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FLIPPED CLASSROOM MODEL IN HINDU RELIGIOUS AND CHARACTER EDUCATION LEARNING AT SMA NEGERI 1 KENDARI

By:

I Ketut Winantra¹, Maya Ayuning Ati²

^{1,2}Universitas Hindu Indonesia

ketutwinantra@unhi.ac.id¹, ppgmayaayuningati@gmail.com²

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Abstract

Improving the effectiveness of Hindu Religious and Character Education requires an instructional model that actively engages students in the learning process. One innovative approach applied is the flipped classroom model, which shifts learning from a teacher-centered paradigm to a student-centered one by encouraging independent study prior to classroom interaction. This study aims to analyze: (1) the rationale for implementing the flipped classroom model in Hindu Religious and Character Education at SMA Negeri 1 Kendari, (2) the process of its implementation, and (3) the implications of its application for student learning outcomes. This research is grounded in meaningful learning theory, constructivist theory, and humanistic learning theory. A qualitative descriptive method was employed, with data collected through observations, in-depth interviews, and document analysis. The findings reveal that the flipped classroom model significantly enhances student engagement and conceptual understanding. Students who access learning materials independently through videos and modules demonstrate better preparedness for classroom discussions and problem-solving activities. The teacher's role evolves into that of a facilitator, mentor, and motivator who provides guidance and feedback. Moreover, the implementation of the flipped classroom model positively influences students' cognitive, affective, and psychomotor domains, contributing to the development of independent, creative, religious, and responsible character traits.

Keywords: Flipped Classroom, Hindu Religious Education, Character Education, Student-Centered Learning

I. INTRODUCTION

Law Number 20 of 2003 concerning the National Education System states that education is a conscious and planned effort to create a learning environment and learning process that enable students to actively develop their potential, including spiritual religious strength, self-control, personality, intelligence, noble character, and the skills needed by individuals and society (Republic of Indonesia, 2003). This formulation clearly indicates that education is not merely a mechanism for transferring knowledge, but a transformative process aimed at shaping holistic human beings who are intellectually competent, morally grounded, and spiritually aware.

Within this framework, religious education plays a central role in achieving national educational goals, particularly in the formation of students' character and spirituality. Hindu Religious and Character Education, as part of the national curriculum, is directed toward fostering *śraddhā* (faith) and *bhakti* (devotion) toward Ida Sang Hyang Widhi Wasa through structured learning experiences that emphasize understanding, internalization, and practical application of Hindu teachings. The ultimate goal of Hindu education is the formation of *dharmika* individuals who are capable of harmonizing spiritual liberation and worldly welfare, as encapsulated in the ideal of *Moksārtham Jagadhita*.

The philosophical foundation of Hindu education is deeply rooted in scriptural teachings, particularly the *Bhagavad Gītā*. The text emphasizes that knowledge (*jñāna*) is not merely intellectual information but a purifying force that leads individuals toward self-realization and ethical maturity. As stated in *Bhagavad Gītā* IV.38, "Nothing in this world can be compared to the purity of knowledge; one who is perfected through yoga realizes this knowledge within the self in due time" (Pudja, 1999, p. 128). This verse underscores that education, from a Hindu perspective, is inherently transformative, guiding learners

toward inner awareness, moral responsibility, and spiritual growth. Furthermore, *Bhagavad Gītā* IV.33 affirms that the sacrifice of knowledge (*jñāna yajña*) surpasses material offerings, reinforcing the notion that authentic learning should culminate in wisdom and reflective understanding rather than mere ritual or formal achievement (Pudja, 1999).

Despite these normative and philosophical ideals, the implementation of Hindu Religious and Character Education in formal school settings often encounters significant pedagogical challenges. In practice, instructional approaches frequently remain teacher-centered, relying heavily on lectures and rote memorization of doctrinal concepts. Such practices position students as passive recipients of information, thereby limiting opportunities for reflection, dialogue, and meaningful engagement with religious values. Research in education consistently demonstrates that passive learning environments are less effective in promoting deep understanding and character formation compared to active and student-centered learning approaches (Prince, 2004).

These challenges become more pronounced in multicultural and pluralistic educational contexts. SMA Negeri 1 Kendari, as a public senior high school in Southeast Sulawesi, represents a diverse learning environment in which students come from various ethnic, cultural, and religious backgrounds. Although the majority of students adhere to Islam, the school also accommodates Hindu students who receive Hindu Religious and Character Education as mandated by national policy. In such a setting, Hindu religious instruction must address not only cognitive mastery of religious content but also the development of confidence, religious identity, and meaningful participation among Hindu students. However, limited instructional time, conventional pedagogical models, and the lack of interactive

learning strategies often hinder the realization of these objectives.

In addition, the demands of 21st-century education further challenge traditional instructional paradigms. Contemporary educational discourse emphasizes student-centered learning, critical thinking, collaboration, creativity, and independent learning skills. The integration of digital technology into education has transformed learning patterns, requiring teachers to adopt innovative pedagogical strategies that align with students' learning habits and technological literacy. When Hindu Religious and Character Education continues to rely predominantly on lecture-based methods, it risks becoming less engaging and less relevant to students, thereby weakening its capacity to internalize religious and moral values.

One pedagogical innovation that responds to these challenges is the flipped classroom model. The flipped classroom reverses the traditional learning sequence by moving the initial delivery of instructional content outside the classroom—typically through videos, digital modules, or online learning platforms—while classroom time is devoted to discussion, reflection, problem-solving, and application of concepts. Bishop and Verleger (2013) describe the flipped classroom as an instructional strategy that combines direct instruction delivered outside class with interactive learning activities conducted during face-to-face sessions. Similarly, Bergmann and Sams (2012) emphasize that the flipped classroom enables teachers to maximize classroom interaction while encouraging students to take greater responsibility for their own learning.

Empirical studies in various educational fields indicate that the flipped classroom model can enhance student engagement, improve conceptual understanding, and promote active learning behaviors (Bishop & Verleger, 2013; Prince, 2004). In the context of religious education, research on flipped classroom implementation remains limited; however,

studies in Islamic Religious Education demonstrate that this model can foster greater student participation and deeper understanding of religious concepts (Sari & Hamami, 2022). These findings suggest that the flipped classroom model holds significant potential for adaptation within Hindu Religious and Character Education, particularly in promoting reflective learning and value internalization.

Nevertheless, scholarly studies examining the application of the flipped classroom model specifically in Hindu Religious and Character Education are still scarce. Existing research predominantly focuses on science, mathematics, and language instruction, leaving a gap in understanding how innovative pedagogical models can be integrated into religious and character education contexts. This gap highlights the need for empirical investigation into how the flipped classroom model can be implemented in Hindu Religious and Character Education and how it influences students' cognitive, affective, and psychomotor development.

Therefore, this study aims to address this gap by examining the implementation of the flipped classroom model in Hindu Religious and Character Education at SMA Negeri 1 Kendari, Southeast Sulawesi. Specifically, this research seeks to analyze the rationale for adopting the flipped classroom model, describe its implementation process, and explore its implications for student engagement, understanding, and character development. The findings of this study are expected to contribute both theoretically and practically to the development of innovative, student-centered learning models in Hindu Religious and Character Education and to support the realization of meaningful, value-oriented education in multicultural school settings.

II. METHOD

This study employed a descriptive qualitative research design to explore and understand the learning process of Hindu Religious and

Character Education through the flipped classroom model at SMA Negeri 1 Kendari. A qualitative approach was chosen because it allows researchers to capture learning dynamics, participant experiences, and contextual meanings in depth, particularly in the domain of religious and character education, which emphasizes values, reflection, and internalization rather than measurable outcomes alone (Creswell, 2014). The research site was purposely selected due to its relevance to the study focus and its multicultural school context, where Hindu Religious and Character Education is implemented within a predominantly non-Hindu environment. The research participants consisted of Hindu Religious and Character Education teachers and Hindu students who were directly involved in learning activities using the flipped classroom model.

Data were collected through classroom observations, in-depth interviews, and documentation studies. Observations focused on learning activities, student engagement, teacher facilitation, and interaction patterns during face-to-face sessions, while interviews explored participants' perceptions, experiences, and reflections on the flipped classroom learning process. Documentation analysis was conducted to examine lesson plans, syllabi, instructional materials, and school records related to Hindu Religious and Character Education. The researcher served as the primary research instrument, supported by interview guidelines, observation sheets, field notes, and audio recordings. Data analysis followed the interactive model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification, enabling continuous interpretation and validation of findings (Miles et al., 2014). Data credibility was ensured through triangulation across data sources and member checking with participants.

III. RESULTS AND DISCUSSION

3.1 Theoretical Framework

This study is grounded in meaningful learning, constructivist, and humanistic learning theories. Meaningful learning theory, proposed by Ausubel, emphasizes that new knowledge is best understood when it is connected to learners' existing cognitive structures (Ausubel, 1968). In the flipped classroom model, pre-class learning activities help students build initial understanding, which is then deepened through discussion and reflection during classroom interaction.

Constructivist theory views learning as an active process in which learners construct knowledge through experience and social interaction. According to Prince (2004), active learning strategies that engage students in discussion and problem-solving are more effective than passive instruction. The flipped classroom supports constructivist principles by encouraging students to actively participate in learning activities. Additionally, humanistic learning theory emphasizes personal growth, self-direction, and learner autonomy. In Hindu Religious and Character Education, this perspective aligns with the development of self-awareness, moral responsibility, and spiritual maturity, making the flipped classroom a suitable pedagogical approach for this subject.

Flipped Classroom Model

The flipped classroom is a learning model that reverses the traditional instructional sequence by delivering learning content outside the classroom, while classroom time is used for interactive learning activities. Bishop and Verleger (2013) define the flipped classroom as an educational approach consisting of two main components: computer-based individual instruction outside the classroom and interactive group learning activities inside the classroom. Similarly, Bergmann and Sams (2012) emphasize that the flipped classroom allows students to access instructional materials—such as videos or digital modules—before class, enabling face-to-face sessions to

focus on discussion, problem-solving, and deeper conceptual understanding.

In the flipped classroom model, students are encouraged to take greater responsibility for their learning by studying materials independently prior to classroom meetings. This approach aligns with student-centered learning principles, where teachers act as facilitators rather than sole sources of knowledge. Classroom interactions become more meaningful as students actively engage in dialogue, reflection, and collaborative activities. The basic stages of the flipped classroom include pre-class learning, in-class active learning, and post-class reflection and evaluation (Bishop & Verleger, 2013). This model is particularly relevant for religious and character education, as it provides space for reflective discussion and value internalization.

Hindu Religious and Character Education

Hindu Religious and Character Education is an integral part of Indonesia's national education system, aiming to develop students' faith, devotion, moral awareness, and spiritual maturity. Government Regulation of the Republic of Indonesia Number 55 of 2007 states that religious education functions to shape individuals who believe in God Almighty, possess noble character, and maintain harmony in social life (Republic of Indonesia, 2007). In the Hindu context, education is traditionally understood as *aguron-guron* or *asewakadharma*, a process of learning through guidance, discipline, and ethical practice under the direction of a teacher (Sudarsana, 2017).

Hindu Religious Education seeks to strengthen *śraddhā* (faith) and *bhakti* (devotion) toward Ida Sang Hyang Widhi Wasa through understanding, internalization, and practice of Hindu teachings. The ultimate goal is to form *dharmika* individuals who can realize *Moksārtham Jagadhita*, a balance between spiritual liberation and worldly well-being (Sudarsana, 2017). Core Hindu values such as *dharma*, *karma*, and *moksha* guide students to live harmoniously with themselves, others, and the universe,

making Hindu education inherently character-oriented and holistic.

Learning Process of Hindu Religious and Character Education

The learning process of Hindu Religious and Character Education involves systematic planning, implementation, and evaluation aimed at fostering cognitive understanding, ethical conduct, and spiritual awareness. Learning planning includes the formulation of objectives based on Hindu values such as *Tri Hita Karana*, *Tat Twam Asi*, and *Tri Kaya Parisudha*, as well as the preparation of lesson plans, learning materials, and learning resources that are relevant to students' contexts (Sudarsana, 2017).

In terms of learning strategies, participatory and contextual methods are emphasized to support value internalization. Active discussion, case studies, experiential learning, and reflective activities are commonly used to connect Hindu teachings with students' daily lives. When integrated with the flipped classroom model, these strategies allow classroom time to be optimized for dialogue, reflection, and collaborative learning, while pre-class activities focus on conceptual understanding. This integration enhances student engagement and supports the development of religious understanding and character formation in a meaningful way.

3.2 Flipped Classroom for Hindu Religious and Character Education

The flipped classroom model is increasingly recognized as an innovative instructional approach that shifts the focus of learning from teacher-centered delivery to student-centered engagement. In this model, learning activities that traditionally take place in the classroom—such as content delivery—are moved outside the classroom, while activities commonly assigned as homework are conducted during face-to-face sessions. This instructional reversal allows classroom time to be used more effectively for discussion, reflection, and

problem-solving (Bishop & Verleger, 2013; Bergmann & Sams, 2012).

At SMA Negeri 1 Kendari, the flipped classroom model was adopted in Hindu Religious and Character Education as a strategic response to both pedagogical and contextual challenges. Teachers reported that learning materials were provided in advance through videos, digital modules, and reading texts, enabling students to study independently at home. Classroom sessions were then dedicated to interactive activities such as question-and-answer sessions, group discussions, and the application of Hindu values to real-life situations. This approach aligns with the core principle of flipped learning, which emphasizes pre-class individual learning and in-class active engagement (Bergmann & Sams, 2012).

Teacher's Understanding of the Flipped Classroom Model

The findings indicate that teachers at SMA Negeri 1 Kendari possess a clear conceptual understanding of the flipped classroom model as an instructional strategy that reverses the conventional learning sequence. Teachers perceived the model not merely as a technological innovation, but as a pedagogical approach that enhances learning depth and student participation. By allowing students to access learning materials prior to class, teachers observed that students entered the classroom with preliminary conceptual understanding, making classroom interactions more focused and meaningful.

Teachers emphasized that this model provides students with flexibility in learning, as materials can be reviewed repeatedly according to individual learning pace. This feature was considered particularly suitable for Hindu Religious and Character Education, which involves abstract concepts, ethical reasoning, and value internalization. The opportunity to revisit learning materials before class enabled students to engage more actively in discussions related to religious teachings and moral

reflection, thereby strengthening both cognitive and affective learning outcomes.

Rationale for Selecting the Flipped Classroom Model

Several arguments underpinned the selection of the flipped classroom model in this study. First, limited face-to-face instructional time—caused by institutional constraints such as school infrastructure development—necessitated a learning strategy that maximized classroom effectiveness. By shifting content delivery outside the classroom, instructional time could be optimized for higher-order learning activities, including discussion and contextual application of Hindu values.

Second, teachers reported that the flipped classroom model promotes greater student engagement and critical thinking. Students who had studied the material beforehand were more confident in expressing opinions, asking questions, and participating in discussions. This finding is consistent with previous studies indicating that flipped learning environments foster active learning and improve student engagement compared to traditional lecture-based approaches (Prince, 2004; Bishop & Verleger, 2013). In the context of Hindu Religious and Character Education, this engagement is essential, as students are expected not only to understand religious concepts but also to reflect on and apply them in everyday life.

Third, the flipped classroom model was considered effective in supporting the implementation of the Merdeka Curriculum, which emphasizes student autonomy, contextual learning, and competency-based outcomes. By reallocating instructional time, teachers were able to focus classroom activities on value application, moral reasoning, and discussion aligned with the curriculum's learning outcomes.

Challenges in Implementing the Flipped Classroom Model

Despite its benefits, the implementation of the flipped classroom model at SMA Negeri 1

Kendari also encountered several challenges. The most significant challenge was related to technological access. Students were required to have adequate devices and internet connectivity to access learning materials outside the classroom. Unequal access to technology posed a potential barrier to independent learning, highlighting the importance of institutional support and flexible instructional design.

Another challenge involved student readiness for self-directed learning. Teachers noted that some students initially struggled to adapt to the expectation of studying materials independently before class. To address this issue, teachers implemented formative strategies such as short quizzes and guided assignments to motivate students and ensure engagement with pre-class materials. Over time, teachers observed positive changes in students' learning behavior, including increased responsibility and learning autonomy.

Overall, teachers reported that the flipped classroom model had a positive impact on student learning outcomes. Students demonstrated higher levels of participation, improved conceptual understanding, and greater confidence in expressing ideas. The combination of independent learning and in-class interaction allowed students to learn at their own pace while benefiting from collaborative discussion. These findings suggest that the flipped classroom model is a viable and effective instructional approach for Hindu Religious and Character Education in a multicultural school context.

3.3 Implementation of the Flipped Classroom Model

The implementation of the flipped classroom model in Hindu Religious and Character Education at SMA Negeri 1 Kendari was conducted through several structured stages, namely preparation of learning materials, independent student learning, in-class activities, and evaluation accompanied by reflection and feedback. This sequence reflects the core structure of flipped learning, which emphasizes

pre-class content acquisition and in-class active learning (Bergmann & Sams, 2012; Bishop & Verleger, 2013).

Preparation and Development of Learning Materials

The implementation process begins with careful preparation of learning materials aligned with learning outcomes and competencies stipulated in the Merdeka Curriculum. Teachers prepare instructional content in the form of self-produced videos, curated educational videos from trusted platforms, and digital learning modules in PDF or presentation formats. These materials are then distributed through accessible platforms such as learning management systems or class-based WhatsApp groups. This stage is essential, as the quality and clarity of pre-class materials significantly influence students' readiness and engagement during face-to-face learning (Bishop & Verleger, 2013). Students are given sufficient time to study the materials independently prior to classroom sessions, enabling them to acquire initial conceptual understanding before interactive learning takes place.

Independent Learning Outside the Classroom

Independent learning constitutes the core of the flipped classroom model. Students are required to study the assigned materials at home and are encouraged to engage actively with the content through guided tasks. To ensure accountability and readiness, teachers assign formative activities such as writing summaries, generating discussion questions, and completing short quizzes prior to classroom discussions. These activities not only motivate students to engage with the materials but also cultivate learning autonomy and responsibility. Such independent learning practices are consistent with student-centered and active learning principles, which have been shown to enhance conceptual understanding and learning retention (Prince, 2004).

In-Class Learning Activities

Face-to-face classroom sessions are devoted to higher-order learning activities. At SMA Negeri 1 Kendari, these activities include small-group discussions, problem-solving based on case studies, presentations, and reflective dialogue related to Hindu religious values and character formation. Teachers act primarily as facilitators, guiding discussions, clarifying misconceptions, and encouraging critical reflection rather than delivering lectures. This shift in the teacher's role aligns with the flipped classroom philosophy, which positions teachers as mentors and learning guides while students become active participants in knowledge construction (Bergmann & Sams, 2012). In the context of Hindu Religious and Character Education, this approach allows students to meaningfully discuss and contextualize values such as dharma, karma, and social harmony in everyday life.

Evaluation, Reflection, and Feedback

Evaluation in the flipped classroom model is conducted continuously and comprehensively. Teachers at SMA Negeri 1 Kendari employ various assessment strategies, including formative assessments (quizzes, group discussions, and assignments), summative assessments at the end of learning units, performance-based assessments, and self-reflection journals. Reflection activities enable students to evaluate their own learning experiences and internalization of values, while teacher feedback provides guidance for improvement and instructional adjustment. This evaluative approach supports deeper learning and aligns with the principles of meaningful and reflective education (Prince, 2004).

Challenges and Strategies for Improvement

Despite its positive impact, the implementation of the flipped classroom model faces several challenges. One major issue is students' readiness for independent learning, as not all students are accustomed to studying materials prior to class. Additionally, unequal access to technological devices and internet connectivity

poses barriers for some learners. From the teacher's perspective, preparing digital learning materials requires additional time and technical skills.

To address these challenges, teachers provide alternative learning resources such as printed modules and summaries to ensure inclusivity. Formative assessments and motivational strategies, including short quizzes and recognition of active participation, are used to encourage student engagement. Furthermore, collaborative efforts among teachers and professional development activities related to educational technology have been implemented to reduce instructional burdens and enhance pedagogical competence. These strategies help ensure that the flipped classroom model can be implemented effectively and sustainably, contributing to improved learning quality and character development.

3.4 Implications of the Flipped Classroom Model

Cognitive Domain

The implementation of the Flipped Classroom model in Hindu Religious Education and Character Education at SMA Negeri 1 Kendari shows significant implications for students' cognitive development across all levels of Bloom's Taxonomy. At the *remembering* level, students demonstrate improved ability to recall fundamental Hindu teachings such as *Tri Kaya Parisudha*, *Catur Paramita*, *Panca Śraddhā*, and key periods in the history of Hinduism. This improvement is closely linked to the availability of instructional videos and digital modules accessed prior to face-to-face sessions. According to Bloom et al. (1956), repetition and reinforcement are essential for strengthening long-term memory, and the flipped classroom facilitates this process by allowing students to revisit learning materials independently and repeatedly. In this context, students' control over learning time enhances cognitive retention and forms a strong foundation for higher-order thinking.

At the *understanding* level, students exhibit deeper comprehension of Hindu religious concepts, particularly in explaining the meaning and purpose of rituals, ethical teachings, and historical narratives. Classroom time is no longer dominated by one-way lecturing but is utilized for discussion, clarification, and dialogical exploration. This aligns with the view of Bergmann and Sams (2012), who argue that flipped learning shifts lower-order cognitive activities outside the classroom, enabling higher-order cognitive engagement during face-to-face interactions. As a result, students are not merely memorizing religious concepts but are able to articulate their meanings contextually and reflectively.

In the *applying* domain, students demonstrate the ability to translate Hindu religious values into real-life behavior. Values such as *karuṇā* (compassion), *satya* (truthfulness), *ahimsa* (non-violence), and tolerance are reflected in students' daily interactions at school and at home. Through reflective discussions and project-based learning, students are encouraged to connect religious teachings with personal experiences. For instance, when studying *Tri Kaya Parisudha*, students not only explain its philosophical meaning but also evaluate how purity of thought, speech, and action can be practiced in everyday situations. This practical application supports the notion that meaningful learning occurs when knowledge is contextualized within learners' lived experiences (Anderson & Krathwohl, 2001).

At the *analyzing* stage, collaborative learning activities enable students to distinguish between actions aligned with *Dharma* and those that contradict ethical principles. Students critically analyze social phenomena, including contemporary cultural and technological challenges, using Hindu ethical frameworks. This analytical engagement reflects the development of critical thinking skills, which are central to 21st-century learning (Zainuddin et al., 2019). Through guided discussions, students learn to compare, contrast, and interpret

religious values within modern contexts, thereby enhancing cognitive flexibility.

In the *evaluating* domain, students are encouraged to make ethical judgments based on Hindu teachings. Classroom discussions often address moral dilemmas, such as responsible use of social media, environmental responsibility, and harmonious social relationships. The flipped classroom environment provides sufficient time for students to debate, justify opinions, and assess behaviors using religious and moral criteria. According to Bishop and Verleger (2013), flipped learning environments are particularly effective in fostering evaluative and reflective thinking because students arrive in class with prior conceptual understanding.

At the highest cognitive level, *creating*, students demonstrate creativity by producing learning artifacts such as posters illustrating Hindu values, short ethical videos, digital presentations, and reflective multimedia projects. These creative outputs indicate that students are able to synthesize knowledge, values, and skills into original forms of expression. Such outcomes confirm Bloom's assertion that creativity represents the peak of cognitive achievement (Bloom et al., 1956).

Affective Domain

Beyond cognitive development, the flipped classroom model also exerts a substantial influence on students' affective domain, particularly in shaping attitudes, values, and character. At the *receiving and responding* levels, students show increased enthusiasm, attentiveness, and active participation in Hindu Religious Education classes. The use of varied learning media and interactive classroom discussions fosters openness and positive emotional engagement with religious teachings. This supports Krathwohl et al.'s (1964) assertion that affective learning begins with willingness to receive and respond to values presented in the learning environment.

At the *valuing* stage, students exhibit deeper appreciation for Hindu rituals, spiritual values,

and local cultural wisdom. Learning activities encourage students to reflect on the relevance of religious practices in maintaining harmony (*rwa bhineda*), social balance, and environmental sustainability. Over time, these values are not only acknowledged but also respected and internalized, indicating affective growth.

At the *organizing* level, students begin to integrate Hindu values into their personal value systems. They demonstrate an emerging ability to prioritize life choices in accordance with *Dharma*, such as fostering social harmony, discipline, and respect for diversity. This process reflects the internal structuring of values, where students reconcile religious principles with personal beliefs and social realities.

Finally, at the *characterizing* level, some students display consistent behavioral changes that reflect internalization of Hindu ethical teachings. Traits such as responsibility, politeness, discipline, and social concern become observable in daily school life. This indicates that religious education, when supported by an appropriate pedagogical model, can contribute meaningfully to long-term character formation (Lickona, 1991).

Psychomotor Domain

Although Hindu Religious Education is primarily conceptual and value-oriented, the flipped classroom model also impacts the psychomotor domain through practice-based and creative activities. At the *imitation* level, students replicate storytelling techniques, historical narratives, and visual representations presented in instructional videos. They practice retelling Hindu historical events and reproducing timelines as guided exercises.

At the *manipulation* stage, students perform tasks with guidance, such as constructing mind maps illustrating the spread of Hinduism from India to the Indonesian archipelago. These activities enhance students' ability to organize information visually and structurally. At the *precision* level, students demonstrate increased accuracy and coherence when presenting Hindu

historical material in logical sequences, indicating improved skill mastery.

At the *articulation* level, students integrate multiple skills by creating role-plays, dramas, or short documentary videos depicting important figures such as Maharṣi Vyāsa, Ādi Śaṅkara, or early Hindu missionaries in Nusantara. These performances require coordination of cognitive understanding, affective engagement, and motor skills. Finally, at the *naturalization* stage, students independently produce creative historical content—such as educational posters, comics, or short social media videos—demonstrating that psychomotor skills related to religious learning have been internalized and expressed autonomously.

3.5 Flipped Classroom Model within the Framework of Kurikulum Merdeka

The implementation of the Flipped Classroom model in Hindu Religious and Character Education at SMA Negeri 1 Kendari demonstrates strong alignment with the fundamental principles of the Kurikulum Merdeka, particularly learner autonomy, differentiated instruction, meaningful learning, and the strengthening of the *Profil Pelajar Pancasila*. Kurikulum Merdeka emphasizes student-centered learning that allows learners to develop competencies according to their readiness, interests, and learning pace (Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi [Kemendikbudristek], 2022). In this context, the Flipped Classroom model functions as an effective pedagogical approach that operationalizes these principles in classroom practice.

From the cognitive domain perspective, the Flipped Classroom model supports the achievement of learning outcomes (*Capaian Pembelajaran*) in Hindu Religious Education by enabling students to access learning materials independently before face-to-face sessions. This practice reflects the Kurikulum Merdeka's emphasis on *self-directed learning*, where students are encouraged to take

responsibility for their learning process. At the foundational level of cognition, students demonstrate improved ability to remember essential Hindu teachings such as *Tri Kaya Parisudha*, *Catur Paramita*, *Panca Śraddhā*, and historical developments of Hinduism. The availability of digital learning resources allows students to revisit content repeatedly, reinforcing long-term memory formation. According to Bloom et al. (1956), repetition is a critical factor in strengthening recall, while Kurikulum Merdeka explicitly promotes flexible access to learning resources to accommodate diverse learning needs.

At the level of understanding, classroom time under the Flipped Classroom model is devoted to dialogue, discussion, and clarification rather than one-way instruction. This approach aligns with Kurikulum Merdeka's focus on deep learning (*pembelajaran mendalam*), where students are expected to comprehend concepts meaningfully rather than memorizing factual information. Students at SMA Negeri 1 Kendari demonstrate this understanding by explaining the philosophical meanings of Hindu rituals, ethical teachings, and religious symbols within social and cultural contexts. Bergmann and Sams (2012) emphasize that flipped learning reallocates classroom time to higher-order thinking activities, which resonates with the curriculum's goal of fostering conceptual understanding and critical inquiry.

In the applying and analyzing stages, students are encouraged to contextualize Hindu values within real-life situations, a key expectation of Kurikulum Merdeka's competency-based approach. Through reflective assignments, project-based learning, and group discussions, students apply values such as *ahimsa*, *satya*, compassion (*karuṇā*), and tolerance in everyday school and social life. These learning activities also support the development of critical thinking, as students analyze contemporary issues—such as ethical behavior on social media or environmental responsibility—using Hindu moral frameworks. Anderson and Krathwohl

(2001) note that application and analysis are essential for transforming knowledge into functional competence, which corresponds to Kurikulum Merdeka's orientation toward authentic and contextual learning.

At the evaluating and creating levels, the Flipped Classroom model further strengthens higher-order thinking skills required by Kurikulum Merdeka. Students critically evaluate social phenomena and moral dilemmas based on Hindu ethical principles and subsequently produce creative outputs such as posters, digital presentations, short videos, and reflective media projects. These creative activities support the curriculum's emphasis on *projek penguatan Profil Pelajar Pancasila (P5)*, particularly in cultivating critical reasoning, creativity, and ethical awareness. Bloom et al. (1956) assert that creativity represents the highest level of cognitive achievement, while Kurikulum Merdeka positions creative expression as a key indicator of meaningful learning.

Beyond cognition, the Flipped Classroom model significantly contributes to the affective domain, which is central to character education in Kurikulum Merdeka. The curriculum explicitly integrates character formation through values such as faith, morality, cooperation, independence, and global diversity. Through interactive learning experiences, students show increased enthusiasm and openness toward Hindu religious teachings, reflecting the *receiving and responding* stages of affective development (Krathwohl et al., 1964). Students gradually develop appreciation (*valuing*) for Hindu rituals, spiritual traditions, and local cultural wisdom, which supports the cultivation of religious moderation and cultural identity emphasized in national education policy.

At higher affective levels, students begin to organize and internalize Hindu values as part of their personal value systems. This is evident in students' ability to prioritize harmonious relationships, discipline, and social

responsibility in daily behavior. Some students consistently demonstrate character traits aligned with *Dharma*, indicating the *characterizing* stage of affective learning. Lickona (1991) emphasizes that effective character education requires consistent integration of values into daily practices, a principle that is strongly supported by Kurikulum Merdeka and facilitated by the reflective nature of flipped learning.

In the psychomotor domain, although Hindu Religious Education is predominantly conceptual, the Flipped Classroom model enables meaningful skill development through performance-based and creative activities, which are encouraged in Kurikulum Merdeka's authentic assessment framework. Students engage in activities such as creating mind maps of Hindu history, reenacting historical narratives through role-play, producing short documentary videos, and designing educational media content. These practices correspond to performance-based assessment, one of the recommended evaluation strategies in Kurikulum Merdeka (Kemendikbudristek, 2022). As students progress from guided imitation to independent content creation, psychomotor skills related to communication, presentation, and digital literacy become internalized and sustainably developed.

Overall, the integration of the Flipped Classroom model within the Kurikulum Merdeka framework at SMA Negeri 1 Kendari demonstrates that this pedagogical approach not only enhances academic achievement but also supports holistic student development. By fostering autonomy, critical thinking, creativity, and character formation, the Flipped Classroom model serves as an effective strategy for realizing the philosophical and practical objectives of Kurikulum Merdeka in Hindu Religious and Character Education.

IV. CONCLUSION

Based on the findings and discussion, this study concludes that the Flipped Classroom model constitutes an effective pedagogical approach in

Hindu Religious and Character Education at SMA Negeri 1 Kendari. The use of this model successfully addresses limitations in face-to-face instructional time and shifts the learning process toward a more student-centered orientation. By enabling students to access instructional materials prior to classroom meetings, learning time in class can be optimized for discussion, reflection, and problem-solving activities. Although student readiness for independent learning remains a challenge, teachers mitigate this issue through formative assessments, interactive quizzes, and guided assignments. Overall, the Flipped Classroom model enhances student engagement, conceptual understanding, and critical thinking skills.

Furthermore, the implementation of the Flipped Classroom model transforms the dynamics of the learning process. Students become more prepared, active, and confident during classroom interactions, while learning activities shift from passive content delivery to dialogical and reflective engagement. In this context, the teacher's role evolves from being the primary source of information to acting as a facilitator, mentor, and motivator who guides learning, provides feedback, and supports students' individual learning needs. This instructional shift aligns with the principles of Kurikulum Merdeka, which emphasize learner autonomy, meaningful learning, and differentiated instruction.

The implications of the Flipped Classroom model extend holistically across the cognitive, affective, and psychomotor domains. Cognitively, students demonstrate improved abilities in understanding, applying, analyzing, and creatively expressing Hindu teachings. Affectively, students show increased appreciation of moral and spiritual values, reflected in attitudes such as responsibility, discipline, openness, and ethical awareness. Psychomotor development is evident through performance-based activities, including presentations, media production, role-playing,

and creative projects that integrate religious values into practical expression. These outcomes indicate that the Flipped Classroom model not only improves academic learning but also contributes meaningfully to character formation and the development of students in accordance with the objectives of Hindu Religious and Character Education and the Kurikulum Merdeka framework.

Based on the findings, the Flipped Classroom model within the framework of *Kurikulum Merdeka* in Hindu Religious and Character Education at SMA Negeri 1 Kendari proves to be an effective and relevant learning approach. This model supports the principles of learner autonomy, meaningful learning, and differentiated instruction by enabling students to study learning materials independently before classroom sessions and actively engage in discussion, reflection, and problem-solving during face-to-face learning. The Flipped Classroom model enhances students' cognitive understanding of Hindu teachings, fosters affective development through the internalization of moral and spiritual values, and encourages psychomotor skills through creative and performance-based activities. Despite challenges related to student readiness and technological access, adaptive strategies such as formative assessment, blended learning resources, and teacher facilitation help optimize its implementation. Overall, the Flipped Classroom model contributes positively to the holistic development of students' knowledge, character, and learning independence in alignment with the objectives of Kurikulum Merdeka.

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