participation in the project, or wish to raise a concern or complaint about the project, then you should consult the Principal Investigator. Contact the Human Research Ethics Committee's Secretariat on phone +61 8 8313 6028 or by email to hrec@adelaide.edu.au. If you wish to speak with an independent person regarding concerns or a complaint, the University's policy on research involving human participants, or your rights as a participant. Any complaint or concern will be treated in confidence and fully investigated. You will be informed of the outcome.

If I want to participate, what do I do?
If you would like to participate in this research project, please contact the researcher on the aforementioned details. The researcher will provide you with a consent form to be signed and returned to the researcher. You will be given a copy of the consent form and this information sheet for your personal documentation.

Yours sincerely,
Aryani Tri Wrastari, Ms.
Robert Matthews, Dr.
Linda Westphalen, Dr.

THE UNIVERSITY
of ADELAIDE

LEMBAR INFORMASI RESPONDEN
UNTUK GURU/AKADEMISI

JUDUL PENELITIAN

Mengajar sebagai Sebuah Perubahan: Eksplorasi Hubungan antara Proses Belajar pada Guru dan Religiusitas di Indonesia

NOMOR KETERANGAN LOLOS KAJI ETIK: H-2015-113

PENELITI UTAMA: Aryani Tri Wrastari (mahasiswa PhD)

PEMBIMBING: Dr. Robert Matthews (pembimbing utama) and Dr. Linda Westphalen (pembimbing pembantu)

Yang terhormat partisipan penelitian,

Kami mengundang Anda untuk terlibat dalam proyek penelitian yang akan dijelaskan dibawah ini.

Tujuan penelitian
Penelitian ini bertujuan untuk menggali bagaimana praktek belajar mengajar dipengaruhi oleh pengalaman keberagamaan guru/akademisi. Untuk mencapai tujuan ini, Anda akan diminta untuk menceritakan beberapa poin penting dibawah ini:
- Praktek belajar mengajar
- Prestasi atau keberhasilan dalam praktek belajar mengajar dan pengaruhnya dalam proses perubahan pendidikan
- Pemaknaan akan pengalaman religiusitas dalam hubungannya dengan praktek belajar mengajar

Siapa yang akan melakukan penelitian ini?
Penelitian ini akan dilakukan oleh Aryani Tri Wrastari.
Penelitian ini dilakukan guna memenuhi gelar doctoral (PhD) pada Universitas Adelaide, Australia Selatan dibawah supervisi dari Dr. Robert Matthews (pembimbing utama) and Dr. Linda Westphalen (pembimbing pembantu).

Mengapa saya diundang untuk terlibat dalam penelitian ini?
Partisipan yang diundang untuk terlibat dalam penelitian ini adalah mereka yang memiliki karakteristik sebagai berikut:
- Mengajar pada berbagai jenjang pendidikan (TK, SD, SMP, SMA, Perguruan Tinggi)
- Memiliki pencapaian pada salah satu dari aspek-aspek dibawah ini:
    - Menerima penghargaan dalam pendidikan

- Memiliki publikasi tulisan atau buku
- Terlibat dalam kegiatan atau proyek-proyek pendidikan dari pemerintah atau LSM
- Beragama Islam, Katolik, Protestan, Hindu, Budha, atau Konghucu

Apa yang harus saya lakukan?
Partisipan akan dilibatkan dalam aktivitas-aktivitas berikut ini:

- Sesi wawancara: 2 – 3 sesi wawancara dengan lama waktu kira-kira 2 jam untuk setiap sesi
- Adanya kemungkinan untuk tindak lanjut wawancara: ketika peneliti membutuhkan klarifikasi lebih lanjut
- Wawancara akan direkam secara audio
- Lokasi dan waktu wawancara akan ditentukan berdasarkan kesepakatan bersama antara responden dan peneliti

Berapa lama penelitian akan berlangsung?
Terdapat 3 sesi wawancara dalam tiga hari wawancara dengan lama waktu kira-kira 2 jam untuk setiap sesi. Setiap sesi akan mencakup tema interview yang berbeda. Jika peneliti membutuhkan klarifikasi lebih lanjut, maka akan ada kemungkinan untuk tindak lanjut wawancara. Semua proses wawancara dapat dilakukan tidak dalam waktu tiga hari berurutan dan akan didiskusikan sesuai dengan ketersediaan waktu dari partisipan.

Apakah ada ancaman atau bahaya yang mungkin ditimbulkan dengan berpartisipasi dalam dalam penelitian ini?
Sejauh ini, peneliti tidak melihat adanya ancaman atau bahaya dalam penelitian selain berbagai hal yang terkait dengan proses wawancara.

Apa keuntungan dari penelitian ini?
Penelitian ini akan memberikan keuntungan sebagai berikut:

1. Sesi wawancara akan menjadi sesi berbagi pengalaman dalam praktek mengajar yang memberikan dampak perubahan pada konteks pendidikan di Indonesia
2. Penelitian ini akan menyuguhkan berbagai cerita yang menginspirasi yang terkait dengan prestasi mengajar dari semua responden yang memberikan dampak perubahan pada konteks pendidikan di Indonesia

Dapatkah saya mengundurkan diri dari penelitian ini?
Keterlibatan dalam penelitian ini bersifat sukarela, dan partisipan berhak mengundurkan diri kapanpun atau menolak untuk menjawab pertanyaan.

Keputusan yang diambil untuk menolak atau mengundurkan diri dalam penelitian ini tidak akan mempengaruhi status profesional partisipan pada sekolah/institusi terkait.

Apa yang akan terjadi dengan informasi yang saya berikan?
Semua informasi dan data yang diberikan akan dijamin kerahasiaannya selama proses penelitian berlangsung (misal: rekruitmen partisipan penelitian, pengumpulan data, analisa daftar) dan selama proses membuat laporan penelitian dan publikasi.

Data wawancara yang terekam akan diolah menjadi transkrip wawancara, dan partisipan akan memiliki akses untuk membaca transkrip wawancara guna memberikan tambahan komentar atau umpan balik. Akses terhadap data wawancara akan dibatasi penggunaannya oleh peneliti, penyelia PhD dan partisipan. Transkrip wawancara akan disimpan ditempat yang dijaga keamanannya, misal, disimpan dalam komputer yang dilindungi dengan kata kunci.

Transkrip wawancara hanya akan diterjemahkan sebagian pada bagian yang penting untuk didiskusikan dengan penyelia PhD dan juga untuk dilaporkan dalam laporan peneliti. Partisipan akan diberikan rangkuman hasil penelitian dalam Bahasa Indonesia.

Data interview akan disimpan oleh the University of Adelaide, South Australia selama 5 tahun terhitung sejak laporan penelitian diterbitkan.

Penggunaan data dimasa yang akan datang hanya akan dilakukan apabila ada persetujuan dari pihak partisipan. Oleh karena itu, peneliti wajib untuk menginformasikan kepada partisipan tentang berbagai penggunaan data dimasa yang akan datang. Partisipan diberikan kebebasan menolak untuk memberikan ijin penggunaan data dimasa yang akan datang, dan keputusan mereka tidak akan mempengaruhi status profesi mereka pada sekolah atau institusi terkait.

Siapa yang dapat saya hubungi jika ada pertanyaan terkait dengan penelitian?
Jika ada pertanyaan lebih lanjut tentang penelitian ini, silahkan menghubungi peneliti dan penyelia peneliti pada:

Nama	Telefon	Email
Aryani Tri Wrastari	+61 8 8313 6064	aryanitri.wrastari@adelaide.edu.au
Dr. Robert Matthews	+61 8 8313 3604	robert.matthews@adelaide.edu.au
Dr. Linda Westphalen	+61 8 8313 3784	linda.westphalen@adelaide.edu.au

Bagaimana jika saya ingin mengajukan komplain?
Penelitian ini telah disetujui oleh Komite Kaji Etik Penelitian pada Manusia Universitas Adelaide (nomor keterangan lolos uji etik H-2015-113). Jika Anda memiliki pertanyaan atau masalah terkait dengan keterlibatan Anda dalam penelitian ini, atau ingin mengajukan komplain, Anda diminta untuk berkonsultasi dengan peneliti utama. Silahkan menghubungi Sekretariat Komite Kaji Etik pada telefon +61 8 8313 6028 atau melalui email hrec@adelaide.edu.au. Jika Anda ingin berdiskusi kepada pihak independen terkait dengan komplain, kebijakan universitas yang melibatkan manusia sebagai partisipan penelitian, atau tentang hak-hak Anda sebagai partisipan. Setiap komplain akan ditindak lanjuti dengan penuh kerahasiaan. Anda akan diberikan informasi tentang hasil dari pengajuan komplain Anda.

Jika saya ingin berpartisipasi, apa yang harus saya lakukan?
Jika Anda ingin berpartisipasi dalam penelitian ini, silahkan menghubungi peneliti pada informasi yang telah disediakan diatas. Peneliti akan memberikan lembar kesediaan untuk ditandatangani dan dikembalikan. Anda akan diberi salinan lembar kesediaan dan juga lembar informasi penelitian sebagai arsip.

Hormat kami,
Aryani Tri Wrastari
Dr. Robert Matthews
Dr. Linda Westphalen

Appendix D – Consent form in English and Indonesian versions

THE UNIVERSITY
of ADELAIDE

Human Research Ethics Committee (HREC)

CONSENT FORM FOR EDUCATOR

- I have read the attached Information Sheet and agree to take part in the following research project:

Title:	Teaching as Transformation: Exploring the Interrelationship between Teacher's Learning and
Ethics Approval Number:	H-2015-113

- I have had the project, so far as it affects me, fully explained to my satisfaction by the research worker. My consent is given freely.

- Although I understand the purpose of the research project it has also been explained that involvement may not be of any benefit to me.

- I have been informed that, while information gained during the study may be published, I will not be identified and my personal results will not be divulged.

- I understand that I am free to withdraw from the project at any time.

  A decision not to participate or withdraw will not affect the teachers/academics' status of employment at the affiliated school/institution.

- I agree to the interview being audio recorded.   Yes ☐   No ☐

- I am aware that I should keep a copy of this Consent Form, when completed, and the attached Information Sheet.

Participant to complete:

Name: _____ Signature: _____ Date: _____

Researcher/Witness to complete:

I have described the nature of the research to

_____

and in my opinion she/he understood the explanation.

Name: _____ Signature: _____ Date: _____

THE UNIVERSITY
of ADELAIDE

LEMBAR ISIAN KESEDIAAN BERPARTISIPASI DALAM KEGIATAN PENELITIAN

- Saya sudah membaca lembar penjelasan kegiatan penelitian. Dengan ini, saya menyatakan bahwa saya bersedia untuk berpartisipasi dalam kegiatan penelitian berikut:

Judul:	**Mengajar sebagai Sebuah Perubahan: Eksplorasi Hubungan antara Proses Belajar pada Guru dan Religiusitas di Indonesia**
Nomor Keterangan Lolos Kaji Etik:	**H-2015-113**

- Proyek penelitian yang dilakukan oleh peneliti ini memberi manfaat bagi saya. Untuk itu, saya memberi pernyataan kesediaan ini tanpa ada paksaan dari siapapun.

- Meskipun saya memahami tujuan kegiatan penelitian ini, peneliti juga menjelaskan kepada saya bahwa keterlibatan saya dalam penelitian ini mungkin tidak bermanfaat untuk kepentingan pribadi.

- Peneliti telah menjelaskan bahwa data identitas pribadi saya akan dijaga kerahasiaanya selama kegiatan penelitian ini dan tidak akan dipublikasikan tanpa sepengetahuan saya.

- Saya berhak untuk mengundurkan diri kapan saja dan tanpa ada paksaan dari siapapun.

  Keputusan untuk mengundurkan diri dari penelitian ini tidak akan memberikan dampak negatif apapun.

- Saya bersedia untuk diwawancarai sesuai dengan prosedur yang ada dengan perekam digital.　　Ya ☐　　Tidak ☐

- Saya menyatakan bahwa saya menerima salinan lembar kesediaan ini yang terisi lengkap dengan disertai lampiran lembar penjelasan kegiatan penelitian ini.

Untuk Responden:

Nama: _____ Tanda tangan: _____ Tanggal: _____

Untuk Peneliti atau Saksi:

Saya sudah menjelaskan kegiatan penelitian ini kepada

_____

dan menurut sepengetahuan saya, yang bersangkutan sudah memahami penjelasan saya.

Nama: _____ Tanda tangan: _____ Tanggal: _____

Appendix E – Recruitment letter for participants in English and Indonesian versions

THE UNIVERSITY of ADELAIDE

RECRUITMENT OF RESEARCH PARTICIPANTS

Teaching as transformation: Exploring the interrelationship between teacher learning and religiosity in Indonesia

My name is Aryani Tri Wrastari. I am conducting research as a part of Doctor of Education program under the supervision of Dr. Robert Matthews and Dr. Linda Westphalen at the University of Adelaide, South Australia.

The research aims to explore how teachers/academics pedagogical practices are influenced by their religious life. To meet this purpose, you will be asked to explain the following main points, including your teaching practices, achievements in pedagogical practices as well as your interpretation to religious experiences and its relation to pedagogical practices.

I am seeking educators as participants for my research with the following characteristics:
(1) Educators at any school levels (from elementary school teachers to university academics)
(2) Having public attainment on one of the following aspects:
(a) Recipients of education related awards
(b) Published various education books/opinions/research articles
(c) Actively involved in either the government or NGO education projects/activities
(3) From one of these six religions in Indonesia, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism

There will be three interview sessions covered in three days. Each interview session will take for about 60–120 minutes. The interview will be conducted in the participants' most convenient time and in public place and will be audio recorded and transcribed.

This research requires participant consent. Participation in this study is completely voluntary, and you may withdraw at any stage or choose not to answer any questions. No negative consequence will follow from such withdrawal. No findings which could identify any individual participant will be published, and your privacy will be protected at all stages of the research.

If you are interested in knowing more about the research or in participating, please send an email to aryanitri.wrastari@adelaide.edu.au. I will be very happy to provide you with further information of my research.

Thank you,

Aryani Tri Wrastari

THE UNIVERSITY
of ADELAIDE

REKRUTMEN PARTISIPAN PENELITIAN

Mengajar sebagai Sebuah Perubahan: Keterkaitan antara Proses Belajar Transformasi pada Guru dan Religiusitas di Indonesia

Nama saya Aryani Tri Wrastari. Saat ini saya sedang melakukan penelitian sebagai bagian dari program Doctor of Education yang sedang saya tempuh, dibawah bimbingan Dr. Robert Matthews dan Dr. Linda Westphalen dari the University of Adelaide, South Australia.

Penelitian saya bertujuan untuk menggali bagaimana praktek belajar mengajar dipengaruhi oleh agama. Untuk mencapai tujuan ini, Anda akan diminta menceritakan pengalaman Anda dalam praktek mengajar, capaian prestasi yang diraih dalam bidang pengajaran, serta pemaknaan dalam pengalaman keberagamaan.

Untuk itu, saat ini saya sedang mencari akademisi sebagai partisipan penelitian dengan karakteristik sebagai berikut:
  (1) Mengajar pada berbagai jenjang pendidikan (TK, SD, SMP, SMA, Perguruan Tinggi)
  (2) Memiliki pencapaian pada salah satu dari aspek-aspek dibawah ini:
      (a) Menerima penghargaan dalam pendidikan
      (b) Memiliki publikasi tulisan atau buku
      (c) Terlibat dalam kegiatan atau proyek-proyek pendidikan dari pemerintah atau LSM
  (3) Beragama Islam, Katolik, Protestan, Hindu, Budha, atau Konghucu

Akan ada tiga sesi wawancara yang dilakukan selama tiga hari. Setiap sesi interview akan dilakukan selama kurang lebih 60-120 menit. Wawancara tersebut akan dilakukan di waktu dan tempat yang disepakati bersama, direkam dengan menggunakan media perekam suara, dan kemudian akan dirubah dalam bentuk transkrip wawancara.

Riset ini meminta persetujuan anda. Keikutsertaan dalam penelitian ini bersifat sukarela. Jika anda memutuskan untuk berhenti berpartisipasi, anda bisa mengundurkan diri kapan saja atau menolak untuk menjawab pertanyaan. Tidak ada konsekuensi negatif untuk keputusan mengundurkan diri dalam penelitian. Identitas anda akan dilindungi dalam penelitian ini.

Jika anda tertarik untuk mengetahui lebih lanjut tentang penelitian ini atau untuk berpartisipasi, silahkan kirim email ke to aryanitri.wrastari@adelaide.edu.au. Saya akan dengan senang hati untuk menginformasikan lebih lanjut tentang penelitian saya.

Terima kasih,

Aryani Tri Wrastari

Appendix F – Complaints procedure in English and Indonesian versions

THE UNIVERSITY
of ADELAIDE

The University of Adelaide

Human Research Ethics Committee (HREC)

CONTACTS FOR INFORMATION ON PROJECT AND INDEPENDENT COMPLAINTS PROCEDURE

The following study has been reviewed and approved by the University of Adelaide Human Research Ethics Committee:

Project Title:	**Teaching as Transformation: Exploring the Interrelationship between Teacher's Learning and Religiosity in Indonesia**
Approval Number:	**H-2015-113**

The Human Research Ethics Committee monitors all the research projects which it has approved. The committee considers it important that people participating in approved projects have an independent and confidential reporting mechanism which they can use if they have any worries or complaints about that research.

This research project will be conducted according to the NHMRC National Statement on Ethical Conduct in Human Research (see http://www.nhmrc.gov.au/publications/synopses/e72syn.htm).

1. If you have questions or problems associated with the practical aspects of your participation in the project, or wish to raise a concern or complaint about the project, then you should consult the project co-ordinator:

Name:	**Dr. Robert Matthews**
Phone:	+61 8 8313 0488
Email:	robert.matthews@adelaide.edu.au

2. If you wish to discuss with an independent person matters related to:

    - making a complaint, or
    - raising concerns on the conduct of the project, or
    - the University policy on research involving human participants, or
    - your rights as a participant,

    contact the Human Research Ethics Committee's Secretariat on phone (08) 8313 6028 or by email to hrec@adelaide.edu.au

THE UNIVERSITY
of **ADELAIDE**

Komite Kaji Penelitian pada Manusia

INFORMASI MENGENAI PROSEDUR KELUHAN TERHADAP KEGIATAN

PENELITIAN

Penelitian ini sudah dikaji dan disetujui oleh Komite Kaji Etik Penelitian pada Manusia Universitas Adelaide:

Judul Riset	**Mengajar sebagai Sebuah Perubahan: Eksplorasi Hubungan antara Proses Belajar pada Guru dan Religiusitas di Indonesia**
Nomor Lolos Etik	**H-2015-113**

Komite Kaji Etik Penelitian ini bertugas mengawasi semua kegiatan penelitian termasuk penelitian yang disetujui ini. Komite Kaji Etik ini mempertimbangkan dan menekankan bahwa dalam kegiatan penelitian ini, responden menerapkan mekanisme pelaporan yang bersifat independen dan rahasia jika mereka merasa ada kekuatiran dan keluhan terhadapat kegiatan penelitian ini.

Kegiatan penelitian ini akan dilakukan sesuai dengan the NHMRC National Statement on Ethical Conduct in Human Research [Panduan Nasional Etik Penelitian pada Manusia] (Mohon dilihat di laman berikut: http://www.nhmrc.gov.au/publications/synopses/e72syn.htm).

1. Jika Anda memiliki pertanyaan atau masalah yang berkaitan dengan hal teknis tentang keterlibatan Anda dalam penelitian ini, atau ingin mengajukan keluhan terhadap kegiatan ini, Anda dapat berkonsultasi dengan koordinator kegiatan penelitian ini:

Nama:	**Dr. Robert Matthews**
Telefon:	+61 8 8313 0488
Surel:	robert.matthews@adelaide.edu.au

2. Jika Anda ingin membicarakan dengan pihak independen mengenai:

- pengajuan keluhan, atau
- rasa tidak nyaman dengan pelaksanaan penelitian ini, atau
- kebijakan universitas mengenai penelitian pada manusia, atau
- hak Anda sebagai responden penelitian,

Silahkan hubungi Sekretariat Komite Kaji Etik pada nomor telefon berikut ini: +61 8 8303 6028.

Appendix F – Glossary

A

Abductive: A type of reasoning which begins with empirical phenomena as the premise and ends with explanatory hypothesis as the conclusion (Kelle, 2007).

Adult education: The application of the concept of adult learning in a more institutionalised education setting, especially teaching.

Adult learning: Yang (2004) defines adult learning as "a collection of several concepts and theories that explain how adults learn, and adult learning is reviewed as a process that adults engage in a relatively long-term change in the domains of attitude, knowledge, and behavior" (p.130). The word 'learning' in adult learning focuses on the change process experienced by the individual or group of adult learners.

Aliran kepercayaan: The traditional or indigenous faiths in Indonesia outside the six official religions recognized by the Indonesian government.

Allah: The Arabic word of God.

Andragogy: Derived from the Greek word, '*aner*' (from the stem andra) which means "man, not boy" or adult, and '*agogus*' which means leading, andragogy is defined as "the art and science of helping adults learn" (Knowles, 1980, pp. 42-43).

Archetype: The content of the collective unconscious, the primordial or primitive image that reflect universal patterns to us all since ages (Jung, as cited in Read et al., 2004b).

Axial coding: The second process in Strauss & Corbin's basic coding that refers to a process whereby "categories are related to their sub-categories, and the relationships tested against data" (Strauss & Corbin, 1990, p. 13).

Azan: A call of prayer in the mosque. This call is often performed audibly in beautiful Arabic recitation and announced through loudspeaker in the mosque.

B

Bashirah: An Arabic term that refers to the conscience. It is also called *hati nurani* in Indonesian language.

Bhagavad Gita: A Hindu sacred text often written in Sanskrit.

Bhikku: A Buddhist monk.

Burqa: A long and lose garment covering the whole body and face (except eyes) worn by the Muslim females in public area.

C

Catur guru: *Catur* means four, and *guru* means the respected figure, a concept in Bali Hinduism that respects four figures, namely parent (*guru rupaka*), teacher (*guru pengajian*), government (*guru wisesa*), and *Sang Hyang Widhi*, as the highest God (*guru swadiaya*). *Catur guru* is a moral code for people to create balance and harmony in society (Subagia & Wiratma, 2006).

Change agent: A potential role for anyone, yet specific knowledge and experience of managing behavioural change is required for a change agent to perform (Lundenberg, 1974).

Coding paradigm: The coding procedure employed by Strauss and Corbin's grounded theory that differs them from other grounded theory data analysis. It demonstrates the interrelation of action/interaction in data analysis through constant comparison. The relationships of sub-categories and categories in axial coding are built through explaining causal conditions of the studied phenomenon, contexts that bound the phenomenon, action/interactions in which axial coding occurs, and consequences of action/interactions.

Conceptual density: A concept where the theory generated in grounded theory should closely fit the substantive area under investigation, that is easily understood by the lay person, relevant and applicable in a general context (Soulliere, 2001).

Constant comparison: The coding process, in which the researcher constantly compared one piece of data to another, to identify variations, understand patterns of behaviour, and examine generated assumptions when interpreting the data (Strauss & Corbin, 1998).

D

Depth psychology: The branch of psychology that emphasises the unconscious as a critical aspect in one's psyche.

Desa pakraman: The Balinese Provincial Regulation 03/2001 protects the existence of *desa pakraman* as a Balinese village or community that holds the regulatory

principles guided by the Hindu Balinese traditions and manners (known as *hukum adat*). Each Balinese village has characteristics defined in the regulation, such as the village regulation called *awig awig*, the temple system called *kahyangan tiga/kahyangan desa*, the territory called *palemahan*, the villagers called *warga desa pakraman*, the village assembly as a legislative body called *paruman desa*, which consists of committees with different tasks or roles called *pengurus* or *prajuru*, and the village police called *pecalang* that mainly organises and protects the practices of ceremonies and festivals (Hauser-Schäublin, 2013).

Dhammapada: The Buddhist bible which is argued as the essence of all the Buddha's teaching (Friedlander, 2009).

Dharma: A *Sanskrit* word that, in Buddhism, often refers to the teaching of Buddha.

Dukkha-dukkha: A Buddhist concept which refers to sorrow or suffering.

E

Eid Al-Fitr: An important Islamic day to celebrate the end the Islamic holy month of fasting, so-called *Ramadhan*.

F

Five pillars (in Islam): A manifestation of *ibadat*, that consists of the following five points: (1) the confession of faith: "there is no god but *Allah*, Muhammad is the messenger of *Allah*", (2) the *salat* (the compulsory five-times prayer daily, with prescribed times, prescribed preparations, structured prayer movements, and prescribed Arabic recitations), (3) the *zakah* (alms giving), (4) fasting (the obliged fasting in the month of *Ramadhan* and voluntary fasting on Monday and Thursday), and (5) the *hajj* (the pilgrimage to Mecca in Saudi Arabia).

G

H

Habluminallah: An Islamic concept that refers to man's relationship with *Allah* and the Prophet. It is also understood as a transcendental relationship.

Habluminanas: An Islamic concept that refers to interpersonal relationship.

Hajj: The pilgrimage to Mecca in Saudi Arabia.

Hijab: A head covering worn by Muslim females in public area.

Hukum adat: *Hukum* means law, and *adat* means custom/tradition. It is a special regulatory principle that protects the Balinese tradition for social affinity. This regulation is stated in Balinese Provincial Regulation 03/2001 (Hauser-Schäublin, 2013).

I

Ibadat: The prescribed rule of worshipping God in Islam.

Individuation: Jung defines individuation as "the process by which a person becomes 'individual', that is a separate indivisible unity or 'whole'" (as cited in Read, Fordham, & Adler, 2004a, para. 490). Individuation refers to psychological development across one's lifespan into a unified yet unique person.

Imago-Dei: Image of God.

Informational learning: A learning process in which a learner intentionally expands cognitive capacity or skill by being involved in formal or informal learning (Baumgartner, 2001).

Isha vasyam sarvam idam: A Hindu mantra which means God pervades all. This is the first mantra of the Isavasya Upanishad, one of the most famous in the ten series of Hindu sacred monographs written in Sanskrit in 800-200 BC (Nikhilananda, 1964).

J

K

Karma: The law of consequences. The concept of *karma* is used in both Hinduism and Buddhism.

Khalifah: The Islamic concept that believes man as a deputy of God in the world.

L

Lao tse: The calling for a teacher in Buddhist tradition.

M

Manunggaling kawula Gusti: A commonly Hindu philosophy that means the unity of God with human beings.

Meluasang: A Hindu ritual to call the ancient spirits.

Muhammadiyah: One of the leading Islamic non-government organisations in Indonesia.

Musabaqah Tilawatil Quran: an annual *quran* recital competition, organised by the Indonesian government through the ministry of religious affairs. This competition is held in different stages (at regional to national levels), different ages (children, adolescents, adults), and different genders (male and female). Indonesia has run MTQ since 1968 and has also participated actively in the international *Quran* Recital Competition since 1961 (Masruroh, 2016).

Moksha: A Hindu concept which refers to detachment in life.

N

Numinous: The term *numinous* comes from the Latin word numen which means "divine will or divine power of the gods" (Lewis, 2002, p. 1225). *Numinous* is an intense emotional experience centred in any religion (Otto, 1917, as cited in Cilliers, 2009).

Nyepi: A day of silence to commemorate the Balinese Hindu new year.

O

Open coding: The first process in Strauss & Corbin's basic coding that refers to a process to interpret data, to generate as many categories as possible by breaking down the data, line by line, and coding it.

P

Pancasila: The Indonesian's philosophical ideology. *Panca* means five and *sila* means principles, thus *Pancasila* consists of five principles: (1) Believe in the one and only God, (2) humanity that is right and civilized, (3) the unity of Indonesia, (4) democracy guided by the wisdom of representative deliberation, and (5) social justice for all Indonesians (Kim, 1998).

Pedagogy: Teaching approach for children. Etymologically, the word 'pedagogy' is derived from the Greek word for '*paid*', which means child, and '*agogus*', which

means leading, thus it literally means "the art and science of teaching children" (Knowles, 1980, p. 40).

Pengajian: Informal class or teaching to study *quran* or Islamic concepts. *Pengajian* can be held in communal meeting in mosques or public area (such as office) organized by a committee, or in face to face personal teaching in one's resident. *Pengajian* in communal meetings invite one Islamic leader or speaker to give a session of one Islamic topic. *Pengajian* in a family is held by inviting religious teacher to teach *quran* recitation (mostly for kids).

Pesantren: an Islamic religious boarding school that is mainly run by an *ulama*, a highly respected religious leader and expert in Islamic laws. The curriculum in *pesantren* depends on the types of *pesantren*. The modern *pesantren* often offers a combined curriculum that covers both the Islamic study and general science subjects. Traditional *pesantren*, on the other hand, focuses their curriculum merely on the teaching of Islamic texts and doctrines.

Puja bhatti: The Sunday prayer meeting in Buddhist ritual.

Q

Quran: The central religious text in Islam, which is believed as the revelation of God (*Allah*).

R

Revival fellowship: An event held by the church or Christian organisation. This is usually a special event, with a guest speaker and a special session called 'altar call' where members of the audience are asked to come forward to the stage and receive special prayers.

S

Salat: A compulsory five-times prayer daily, with prescribed times, prescribed preparations, structured prayer movements, and prescribed Arabic recitations. *Salat* is a part of prescribed ritual in the five pillars of Islam.

Salat Tahajjud: A voluntary prayer that is usually conducted around 2:00 a.m. in the morning. It is a recommended (not compulsory) Islamic prayer that held after *isha*

(the obligatory night prayer in the five-time prayer) and before *fajr* (the obligatory morning prayer in the five-time prayer). It is written in Sahih-Al Bukhari 1145, Prophet Muhammad *Sallallahu Alayhi Wa Sallam* said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"".

Salah berjamaah: A congregational Islamic prayer.

Sang Hyang Widhi Wasa: A Hindu term for the almighty God.

Sang Hyang Adi Buddha: A concept of God in Indonesian Buddhism.

Satyalencana Pendidikan: A prestigious recognition from the President of Republic of Indonesia for educators with outstanding achievement.

Selective coding: The final process in Strauss & Corbin's basic coding in which "all categories are unified around a core category, and categories that need further explication are filled-in with descriptive detail" (Strauss & Corbin, 1990, p. 14).

Self (written with a capital letter S): The Self is defined by Jung as the true centre of the psyche or personality – not the ego. According to Jung, "the Self is not only the centre, but also the whole circumference which embrace both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind" (as cited in Read et al., 2004h, para. 444).

Shahadah: The declaration of the Islamic faith through testimonial words that say "*There is no god but Allah. Muhammad is the messenger of Allah*".

Shirk: An Arabic word which means the sin of practising idolism to anyone/anything beside God (*Allah*).

Sujud: A part of *salat* in Islamic prayer, with the forehead, nose, hands, knees, feet and all toes touching the ground together. *Sujud* is an act of worshipping and honouring God.

Symbol: In Jung's concept, symbol refers to an expression of "a relatively unknown thing, which for that reason cannot be more clearly or characteristically represented" (Jung, as cited in Read, et al., 2004g, para. 815).

Symbolic attitude: The attitude of the observing consciousness towards the unconscious contents, manifested in six attitudes in this research, including respectful ego, reflective attitude, suspending, reconciliation, integrative function, and detachment.

Symbolic interactionism: In Strauss and Corbin's grounded theory, symbolic interactionism refers to the semiotics aspect of language that is resulted from the interpretation of social interactions (Corbin & Strauss, 2015).

Synchronicity: According to Hogenson (2005), synchronicity is "a juxtaposition of a psychic state and a state in the material world that resulted in the emergence of meaning and a transition in the individual's state or understanding of the world" (p. 280). Synchronistic experience is often defined simply as meaningful coincidence.

T

Tahajjud prayer: A recommended (not compulsory) Islamic prayer that is held after *isha* (the obligatory night prayer in the five-time prayer) and before *fajr* (the obligatory morning prayer in the five-time prayer).

Theoretical saturation: The point in category development at which "no new properties, dimensions, or relationships emerge during analysis" (Strauss and Corbin, 1998, p. 143).

Theoretical sensitivity: Awareness of theoretical discourse in the field under investigation (Strauss, 1987).

Transcendent function: According to Jung, transcendent function is "a synthetic or constructive method through which unconscious component can be united with conscious perceptions to produce a wholly new perspective" (as cited in Miller, 2004, p. 3).

Transformative learning: An ongoing reconstructive process of experiences in learner's meaning structure resulted from critical reflection and interpretation of both cognitive (rational) and non-cognitive (non-rational) dimensions that guide a person's actions and relationships with others. Transformative learning occurs if revision in person's meaning structure enables a person to challenge or question his or her deeply ingrained perspectives obtained through cultural socialisation and acculturation in human relationships, as well as an awareness of often neglected unconscious aspects including emotions, feelings, intuition, and dreams.

Tri Hita Karana: A Balinese Hindu philosophy literally defined as three reasons for happiness. Life harmony is the central value that governs relationships between man and God, man and the other living creatures, and man and nature. This philosophy is symbolised in golden metal with three arms pointing in different directions (Pitana, 2010).

U

V

Vihara: A Buddhist temple or monastery.

W

X

Y

Z

Zakah: Alms giving.

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