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RECONSTRUCTION OF THE HINDU RELIGIOUS EDUCATION LEARNING MODEL AT SD NEGERI 7 AND SD NEGERI 10 PEDUNGAN

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Abstract

Hindu Religious and Character Education learning in elementary schools is still predominantly teacher-centered and cognitively oriented, resulting in limited internalization of Hindu values in students' attitudes and behavior. This study aims to reconstruct a contextual, participatory, and value-based learning model and examine its implications for teacher performance and student learning outcomes. A qualitative approach with a multi-site design was employed using Participatory Action Research in two public elementary schools in Denpasar. Data were collected through classroom observations, in-depth interviews, and document analysis, and analyzed descriptively through data condensation, data display, and reflective conclusion drawing. The findings indicate that the reconstruction process produced a Contextual-Participatory-Value-Based Learning model integrated with Discovery Learning and Reflective Pedagogy. Implementation of the model enhanced teachers' ability to design value-oriented instruction, manage participatory learning activities, and apply authentic assessment, while also improving students' cognitive, affective, and psychomotor learning outcomes, particularly in the internalization and practice of Hindu values.

Keywords: Hindu Religious Education, Learning Reconstruction, Value-Based Learning, Character Education, Independent Curriculum, Local Wisdom

I. INTRODUCTION

Hindu Religious and Character Education at the elementary school level plays a fundamental role in shaping students' spiritual attitudes, moral awareness, and social behavior from an early age. At this stage of development, students are in a critical period of value formation that significantly influences their future character and personality. Religious education is therefore expected not only to transmit doctrinal knowledge but also to internalize values through cognitive understanding, emotional engagement, and practical application in daily life (Winaja, 2020).

Normatively, Hindu Religious Education aims to develop individuals who are faithful, ethical, and capable of maintaining harmonious relationships with God, fellow human beings, and the natural environment, as reflected in the concept of Tri Hita Karana. However, empirical studies indicate that religious learning in schools remains largely cognitively oriented and teacher-centered, emphasizing memorization of concepts rather than meaningful value internalization. As a result, students often demonstrate limited transformation of religious knowledge into attitudes and behavior (Yadnyawati, 2019; Wiasti, 2024).

Preliminary observations conducted at SD Negeri 7 Pedungan and SD Negeri 10 Pedungan revealed that Hindu Religious and Character Education learning was predominantly delivered through conventional lecture-based approaches. Assessment practices focused mainly on cognitive achievement, with limited use of authentic assessment addressing affective and psychomotor domains. Consequently, core Hindu values such as Tri Kaya Parisudha, Tat Twam Asi, and Tri Hita Karana were not optimally reflected in students' daily behavior. This condition supports Mudana's (2020) finding that religious education tends to be formalistic and normative, limiting its effectiveness in fostering moral and spiritual awareness.

The challenge of Hindu Religious Education has become more complex with the implementation of the Independent Curriculum (Kurikulum Merdeka) and the School Transformation Program. This curriculum emphasizes student-

centered, contextual, and meaningful learning experiences aimed at strengthening the Profile of Pancasila Students, including faith, critical reasoning, independence, collaboration, and social responsibility (Kemendikbudristek, 2022). Within this framework, teachers are required to design learning that is not merely informative but transformative, enabling students to experience and practice religious values meaningfully.

Several previous studies have explored innovations in Hindu Religious Education through interactive media, multicultural approaches, and contextual learning strategies (Pitriani et al., 2021; Mudana, 2020). However, these studies tend to focus on specific methods or media and have not comprehensively reconstructed the overall learning model, particularly in elementary school contexts aligned with the Independent Curriculum. This indicates a clear gap in the literature regarding holistic, value-oriented learning models that integrate contextual relevance, student participation, and value internalization.

Responding to this gap, the present study aims to reconstruct a learning model for Hindu Religious and Character Education based on Contextual-Participatory-Value-Based Learning (CPVBL). This model integrates contextual learning connected to students' real-life experiences, participatory learning that actively involves students in the learning process, and value-based learning that emphasizes reflective internalization of Hindu values. The model is further strengthened through the integration of Discovery Learning and Reflective Pedagogy, which support meaningful learning and moral development (Anderson & Krathwohl, 2001).

The contribution of this study lies in its holistic reconstruction of Hindu Religious Education learning that aligns pedagogical practices with curriculum demands and local cultural contexts. By positioning teachers as agents of change and students as active learners, this study provides both theoretical and practical insights into value-based religious education that supports character development and local wisdom in elementary schools.

II. METHOD

This study employed a qualitative research approach with a multi-site design to examine the reconstruction of Hindu Religious and Character Education learning in elementary schools. A qualitative approach was selected to gain an in-depth understanding of instructional practices, value internalization processes, and contextual factors influencing learning. The study adopted Participatory Action Research (PAR) as the research strategy, as it emphasizes collaborative engagement between researchers and teachers in planning, implementing, reflecting on, and improving instructional practices within authentic educational settings.

The research was conducted in two public elementary schools in Denpasar, namely SD Negeri 7 Pedungan and SD Negeri 10 Pedungan, which were purposively selected based on their implementation of the Independent Curriculum and their readiness to participate in collaborative instructional development. The participants included Hindu Religious Education teachers, classroom teachers, and elementary school students who were directly involved in the learning process. Teachers served as the primary informants due to their central role in instructional planning and implementation, while students were involved as learning participants experiencing the reconstructed model.

Data were collected through classroom observations, in-depth interviews, and document analysis to ensure comprehensive and credible findings. Observations focused on teaching strategies, student participation, and the integration of contextual, participatory, and value-based learning activities. Interviews were conducted to explore teachers' perceptions, experiences, and reflections regarding the implementation of the reconstructed learning model. Document analysis included lesson plans, instructional materials, assessment instruments, and students' learning products to support triangulation of data sources.

The primary measures of the study focused on teacher performance and student learning outcomes. Teacher performance was examined based on indicators related to value-oriented lesson planning, the implementation of

participatory and contextual learning activities, the use of relevant learning resources, and the application of authentic assessment. Student learning outcomes were analyzed across cognitive, affective, and psychomotor domains, particularly in relation to the internalization and practice of Hindu values in daily behavior. Data analysis was conducted descriptively through data condensation, data display, and reflective conclusion drawing. The trustworthiness of the findings was enhanced through triangulation of data sources and methods, prolonged engagement in the research context, and reflective discussions with participating teachers to ensure the credibility and dependability of the results.

III. RESULTS AND DISCUSSION

3.1 Urgency of Reconstructing Hindu Religious and Character Education Learning at SD Negeri 7 and SD Negeri 10 Pedungan

3.1.1 Dominance of the Conventional Learning Paradigm

The dominance of the conventional learning paradigm in Hindu Religious and Character Education at SD Negeri 7 and SD Negeri 10 Pedungan reflects not merely methodological choices made by teachers, but also the persistence of traditional pedagogical patterns that position knowledge as an object transmitted unidirectionally. Within this paradigm, teachers are perceived as the primary source of truth and knowledge, while students are treated as passive recipients who are expected to absorb information through lectures, memorization, and routine assignments. This instructional pattern aligns with what Freire conceptualizes as banking education, a model of education that emphasizes the transfer of knowledge without dialogue or critical reflection.

From the perspective of Robert M. Gagné's cognitive learning theory, the dominance of conventional instruction indicates that teachers have not comprehensively managed the conditions of learning. Instruction tends to address only the initial learning events, such as stating

objectives and presenting verbal information, without progressing to subsequent learning events, including guided practice, structured exercises, and reflective feedback. As a result, students' learning processes remain limited to recalling and understanding declarative information, without developing higher-order intellectual skills, affective dispositions, or manifestations of religious behavior.

This conventional paradigm also affects how students interpret Hindu teachings. Values such as Tat Twam Asi, Tri Hita Karana, and Ahimsa are presented as normative concepts to be memorized rather than as living values to be experienced and reflected upon. When learning emphasizes cognitive aspects alone, religious teachings risk being reduced to symbolic knowledge detached from students' real-life experiences. This condition contradicts the philosophical essence of Hindu Religious Education, which emphasizes the unity of knowledge (jñāna), internalization or feeling (bhāvana), and concrete action (karma).

Furthermore, the conventional learning paradigm restricts opportunities for dialogue and spiritual reflection in the classroom. Teacher–student interactions are predominantly instructional rather than dialogical, limiting students' opportunities to pose critical questions, connect religious teachings with lived experiences, or interpret values personally. From Gagné's perspective, this indicates suboptimal elaboration and internal reinforcement processes, which are essential for meaningful retention and learning transfer. Without dialogue and reflection, religious learning tends to produce formal compliance rather than genuine spiritual awareness emerging from within the students.

The dominance of this paradigm also reveals a mismatch between instructional approaches and the developmental characteristics of elementary school students. At this stage, learners optimally acquire understanding through concrete experiences, active engagement, and social interaction. However, instructional practices that

emphasize lectures and memorization overlook students' cognitive and affective developmental needs. Consequently, learning becomes less meaningful, easily forgotten, and has limited impact on the formation of religious attitudes and behaviors. Thus, the dominance of the conventional learning paradigm represents not only a technical instructional issue but also a paradigmatic problem that hinders the holistic objectives of Hindu Religious and Character Education. This condition reinforces the urgency of reconstructing the learning model to shift orientation from mere knowledge transmission toward dialogical, participatory, and experiential learning, enabling students to move beyond knowing toward understanding, being, and doing as expressions of dharma in daily life.

3.1.2 Learning Conditions

A comparison of learning conditions at SD Negeri 7 and SD Negeri 10 Pedungan reveals differences in the management of internal and external learning conditions, although both remain embedded within a conventional instructional paradigm. From Gagné's perspective, effective learning conditions require the integration of learners' internal readiness with supportive learning environments that facilitate cognitive, affective, and psychomotor processes in a progressive manner. The findings indicate that the observed differences stem not from curricular variation, but from instructional implementation strategies in the classroom.

At SD Negeri 7 Pedungan, learning conditions are relatively more structured in terms of planning and instructional organization. Teachers tend to communicate learning objectives explicitly, provide initial stimuli through explanations, and relate lessons to students' everyday experiences in a limited manner. These practices help students understand the direction of learning and establish initial cognitive readiness. However, learning management largely remains at the

level of information delivery and basic comprehension, without sustained opportunities for meaningful practice, reflective feedback, or reinforcement of learning transfer to real-life contexts.

In contrast, learning conditions at SD Negeri 10 Pedungan exhibit more pronounced limitations, particularly in managing external learning conditions. Instruction is largely routine and procedural, dominated by lectures with minimal variation in strategies. Learning objectives are not consistently communicated, resulting in insufficient internal readiness among students. Consequently, learning functions primarily as content delivery without an environment that supports active engagement, dialogue, or reflection.

These differences directly affect the quality of students' learning processes. At SD Negeri 7 Pedungan, students are relatively more capable of following instructional flow and demonstrating basic conceptual understanding, albeit largely reproductive in nature. Meanwhile, students at SD Negeri 10 Pedungan tend to be passive and heavily dependent on teacher instructions, resulting in shallow internalization of Hindu Religious and Character Education values. Within Gagné's framework, both contexts indicate inadequate fulfillment of advanced learning events, such as guided learning, formative evaluation, and reinforcement of retention and transfer.

Despite differences in learning condition management, both schools share weaknesses in developing higher-order intellectual skills and religious attitudes. Hindu values such as Tri Kaya Parisudha, Tat Twam Asi, and Tri Hita Karana are more often understood as normative concepts than experienced as lived values. This finding confirms that variations in learning conditions alone are insufficient to produce transformative learning outcomes, as long as instruction remains teacher-centered. Therefore, improving learning quality requires not merely technical planning adjustments or methodological variation, but a paradigmatic

reconstruction that holistically integrates internal and external learning conditions.

3.1.3 Limited Student Participation and Learning Media

The findings indicate that limited student participation and inadequate use of learning media constitute significant barriers to effective Hindu Religious and Character Education learning at the elementary level. Student participation remains largely passive and reactive, confined to answering teachers' questions or following predetermined instructions. Learning interactions have not evolved into dialogical or collaborative processes, thereby limiting students' opportunities to construct meaning, express religious experiences, or reflect on the values being learned.

This limited participation is closely related to instructional strategies that remain content-delivery oriented. Teachers maintain full control over learning processes, while students function primarily as information recipients. Such patterns emphasize verbal mastery of concepts rather than emotional and social engagement, resulting in weak internalization of values such as honesty, discipline, empathy, and harmony.

In addition, the use of learning media remains minimal and insufficiently contextual. Instruction primarily relies on textbooks and chalkboards, with limited utilization of visual, audio, or environment-based media. In value and character education, media play a strategic role in bridging abstract concepts with concrete experiences. The lack of varied and contextual media renders learning monotonous and fails to stimulate curiosity, imagination, or active student engagement.

The limited use of learning media also reduces the diversity of learning activities. Instruction rarely involves environmental exploration, simulations, educational games, or reflective activities that allow students to experience Hindu values in real-life contexts. Consequently, learning emphasizes

memorization rather than awareness-building and habit formation, leading to imbalanced development across cognitive, affective, and psychomotor domains.

These limitations demonstrate the close relationship between instructional paradigms and learning quality. As long as learning remains dominated by conventional approaches, media are perceived merely as tools for content delivery rather than as resources for constructing knowledge and values. Therefore, reconstructing learning requires positioning students as active subjects and media as contextual learning resources capable of integrating *jñāna*, *bhāvana*, and *karma*. Enhancing student participation and developing contextual learning media are essential prerequisites for creating meaningful and transformative Hindu Religious and Character Education.

3.1.4 Misalignment between Evaluation Systems and Learning Objectives

The findings reveal that evaluation systems in Hindu Religious and Character Education have not yet aligned with learning objectives that emphasize religious attitudes, value internalization, and character development. Assessment practices remain dominated by cognitive-based written tests focusing on conceptual mastery and memorization, while affective and psychomotor domains receive limited attention.

This misalignment is evident in the lack of assessment instruments capable of authentically measuring the internalization of Hindu values. Aspects such as spiritual attitudes, social empathy, honesty, responsibility, and the application of *Tri Kaya Parisudha* and *Tri Hita Karana* in daily life are rarely assessed systematically. Attitude assessment is often implicit and subjective, lacking clear indicators and sustained reflective feedback.

Furthermore, evaluation is not integrated into the learning process but functions primarily as a summative administrative requirement. Teachers tend to view assessment as a curricular

obligation rather than a tool for improving learning processes and strengthening character formation. Consequently, assessment results are underutilized for reflective learning improvement, value reinforcement, or instructional refinement.

This misalignment also affects students' learning behavior. Students become more motivated to achieve academic scores than to internalize the meaning and values embedded in learning. Religious education is perceived as a subject focused on memorization rather than as a process of spiritual and moral formation. This weakens the educational function of evaluation as a catalyst for attitudinal and behavioral change.

From a pedagogical standpoint, effective evaluation should be authentic, continuous, and aligned with learning objectives across *jñāna*, *bhāvana*, and *karma*. However, the findings indicate that these domains remain insufficiently integrated within existing evaluation systems. This condition reinforces the urgency of reconstructing Hindu Religious and Character Education learning, including the development of evaluation systems capable of comprehensively measuring learning outcomes related to knowledge, attitudes, and value-based practices.

3.1.5 Low Utilization of Value- and Experience-Based Learning Models

Comparative analysis between SD Negeri 7 and SD Negeri 10 Pedungan indicates that the limited use of value- and experience-based learning models constitutes a fundamental issue in both schools, albeit at different levels of implementation. This condition highlights a gap between normative Hindu teachings and classroom instructional practices. Philosophically, Hindu education emphasizes direct experience and value internalization through lived practice.

SD Negeri 7 Pedungan demonstrates initial potential in integrating values with learning experiences, such as linking instructional material with daily behavior examples and

Balinese cultural contexts. However, these efforts remain incidental and are not systematically designed within an experiential learning framework. Learning activities lack structured reflection, value practice, and follow-up actions that enable students to internalize values as part of their awareness and habits.

In contrast, learning at SD Negeri 10 Pedungan remains procedural and textbook-oriented. Limited opportunities for dialogue, reflection, and contextual experiences lead students to understand Hindu teachings merely as normative knowledge. As a result, values such as Tat Twam Asi, Ahimsa, and Tri Hita Karana are understood conceptually but are not manifested in students' attitudes and behaviors within the school environment. This condition contradicts the principle of karma yoga in Hindu philosophy, which emphasizes conscious action as a pathway to spiritual awareness. As stated in Bhagavadgītā II.47:

*karmanyevādhikāraṣṭe mā phaleṣu
kadācana, mā karmaphalahetur bhūrmā te
saṅgo'stvakarmani*

This verse emphasizes that values and awareness do not emerge solely through conceptual understanding, but through active engagement in meaningful action. Pedagogically, this implies that Hindu Religious Education must provide ample space for real experiences, value practice, and reflective action to foster students' moral and spiritual awareness progressively.

Without contextual and experience-based learning, value internalization remains constrained. Tat Twam Asi struggles to develop into social empathy, Ahimsa fails to manifest as nonviolence and tolerance, and Tri Hita Karana is not reflected in environmental care and social harmony. The low utilization of value- and experience-based learning models in both schools thus reinforces the urgency of reconstructing Hindu Religious and Character Education learning to move beyond the cognitive domain toward the formation of attitudes, awareness, and dharmic behavior in students' lives.

3.2 The Process of Reconstructing the Hindu Religious Education Learning Model at SD Negeri 7 and SD Negeri 10 Pedungan

3.2.1 Reconstruction of the Planning Stage: From Procedural Lesson Plans to Value-Based Lesson Plans

The planning stage constitutes the primary foundation in the reconstruction of Hindu Religious Education (HRE) learning. Research findings indicate that prior to reconstruction, lesson plans (Rencana Pelaksanaan Pembelajaran / RPP) in both schools were predominantly procedural and oriented toward content delivery and cognitive achievement. Learning objectives were formulated in general terms, learning activities were dominated by lectures, and Hindu values were positioned as normative content to be transmitted rather than as experiences intentionally designed to be lived and interpreted by students.

The reconstruction of planning through the implementation of the Contextual Participatory Value-Based Learning (CPVBL) model shifted the orientation of lesson plans from content-driven to value-driven planning. Instructional planning no longer began with a list of subject matter, but with the identification of core values to be internalized, such as Tat Twam Asi, Ahimsa, and Tri Hita Karana. These values were then translated into learning objectives encompassing the domains of jñāna (understanding), bhāvana (internalization), and karma (action).

Cross-site comparison reveals different reconstruction patterns. At SD Negeri 7 Pedungan, reconstruction occurred in an evolutionary manner, as teachers already possessed preliminary experience in contextual learning design. Lesson plan revisions focused on deepening CPVBL syntax, strengthening reflective activities, and refining authentic assessment strategies. In contrast, at SD Negeri 10 Pedungan, planning reconstruction was transformational, requiring teachers to fundamentally shift their perception of lesson

plans from administrative documents to value- and experience-based learning maps.

This reconstruction also reflects a shift in the teacher's role from a designer of content delivery to a designer of meaningful learning experiences. Teachers began to systematically structure discovery, experience, reflection, and action activities within lesson plans, enabling religious learning to follow a coherent trajectory toward value internalization. This change signifies a transition from instructional learning toward reflective and transformative learning. Conceptually, the reconstruction of the planning stage aligns with the principle of karma yoga articulated in Bhagavadgītā II.47. This verse emphasizes the importance of conscious action in the formation of awareness. It serves as the conceptual foundation supporting the argument that religious learning planning must direct students toward lived experiences and concrete actions rather than merely cognitive attainment. Accordingly, value-based lesson plans function as strategic instruments bridging normative Hindu teachings with students' everyday practices.

3.2.2 Reconstruction of the Implementation Stage: Activating Discovery and Experience

The implementation stage represents a critical phase in reconstructing Hindu Religious Education learning, as it serves as the arena for translating value-based planning into authentic learning experiences. Findings indicate that prior to reconstruction, classroom implementation in both schools remained dominated by lectures and limited question-and-answer sessions, positioning students as passive participants and reducing Hindu values to verbalistic learning. The application of the CPVBL model reconstructed the implementation stage by activating two core syntaxes: discovery and experience. During the discovery stage, students were encouraged to observe, explore, and uncover the meaning of values through direct interaction with their religious and social environments. This process

shifted learning from knowledge transmission to value discovery, engaging students cognitively and affectively from the outset.

The experience stage further strengthened value internalization by involving students in contextual religious practices and social activities. Direct experiences such as *ngayah* (voluntary service), simple ritual practices, and value-based group activities enabled students to experience Hindu teachings as lived realities rather than abstract concepts. Through this process, CPVBL bridged the gap between religious knowledge and students' daily practices. Comparative analysis reveals varying depths of implementation across the two schools. At SD Negeri 7 Pedungan, discovery and experience were activated in an evolutionary manner, as teachers and students already had prior exposure to contextual learning. CPVBL implementation enhanced student engagement and diversified learning experiences. Conversely, at SD Negeri 10 Pedungan, implementation was transformational, as discovery and experience represented new pedagogical practices that significantly altered classroom interaction patterns from passive to participatory.

Conceptually, the activation of discovery and experience within CPVBL aligns with the principle of karma yoga, which emphasizes conscious action as a pathway to awareness formation. Bhagavadgītā II.47 serves as the conceptual grounding affirming that religious learning attains meaning when students actively engage in value-laden actions. Thus, CPVBL implementation not only enriches instructional methods but also reinforces the philosophical legitimacy of experiential learning in Hindu education.

3.2.3 Reconstruction of the Reflection and Meaning-Making Stage

The reflection and meaning-making stage constitutes the core of value-based learning reconstruction, serving as the bridge between learning experiences and the development of students' moral and spiritual awareness.

Findings indicate that prior to reconstruction, Hindu Religious Education in both schools provided minimal systematic opportunities for reflection. Even when experiential activities occurred, they were rarely processed into value understanding, causing religious learning to stagnate at the level of activity without deeper meaning. Through CPVBL implementation, reflection was reconstructed as a deliberate and meaningful pedagogical process. Students were not merely asked to recount activities, but were guided to reflect on emotions, attitudes, and values emerging from their experiences. The meaning-making process then connected personal experiences with Hindu teachings such as Tri Hita Karana, Tat Twam Asi, and Tri Kaya Parisudha, enabling values to be understood as life principles rather than normative concepts. Comparative analysis highlights differing reconstruction characteristics. At SD Negeri 7 Pedungan, reflection was previously recognized but lacked structure, resulting in an evolutionary reconstruction emphasizing systematic deepening. In contrast, at SD Negeri 10 Pedungan, spiritual reflection constituted a new learning experience for both teachers and students, triggering transformational change particularly in intrapersonal awareness and students' ability to personally interpret religious experiences. Philosophically, reflection and meaning-making in CPVBL are grounded in Hindu teachings. Bhagavadgītā VI.5 states:

*uddhared ātmanātmānam nātmānam
avasādayet,
ātmaiva hyātmano bandhur ātmaiva ripur
ātmanah*

This verse underscores the importance of self-effort and introspection in raising one's consciousness. It provides conceptual grounding that reflection in learning functions as a process of self-awareness development rather than mere evaluative activity. Accordingly, reflection becomes a means of cultivating internal moral formation rooted in awareness rather than external enforcement.

3.2.4 Reconstruction of the Action Stage: From Understanding to Concrete Practice

The action stage represents the culmination of value-based learning reconstruction, serving as a tangible indicator of successful value internalization. Findings reveal that prior to reconstruction, Hindu Religious Education in both schools generally terminated at conceptual understanding. Hindu values were cognitively understood but not consistently manifested in students' daily behavior within the school environment.

Through CPVBL implementation, the action stage was reconstructed as a process of habituation and value actualization emerging from awareness rather than instruction. Students' actions were no longer positioned as formally assessed obligations, but as expressions of values internalized through experience and reflection. Simple practices such as maintaining classroom cleanliness, demonstrating empathy toward peers, and participating in school social activities became contexts for actualizing Tri Hita Karana, Ahimsa, and Tat Twam Asi.

Comparative analysis indicates differing reconstruction trajectories. At SD Negeri 7 Pedungan, the action stage developed evolutionarily, characterized by increased consistency of value-based behaviors previously familiar to students. Meaningful actions emerged as logical continuations of strengthened reflective processes. Conversely, at SD Negeri 10 Pedungan, action reconstruction was transformational, as students began to exhibit behavioral changes previously absent from the HRE learning culture.

Conceptually, the action stage is firmly grounded in the principle of karma yoga. Bhagavadgītā II.47 emphasizes that conscious action constitutes a pathway for self-formation. This verse underpins the argument that action in learning is not merely behavioral output, but a spiritual-pedagogical process shaping

character. Thus, student actions within CPVBL are understood as integral components of holistic learning rather than supplementary activities.

3.2.5 Reconstruction of the Evaluation System: From Cognitive Assessment to Authentic Value-Based Assessment

The evaluation system represents a strategic component in shaping the direction and quality of learning. Findings indicate that prior to reconstruction, Hindu Religious Education assessment in both schools was dominated by cognitive evaluation through written tests and concept memorization. This approach was misaligned with HRE learning objectives emphasizing attitude formation, value internalization, and real-life practice.

Through CPVBL implementation, the evaluation system was reconstructed into authentic, value-based assessment that holistically evaluates learning processes and outcomes across *jñāna* (knowledge), *bhāvana* (attitudes and internalization), and *karma* (concrete actions). Evaluation no longer functioned solely as a measurement tool, but as an integral part of learning that fosters reflection, value awareness, and continuous improvement.

Authentic assessment within CPVBL was realized through behavioral observation, student reflective journals, contextual assignments, and experience-based project assessments. This approach enables teachers to capture value internalization processes inaccessible through conventional testing. Consequently, evaluation functions as a mirror of character development rather than merely academic achievement.

Comparative analysis reveals differing implementation patterns. At SD Negeri 7 Pedungan, authentic assessment developed evolutionarily, marked by gradual integration of attitude and action assessment into existing evaluation practices. Teachers began linking assessment indicators with students' daily contexts. In contrast, at SD Negeri 10 Pedungan, evaluation reconstruction was transformational,

requiring a fundamental shift from test-based evaluation to process-, reflection-, and value-practice-oriented assessment. Conceptually, this evaluation reconstruction aligns with the doctrine of *karma phala*, which asserts that the value of an action is determined not only by outcomes but also by the process and intention underlying it. This principle provides the conceptual foundation that assessment in Hindu Religious Education must capture students' quality of awareness and responsibility in action, not merely their ability to answer test questions.

3.3 Implications of the Reconstruction of the Hindu Religious and Character Education Learning Model

3.3.1 Implications of CPVBL Reconstruction for Teacher Performance

The reconstruction of the learning model through Contextual Participatory Value-Based Learning (CPVBL) generates fundamental implications for the performance of teachers of Hindu Religious and Character Education. Teachers are no longer positioned merely as procedural implementers of the curriculum, but as architects of value-based learning experiences who consciously design processes of meaning internalization through context, experience, and reflection.

3.3.1.1 Paradigmatic Shift in the Teacher's Role

The reconstruction of learning through CPVBL encourages a paradigmatic shift in the teacher's role from a transmitter of knowledge to a facilitator of value internalization and a guide of meaningful learning experiences. Teachers are no longer positioned as the primary source of information, but as designers of learning contexts, facilitators of reflective processes, and interpreters of value meaning within students' lived experiences.

In conventional learning, teachers' roles tend to be instructional, oriented toward content delivery and cognitive target achievement. CPVBL reorients this function by requiring teachers to create learning situations that

enable students to discover values through interaction with their environment, local culture, and social experiences. Consequently, teacher authority shifts from classroom control to the role of a learning experience architect.

Cross-site comparison indicates that this shift occurred evolutionarily at SD Negeri 7 Pedungan and transformationally at SD Negeri 10 Pedungan. At SD Negeri 7 Pedungan, teachers were relatively prepared due to prior exposure to contextual learning, allowing CPVBL to refine existing pedagogical practices. In contrast, at SD Negeri 10 Pedungan, the shift was paradigmatic, requiring a fundamental reconstruction of teachers' understanding of religious instruction from normative lecturing to reflective and participatory guidance. This paradigm shift enhances teachers' reflective capacity in responding to students' needs, linking Hindu teachings with real-life contexts, and evaluating learning not solely through test outcomes but through observable changes in students' attitudes and actions. CPVBL thus emphasizes that teacher performance in religious education is not measured by the quantity of content delivered, but by the depth of value internalization and its manifestation in students' behavior. Conceptually, this reinforces CPVBL's contribution as a value-based learning model that positions teachers as agents of moral transformation rather than mere curriculum executors.

3.3.1.2 Strengthening Teachers' Pedagogical and Professional Competence

The implementation of CPVBL reconstruction directly strengthens the pedagogical and professional competencies of Hindu Religious Education teachers. CPVBL demands not only mastery of subject matter, but also the ability to design contextual learning, facilitate active student participation, and manage structured reflection and value meaning-making.

Pedagogically, teachers demonstrate significant improvement in developing value-based lesson plans, selecting contextual learning strategies, and integrating local culture and religious

experiences as learning resources. Lesson planning evolves from procedural documentation into pedagogical design oriented toward value internalization. Teachers increasingly consider the coherence between learning objectives, student experiences, and authentic assessment as an integrated pedagogical system.

Professionally, CPVBL encourages teachers to expand pedagogical and reflective literacy. Teachers are required to understand active learning principles, theories of value internalization, and humanistic-contextual approaches in religious education. Cross-site comparison shows that at SD Negeri 7 Pedungan, competence enhancement was evolutionary, deepening existing capacities, whereas at SD Negeri 10 Pedungan it was transformational, involving a fundamental redefinition of teaching roles and instructional orientation.

Furthermore, teacher involvement in continuous reflection and evaluation strengthens practice-based professionalism. Teachers not only implement instruction but also critically examine its impact on students' attitudes, value awareness, and actions. This indicates that CPVBL contributes to the formation of teachers as lifelong learners who are adaptive to evolving educational paradigms. Analytically, the strengthening of pedagogical and professional competence through CPVBL confirms that the quality of religious education is inseparable from teachers' reflective and contextual capacities. CPVBL thus functions not only as a learning model but also as an instrument for value- and experience-based professional development.

3.3.1.3 Transformation of Teachers' Assessment Practices

The reconstruction of learning through CPVBL triggers a fundamental transformation in assessment practices from cognitive-summative evaluation toward authentic, process-oriented, value-based assessment. Assessment is no longer understood as a tool

for measuring final outcomes, but as an integral part of learning that evaluates the development of awareness, attitudes, and actions. In conventional practice, assessment focuses primarily on students' ability to recall religious concepts and terminology. CPVBL shifts this orientation by requiring teachers to assess student engagement across the stages of discovery, experience, reflection, meaning making, and action. Teachers increasingly employ non-test instruments such as reflective journals, behavioral observation, value portfolios, and documentation of prosocial actions.

Cross-site analysis reveals differing dynamics. At SD Negeri 7 Pedungan, assessment transformation was evolutionary, as teachers were already accustomed to informal observation of student attitudes. CPVBL systematized and strengthened these practices. At SD Negeri 10 Pedungan, transformation was radical, requiring a paradigm shift from written testing to holistic evaluation of values and real behavior.

This transformation enhances teachers' reflective competence in interpreting learning change. Assessment functions not as control, but as pedagogical diagnosis and moral guidance. Teachers increasingly utilize assessment outcomes to refine instructional strategies, deepen reflection, and reinforce character development. Conceptually, this assessment transformation reinforces CPVBL as a coherent value internalization model in which objectives, processes, and evaluation are integrally aligned. Assessment thus measures not merely what students know, but how values are understood, felt, and enacted aligning with the essential aims of Hindu religious education.

3.3.1.4 Philosophical Implications: Teachers as Practitioners of Karma Yoga

The reconstruction of learning through CPVBL carries profound philosophical implications for the meaning of the teacher's role, positioning teachers as practitioners of karma yoga within a pedagogical context. Teachers are no longer

viewed solely as curriculum implementers, but as ethical subjects who perform teaching as conscious action (karma) grounded in dharma. Within CPVBL, teaching practice is understood as a sequence of value-laden actions oriented toward developing students' awareness rather than merely achieving academic results. Teachers design learning experiences, facilitate reflection, and guide student action without attachment to outcomes. This orientation aligns with the principle of karma yoga in Bhagavadgītā II.47, which emphasizes conscious action free from attachment to results.

This positioning becomes evident in changes in teachers' professional attitudes. Teaching is increasingly perceived as *seva* (service), where success is measured by the growth of value awareness, social empathy, and ethical behavior in students. At SD Negeri 7 Pedungan, this philosophical implication developed evolutionarily through strengthened reflective practice, whereas at SD Negeri 10 Pedungan it emerged transformationally, redefining teaching as pedagogical devotion rather than instructional routine. Conceptually, CPVBL bridges Hindu philosophical values with contemporary pedagogical practice. Teachers implementing CPVBL do not merely teach karma yoga; they embody it through conscious instructional actions, empathetic mentoring, and continuous reflection. Teachers thus become living models of value internalization, reinforcing CPVBL's novelty as a model that is not only methodological but also ethical and existential.

3.3.2 Implications of CPVBL Reconstruction for Student Learning Outcomes

The reconstruction of learning through CPVBL significantly enhances the quality of student learning outcomes—not only cognitively, but especially within affective and psychomotor domains, which form the core of value-based education. CPVBL conceptualizes learning outcomes as processes of meaning

internalization reflected in students' attitudes, awareness, and concrete actions.

3.3.2.1 Shift in Learning Outcome Orientation

CPVBL reconstruction shifts learning outcome orientation from normative cognitive attainment toward meaningful outcomes centered on value internalization and awareness formation. Learning success is no longer defined by content mastery alone, but by qualitative changes in students' understanding, attitudes, and actions in real-life contexts.

In conventional learning, outcomes are measured through memorization of concepts and verses, resulting in superficial achievement with limited behavioral impact. CPVBL corrects this orientation by positioning experience, reflection, and action as primary indicators of learning success.

Comparatively, at SD Negeri 7 Pedungan, this shift occurred evolutionarily through deepened meaning in existing contextual practices, resulting in stronger consistency between understanding and behavior. At SD Negeri 10 Pedungan, the shift was transformational, redefining religious learning from routine activity to reflective, meaningful experience. This shift confirms that CPVBL frames learning outcomes as living pedagogical outcomes rather than static academic outputs enabling students to live values such as *Tat Twam Asi*, *Ahimsa*, and *Tri Hita Karana* within social and environmental relationships.

3.3.2.2 Strengthening Meaning-Based Cognitive Development

CPVBL strengthens students' cognitive development in a meaningful and contextual manner, rather than through mechanical concept acquisition. Cognition within CPVBL emphasizes understanding, reasoning, and contextual application of Hindu teachings. Unlike conventional memorization-based learning, CPVBL enables students to construct knowledge through discovery, dialogue, and experience. Cognitive understanding becomes integrated with affective experience and action,

producing deeper, reflective, and durable knowledge structures.

Comparatively, students at SD Negeri 7 Pedungan demonstrate evolutionary cognitive strengthening through contextual and reflective deepening of known concepts, while students at SD Negeri 10 Pedungan experience transformational shifts from rote learning to contextual reasoning. This confirms that CPVBL enhances not diminishes academic rigor by elevating conceptual understanding. Religious knowledge becomes relevant, applicable, and functional as a foundation for ethical thinking and action.

3.3.2.3 Value Internalization in Affective and Psychomotor Domains

CPVBL directly strengthens value internalization within affective and psychomotor domains the core of character-based religious education. Values are not taught as abstract concepts but experienced, internalized, and enacted through attitudes and actions. Affectively, students demonstrate growth in spiritual awareness, empathy, social responsibility, and moral sensitivity. Participatory and reflective processes enable students to perceive religious teachings as meaningful life guidance rather than normative obligation.

Psychomotorically, value internalization manifests in observable behavior such as cooperation, respectful interaction, environmental care, and active participation in social and religious activities. At SD Negeri 7 Pedungan, internalization develops evolutionarily through strengthened consistency of positive behaviors. At SD Negeri 10 Pedungan, it occurs transformationally, shifting students from passive compliance to active, value-driven engagement. Conceptually, this aligns with *karma yoga*, affirming that religious values attain meaning when enacted through conscious action.

3.3.2.4 Philosophical Implications: Learning as Meaningful Action

CPVBL reaffirms learning as meaningful action involving awareness, reflection, and moral responsibility. Learning is not merely cognitive activity, but a process of awareness formation through experience and value-based action. Success is measured not by academic scores alone, but by the quality of students' actions in living the values they learn. This perspective aligns with *karma yoga* in *Bhagavadgītā* II.47, which positions conscious action without attachment to results as a path of self-formation. Within CPVBL, students are guided not only to know what is right, but to willingly and consciously practice what is valuable. Hindu Religious Education thus functions as a space of value praxis, enabling students to construct life meaning through reflective, contextual action.

IV. CONCLUSION

This study concludes that learning in Hindu Religious and Character Education at the elementary school level requires a fundamental reconstruction to move beyond conventional, teacher-centered, and cognitively oriented practices. The findings demonstrate that such approaches are insufficient to foster meaningful internalization of Hindu values and the development of students' religious attitudes and behaviors.

The reconstruction implemented through the Contextual Participatory Value-Based Learning (CPVBL) model effectively transforms the learning process into a contextual, participatory, and reflective experience. CPVBL integrates discovery, experiential learning, reflection, and action, enabling the holistic development of students across the domains of *jñāna* (knowledge), *bhāvana* (value internalization), and *karma* (action). The model strengthens students' cognitive understanding while significantly enhancing affective engagement and the embodiment of values in daily behavior.

Furthermore, CPVBL contributes to the improvement of teacher performance by repositioning teachers as facilitators of value internalization and reflective practitioners. The model promotes pedagogical professionalism grounded in contextual design, authentic assessment, and ethical responsibility, aligning

teaching practice with the Hindu philosophical principle of *karma yoga*.

Theoretically, this study contributes to the development of value-based religious education by offering CPVBL as an integrative model that bridges Hindu philosophy and contemporary pedagogical frameworks. Practically, the findings provide an alternative model for strengthening character education within the implementation of the Merdeka Curriculum at the elementary level. Future research is recommended to test the applicability of CPVBL across different educational contexts and to examine its long-term impact on students' moral and spiritual development.

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