

Value–Reflective Pedagogy (VRP–3F): A Conceptual Framework for Pancasila-Based Reflective–Value Learning

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Abstract

This conceptual article formulates the Value–Reflective Pedagogy (VRP–3F) and its operational counterpart, the Reflective–Value Learning Model (RVLM), as an integrated framework to strengthen reflection-based value education in elementary schools. The proposed framework addresses the gap between conventional reflective practices often limited to administrative activities at the end of lessons and the need for meaningful reflection that nurtures moral awareness, ethical reasoning, and value-oriented action. In alignment with current educational policies emphasizing deep learning and holistic character formation, the VRP–3F model serves as a pedagogical guide for teachers to embed reflective-value learning throughout the instructional process. Through a theoretical synthesis and reflective thematic analysis, the VRP–3F framework integrates Ki Hadjar Dewantara’s Among philosophy, Kolb’s Experiential Learning Theory, and Lickona’s Character Education model. The synthesis identifies three interrelated pillars of reflection: Feel (empathic–affective), Find (rational–cognitive), and Flow (practical–conative), forming a continuous cycle of value formation. The RVLM operational model elaborates these principles into seven core learning phases: value orientation, reality exploration, value reflection, value meaning construction, value appreciation, value enactment, and value reconstruction. The article concludes by recommending empirical implementation of VRP–3F and RVLM in value-based and deep-learning contexts to reinforce a reflective Pancasila pedagogy in Indonesian education.

Keywords : Value–Reflective Pedagogy (VRP–3F); Reflective–Value Learning Model (RVLM); Reflective Pedagogy; Value Education; Deep Learning; Elementary Education.



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1. Introduction

Reflection has long been recognized as a central component of meaningful learning, yet its classroom practice particularly in elementary education often remains administrative and procedural. Teachers commonly conduct reflection at the end of lessons merely to review cognitive outcomes, without guiding students to contemplate the meaning of their experiences or the values embedded within them (Ni'mah et.al, 2025; Darmawan et al., 2022). As emphasized by Dewey (1933) and further developed by Boud, Keogh, and Walker (2013), reflection is an active and conscious process of transforming experience into meaningful understanding (meaning making), contributing to moral and character formation. In contemporary educational theory, reflection is viewed as the heart of meaningful learning because it connects experience with reasoning and guides learners toward moral decision-making within social contexts (Dewey, 1933; Schön, 1983; Kolb, 1984).

However, a substantial gap persists between reflective theory and classroom practice. Research indicates that reflection in schools tends to be technical rather than ethical, focused on procedural review rather than moral or affective engagement (Taylor & White, 2019). In Indonesia, teachers often interpret reflection merely as the concluding segment of lesson planning rather than as a process of personal meaning-making and value awareness (Darmawan et al., 2022). This situation has created an implementation gap between classical reflective theories and the actual practices of character education in elementary schools.

This gap becomes more critical when linked to the Pancasila Student Profile (Profil Pelajar Pancasila), which encompasses six core dimensions: faith and noble character, critical reasoning, independence, collaboration, creativity, and global diversity (Kemdikbudristek, 2022). The official documents of the Pancasila Student Profile (PPP) emphasize the importance of value enactment the lived experience of values within authentic learning contexts. Yet, many teachers still lack a systematic pedagogical framework for facilitating continuous value

reflection (Rachman et al., 2024). This highlights the urgent need for a reflective–value pedagogy that can bridge reflective theory, moral education, and Pancasila-based values in practical classroom instruction.

Globally, education in the 21st century has moved in a similar direction, emphasizing the integration of values, attitudes, and reflective awareness as transformative competencies. The OECD Learning Compass 2030 identifies attitudes and values and the anticipation–action–reflection cycle as foundational to future learning and agency (OECD, 2019). Likewise, UNESCO (2024) underscores social and emotional learning as a holistic process grounded in an ethics of care, which becomes most effective when implemented through guided experience and structured reflection. Recent studies reaffirm these perspectives: reflective practice helps teachers and students categorize experiences, challenge assumptions, and improve actions through systematic reflection cycles (Sherwood, 2024); embedding reflective tasks within the curriculum enhances students' ability to transform experiences into meaningful action plans (Rook, 2025); and linking reflection with real-life actions fosters metacognitive competence and social empathy (Kolajo, 2025).

Despite the widespread recognition of reflection in both global literature and national policy, a conceptual gap remains regarding pedagogical models that contextually integrate reflection and values. Most existing reflective models emphasize cognitive or professional dimensions, with limited attention to the integration of empathetic, rational, and praxis-based reflection rooted in moral education within the Indonesian context. Addressing this gap, the Value–Reflective Pedagogy (VRP–3F) and the Reflective–Value Learning Model (RVLM) are proposed as conceptual innovations.

The VRP–3F framework represents a derived conceptual innovation that harmonizes three foundational paradigms: Ki Hadjar Dewantara's Among philosophy (humanistic and character-centered education), Kolb's Experiential Learning Theory (experience and reflection cycle), and Lickona's Character Education model (moral knowing, feeling, and action). Through its three reflective

pillars (value feel feel, value find, and value flow) the model redefines reflection from a procedural activity into a continuous process of value formation. This conceptual foundation is further operationalized in the Reflective–Value Learning Model (RVLM), which provides teachers with a structured approach to integrate experience, reflection, and value-driven action across the learning process.

Through this approach, value internalization occurs throughout learning, not merely at its conclusion, supporting the development of Reflective Pancasila Students learners who think critically, empathize deeply, and act ethically in both social and digital contexts (Rachman et al., 2024; Wang et al., 2024). Thus, VRP–3F and RVLM together offer a new paradigm of reflective–value learning that is contextual, humanistic, and rooted in the moral foundations of Pancasila, while aligning with global educational directions that position reflection as the core of transformative learning.

2. Method

This article is a conceptual study employing a theoretical synthesis approach to construct a reflective–value pedagogical model grounded in the Value–Reflective Pedagogy (VRP–3F) framework. The study draws upon national and international literature and applies reflective thematic analysis, a method focused on identifying patterns of meaning and relationships among theoretical concepts relevant to reflection and values education. The synthesis integrates three principal foundations: Ki Hadjar Dewantara’s philosophy of education, which emphasizes character formation (*budi pekerti*) through moral exemplarity and internalization of values (Dewantara, 1977); Kolb’s Experiential Learning Theory, which highlights the cyclical process of experience, reflection, conceptualization, and experimentation (Kolb, 2015); and character education approaches based on moral reflection, as developed in contemporary values education research (Lovat & Toomey, 2021; Narvaez & Lapsley, 2019). From this synthesis, the VRP–3F conceptual model (Feel–Find–Flow) was formulated as a derived conceptual innovation that integrates empathic reflection (Feel), rational

reflection (Find), and praxis reflection (Flow) into an integrative and contextually grounded cycle of value formation within the learning process.

3. Result and Discussion

Conceptual Rationale: Why a New Reflective–Value Model Is Needed?

The rapid transformations in social, digital, and cultural contexts require education not only to impart knowledge and skills but also to nurture reflective value awareness and moral action. Traditional pedagogical models, which emphasize content mastery and assessment outcomes, have proven insufficient to cultivate learners with ethical discernment, social empathy, and civic responsibility. Thus, there is an urgent need for a pedagogical framework that systematically integrates lived experience, critical reflection, and moral value enactment, ensuring that learning becomes deeply meaningful and contextually grounded. Recent empirical studies reaffirm that experience alone does not lead to meaningful learning; it is the guided reflection infused with values that enables learners to transform experiences into ethical awareness and actionable insight (Murphy, 2024). Similarly, *Integrating Values in Pedagogy for Holistic Learning* underscores that integrating values into everyday pedagogy requires teachers to possess clear value consciousness and deliberate strategies to connect values with classroom learning.

Current educational practices, both globally and in Indonesia, reveal a critical need for a more integrated approach to character education. International research demonstrates the positive impact of explicitly embedding values in the classroom, yet in Indonesia, moral education often remains fragmented, relying on cognitive and declarative approaches that fail to connect values to students' lived experiences. Reflection is frequently treated as a ceremonial add-on rather than a core pedagogical process, creating a disconnect between moral knowledge and moral action. This gap underscores the necessity for a cohesive framework that systematically unites experience, reflective inquiry, and ethical enactment into a single, continuous learning cycle.

The proposed Value–Reflective Pedagogy (VRP–3F) is designed to address this void by synthesizing Western reflective theory with local educational philosophy. While classical theorists like Dewey, Schön, and Kolb established reflection as a bridge between experience and learning, their models are largely rooted in Western individualistic contexts. In contrast, VRP–3F integrates these concepts with Ki Hadjar Dewantara's Among philosophy, which emphasizes the harmony of reason, feeling, and will. This synthesis creates a culturally-grounded model that positions reflection not just as a cognitive exercise, but as an affective and praxis-oriented process essential for embodying Pancasila values, thus filling a crucial conceptual gap in Indonesia's character education landscape.

The urgency for such an integrated model is supported by contemporary empirical evidence. Recent studies confirm that structured reflection significantly enhances ethical reasoning, self-regulation, and the ability to translate moral understanding into concrete action plans. This research affirms that reflection becomes truly transformative when it is consistently connected to real-world experiences and metacognitive engagement. Therefore, models like VRP–3F and its operational counterpart, the Reflective–Value Learning Model (RVLM), provide a vital pedagogical roadmap. They are designed to guide the development of "Reflective Pancasila Learners"—individuals equipped with the critical thinking, empathy, and moral conviction to navigate complex social and digital realities as ethical and engaged citizens.

Description and Conceptual of the VRP–3F Model

The Value–Reflective Pedagogy (VRP–3F) model is a conceptual framework synthesized from three major theoretical traditions: Ki Hadjar Dewantara's Among philosophy, Kolb's Experiential Learning Theory, and Lickona's Character Education framework. These traditions share a common premise that true education transcends knowledge transmission to encompass the cultivation of self-awareness, moral wisdom, and humanity. The model was developed specifically to harmonize these humanistic and reflective approaches

within the context of Pancasila-based education in Indonesia, aiming to foster value growth through lived experience and meaningful, structured reflection.

The theoretical structure of VRP–3F integrates these foundations into a cohesive whole. From Dewantara, it adopts the vision of the teacher as a *pamong* (mentor) who nurtures a balance of *cipta* (thought), *rasa* (feeling), and *karsa* (will). From Kolb and Schön, it incorporates the cyclical process of learning from experience, where reflection is the core mechanism that transforms concrete experiences into abstract moral insights. From Lickona, it draws the essential integration of moral knowing, moral feeling, and moral action. The synthesis of these elements gives rise to the model's three core reflective components: Feel (empathic engagement), Find (ethical reasoning), and Flow (moral enactment), which together form a dynamic and continuous Reflective–Value Cycle.

While theoretically grounded in Kolb's Experiential Learning Theory, VRP–3F extends beyond it by specifically bridging the gap between empirical experience and moral reflection. In this model, reflection is redefined from a mere cognitive exercise into a deeper process of value internalization that nurtures moral awareness, ethical discernment, and social empathy. By integrating experiential, ethical, and cultural dimensions of learning, VRP–3F transforms reflection from a technical skill into a holistic, moral, and humanizing process. The three interconnected phases (Feel, Find, Flow) operationalize this vision, creating a pedagogical cycle that systematically guides learners from emotional awareness to principled moral action.

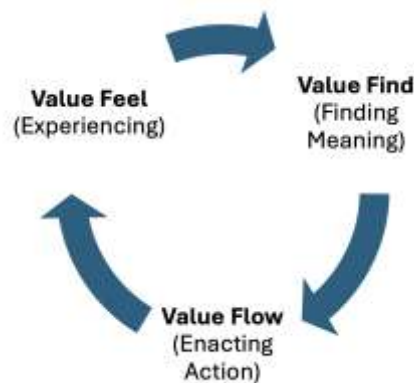


Figure 1. The 3F Reflective–Value Cycle (VRP–3F Model)

The 3F cycle illustrates the dynamic process of value formation in the Value–Reflective Pedagogy (VRP–3F) model. Learning begins with Value Feel (Experiencing), where learners engage emotionally with real or simulated experiences that evoke empathy and moral curiosity. It progresses to Value Find (Finding Meaning), the reflective phase in which learners interpret, analyze, and construct moral meaning from their experiences through dialogue, reasoning, and creative expression. Finally, in Value Flow (Enacting Action), learners apply the internalized values through concrete moral actions in real-life contexts. The cycle is continuous reflection leads to moral action, and each action becomes a new experience for further reflection creating a spiral of moral growth and reflective consciousness.

The VRP-3F model begins with the Value Feel (Experiencing) phase, which aims to awaken students' emotional and moral awareness. Through engaging with value-laden scenarios like stories, role-plays, or videos, students develop empathy and recognize values in everyday contexts. This foundational stage, drawing on Dewantara's Among System and Dewey's emphasis on genuine experience, cultivates moral sensitivity and prepares learners for deeper reflective inquiry by establishing a strong affective connection to the subject matter.

The process then moves to its core with the Value Find (Finding Meaning) phase, where learners reflect on and interpret their experiences. Through guided

dialogue, journaling, and ethical discussions, they analyze their experiences to construct moral meaning and develop their reasoning. This stage has a dual function: it is both an analytical exercise and a formative process where moral consciousness is actively shaped, echoing Schön's concept of reflection-on-action as learners engage in critical sense-making.

The cycle culminates in the Value Flow (Enacting Action) phase, where internalized values are translated into concrete moral action. Students participate in authentic, value-based activities like community projects, embodying the learned principles. This enactment, aligned with Freire's concept of praxis, is followed by post-action reflection to solidify growth. Together, these three phases form a continuous, iterative loop where experience, reflection, and action reinforce one another, fostering a transformative and enduring moral identity.

Within the context of Pancasila education, the VRP–3F model provides a pedagogical pathway for learners to experience, understand, and enact the principles of humanity, mutual cooperation, and social justice in authentic, contextualized learning environments. Reflection thus becomes not merely an intellectual act but a process of holistic moral formation that integrates affective, cognitive, and conative dimensions of character (Lovat & Toomey, 2021; Rachman et al., 2024). By uniting these dimensions, VRP–3F expands classical reflection theory toward a new paradigm of Reflective–Value Learning, where Pancasila values are lived and embodied through learners' experiences and moral actions.

The model visualizes reflection as a spiral of moral learning, where each action generates a new experience to be reflected upon, leading to deeper ethical insight and the progressive embodiment of values. As a conceptual foundation, VRP–3F serves as the theoretical and philosophical basis for the Reflective–Value Learning Model (RVLM) the operational model designed for classroom application. VRP–3F guides teachers to design value-rich learning experiences that integrate reflection across the entire learning process, rather than confining it to post-lesson evaluation. In doing so, the model repositions reflection as the

core of Pancasila-based pedagogy, transforming learning into a process of humanization, not mere information transfer.

Syntax of the Reflective–Value Learning Model (RVLM)

The Reflective–Value Learning Model (RVLM) is organized into seven reflective–value spiral stages that represent the moral learning journey of students from awareness and internalization to the embodiment of values in real action. Each stage reflects the dynamic interplay between Feel (affective–empathic reflection), Find (cognitive–rational reflection), and Flow (conative–practical reflection) forming a holistic and cyclical process of reflective learning.

Conceptually, the RVLM serves as an operational translation of the Value–Reflective Pedagogy (VRP–3F) framework, guiding teachers to embed value reflection throughout the learning process. Practically, the seven stages are not linear but spiral and recursive, allowing teachers to revisit them flexibly according to learning contexts, student characteristics, and the thematic focus of values being explored. Teachers act as reflective mentors (*pamong*) who guide, facilitate, and co-reflect with students through a humanistic process. Meanwhile, students are positioned as active reflective agents who experience, interpret, and actualize values of Pancasila consciously and authentically in their daily learning.

The Reflective Value Learning Model (RVLM) begins by establishing a foundation for moral awareness. In the Value Orientation stage, students' intrinsic motivation and moral curiosity are awakened through stimuli like stories or ethical dilemmas. This initial engagement is deepened during Reality Exploration, where students interact with authentic experiences, such as role-plays or analyzing real-life situations, to discover values like justice and cooperation embedded within everyday contexts, rather than being taught them directly.

The core of the model involves a transformative process of internalization. During Value Reflection, facilitated dialogue helps students connect cognitive understanding with emotional empathy, evaluating situations through a lens of care. This reflection then evolves into Value Meaning Construction, where

students rationally synthesize their moral insights and explicitly link them to overarching principles like Pancasila. The internalization is further solidified through Value Appreciation, where students express their understanding creatively, cultivating pride and an emotional connection to the values, making "doing good" a source of personal happiness.

The model culminates by translating reflection into sustained moral practice. In the Value Enactment stage, students are encouraged to undertake practical projects and community actions, ensuring their ethical behavior stems from conscious awareness rather than mere obedience. Finally, the Value Reconstruction stage ensures the learning is transformative and enduring. Through guided self-assessment and journaling, students document their personal growth and renew their moral commitments, framing moral development as a lifelong process rather than a temporary educational outcome.

The seven stages form a continuous reflective spiral that interweaves the dimensions of feeling (Feel), thinking (Find), and acting (Flow). Reflection is not treated as the final phase of learning but as the core process through which experiences gain moral meaning. Through this structure, the RVLM positions teachers as value mentors and students as reflective moral agents who embody Pancasila values in thought, emotion, and action.

Table 1. Reflective–Value Learning Model (RVLM) Syntax

No	Syntax	Learning Objective	Description of Core Activities
	Value Orientation	To build moral awareness and initial motivation toward the focal value.	Teachers present inspiring videos or stories and ask reflective questions (e.g., "Why is helping others important?"). Students relate the theme to personal experience.
	Reality Exploration	To provide authentic experiences that stimulate empathy and moral engagement.	Students observe real situations, perform role-plays, or analyze visual materials depicting social issues. Teachers guide them to identify underlying values.
	Value Reflection	To transform experience into moral awareness through dialogue.	Teachers facilitate reflective discussions. Students express feelings and insights, linking empathy to ethical reasoning.

Value Meaning Construction	To develop conceptual and rational understanding of moral principles.	Students co-construct moral concepts and link them to Pancasila values through concept maps or collaborative reasoning.
Value Appreciation	To internalize values emotionally and creatively.	Students express moral understanding through art, writing, or performance. Teachers affirm that goodness brings inner joy and meaning.
Value Enactment	To apply moral values in authentic and social actions.	Students implement value-based projects (e.g., honesty challenge, collaborative social work). Teachers facilitate reflection after action.
Value Reconstruction	To evaluate and renew moral commitment through self-reflection.	Teachers lead a concluding reflection (e.g., “What did you learn and want to improve?”). Students write reflections or portfolios of moral growth.

The Value–Reflective Pedagogy (VRP–3F) and its operational model, the Reflective–Value Learning Model (RVLM), offer a significant conceptual contribution to the development of value education theory and practice in Indonesia. Both models reaffirm that reflection in education is not merely a cognitive or technical process, but a moral and humanistic act that cultivates self-awareness, empathy, and ethical responsibility. In this regard, VRP–3F and RVLM represent a new synthesis between classical reflective theories and Indonesia’s moral–cultural educational philosophy, deeply rooted in Ki Hadjar Dewantara’s Among System and the values of Pancasila.

Theoretical and Practical Contributions

Classical reflective models have laid important foundations for reflective learning, yet they often emphasize professional cognition rather than moral formation. Kolb’s Experiential Learning Model (1984) views reflection as part of a four-stage learning cycle concrete experience, reflective observation, abstract conceptualization, and active experimentation. While robust for experiential understanding, it lacks an explicit moral or value-based dimension. Gibbs’s Reflective Cycle (1988) provides a more practical framework description, feelings,

evaluation, analysis, conclusion, and action plan yet still orients reflection toward performance enhancement rather than ethical awareness.

In contrast, VRP–3F and RVLM extend the reflective paradigm into a value-centered process (value reflection) that integrates moral reasoning with emotional and practical dimensions. The models weave together empathic reflection (Feel), rational reflection (Find), and practical reflection (Flow) in a spiral process of moral consciousness formation. Thus, they transcend technical or professional reflection, positioning reflection as a transformative moral act that unites thought, feeling, and action. The distinctive strength of VRP–3F lies in its synthesis between Ki Hadjar Dewantara’s *Among* philosophy, which emphasizes humanization, guidance through example, and the nurturing of *budi pekerti* (moral character), and Western reflective approaches such as Kolb’s experiential learning and Lickona’s character education. Dewantara viewed education as “the art of guiding the growth of human virtue”, not mere instruction. Through this integration, VRP–3F transforms reflection into a spiritual–cultural process a way of nurturing conscience and humanity, not simply refining cognition.

VRP–3F advances the idea of reflective–empathic pedagogy, positioning empathy as the moral heart of reflection. In the digital era, this perspective gains renewed relevance by fostering digital ethics the capacity to think, interact, and act morally in virtual spaces. Recent studies confirm that reflective learning infused with empathy and moral awareness enhances students’ digital responsibility and civic virtue (Rachman et al., 2024; Wang et al., 2024). Thus, the model supports not only moral reflection but also digital moral literacy, preparing learners for the ethical challenges of online life.

VRP–3F and RVLM embody a holistic synthesis of three foundational traditions *Among* Dewantara: reflection as character cultivation through guidance, compassion, and self-realization. Kolb’s *Experiential Learning* (1984): reflection as learning through direct experience and conceptualization. Lickona’s *Character Education* (1991): reflection as the integration of moral knowing,

feeling, and action. This synthesis yields a Reflective–Value Pedagogy, a new paradigm that unites cognitive, affective, and conative domains of reflection within a single, value-based educational model.

VRP–3F and RVLm are fully aligned with Indonesia’s national education policy embodied in the Pancasila Student Profile, which envisions students who are faithful, morally upright, independent, cooperative, creative, critical, and globally aware. Each dimension of the PPP requires sustained reflective engagement. Through its Feel, Find, and Flow structure, the model provides a pedagogical mechanism for translating these values into lived classroom experiences bridging policy ideals with real instructional practice.

Globally, the 21st-century learning agenda (UNESCO, 2024) emphasizes attitudes, values, and transformative competencies as key learning outcomes. VRP–3F and RVLm contribute to this discourse by offering a culturally grounded model of reflective–value education rooted in Indonesian philosophy. In doing so, they position Indonesia as a conceptual innovator in the global dialogue on moral and reflective pedagogy merging local wisdom with universal humanistic education principles.

Theoretical and Practical Contributions ia expands classical reflective theory into a value-based reflection framework encompassing moral, affective, and spiritual dimensions. Provides a synthesized conceptual model bridging Eastern educational philosophy (Dewantara) and Western reflective learning theories (Kolb, Schön, Lickona). Establishes a new paradigm of Reflective–Value Pedagogy (RVP) that positions reflection as a means of moral consciousness formation rather than mere performance improvement. Offers a concrete pedagogical guide for teachers to design value-centered reflective learning aligned with the Merdeka Curriculum. Strengthens the implementation of the Reflective Pancasila Student Profile, cultivating students who think critically, feel empathically, and act ethically. Serves as a flexible framework for digital and project-based learning, fostering reflective citizenship in both physical and virtual environments.

By integrating Dewantara's Among philosophy, Kolb's experiential learning, and Lickona's character education, the VRP-3F and RVLM present a new reflective-value paradigm rooted in Indonesia's cultural wisdom yet resonant with global educational ideals. They revitalize moral education through reflection that is humanistic, empathic, and transformative, bridging intellectual understanding and moral action. In line with Dewantara's timeless principle that "education is the guidance of all the powers of nature toward the perfection of humanity," VRP-3F and RVLM translate this vision into a systematic pedagogical framework for nurturing reflective and morally grounded learners in the 21st century.

Implications for Teacher Education and Elementary School Practice

The Value-Reflective Pedagogy (VRP-3F) and the Reflective-Value Learning Model (RVLM) fundamentally reshape the role of the teacher, transforming them from a mere knowledge transmitter into a reflective mentor, or *pamong nilai*. This role requires teachers to skillfully facilitate three core reflective processes: empathic (Feel), rational (Find), and practical (Flow) reflection, guiding students to connect their learning to real-life contexts. By embedding reflection throughout instruction, these models integrate the cognitive, affective, and moral dimensions of learning, fostering essential competencies like moral sensitivity and ethical reasoning. This approach is crucial for character formation within the Merdeka Curriculum and equips educators to address the unique challenges of digital learning environments, from navigating online ethics to fostering empathy in virtual spaces.

At the curriculum level, VRP-3F and RVLM provide a robust conceptual framework for designing learning experiences that prioritize moral formation over content memorization. They offer a practical roadmap for operationalizing the Pancasila Student Profile, transforming abstract national ideals into lived, daily practices through structured reflective cycles. The models reframe the curriculum as a space for students to encounter, interpret, and enact values, thereby aligning Indonesian educational goals with global trends that emphasize

deep learning, transformative education, and social-emotional competence. This bridges the gap between policy and practice, providing a clear methodology to cultivate the reflective, independent, and morally grounded learners envisioned by the nation's educational philosophy.

The integration of VRP–3F and RVLM strengthens the foundation of a Reflective Pancasila Pedagogy, a humanistic paradigm that positions moral reflection at the very heart of education. By creating a continuous cycle where experience, meaning, and action are deeply interconnected, these models provide a comprehensive pathway for Indonesian basic education to realize Ki Hadjar Dewantara's vision. They move education beyond simply teaching about values and towards enabling students to live them, fostering the development of fully human, socially responsible individuals who contribute meaningfully to their communities.

4. Conclusion

The Value–Reflective Pedagogy (VRP–3F) and its operational counterpart, the Reflective–Value Learning Model (RVLM), provide a significant conceptual advancement for character education in Indonesia. By integrating a distinct moral dimension into classical reflective theories, these models reposition reflection from a simple cognitive exercise into a transformative strategy for holistic character formation. This approach, deeply contextualized within Pancasila values and the realities of the digital age, is designed to cultivate the Reflective Pancasila Learner Profile, emphasizing moral awareness, empathetic reasoning, and the integration of affective, cognitive, and conative domains. Operationally, this vision is realized through RVLM's seven-stage learning syntax, which forms a continuous moral learning spiral. The cycle begins with Value Orientation and Reality Exploration to build awareness and empathy, moves through Value Reflection and Meaning Construction to develop ethical insight, and culminates in Value Appreciation, Enactment, and Reconstruction, where values are expressed creatively, acted upon concretely, and personally renewed.

On a practical level, VRP–3F and RVLM offer a clear and culturally grounded roadmap for educators to implement reflective-value learning in the classroom. Teachers are equipped to use the seven-step RVLM cycle as a strategic guide for thematic lessons, embedding reflection as the core of moral and civic education in topics ranging from mutual cooperation to digital ethics. For the academic community, these models establish a robust conceptual and methodological foundation for future empirical research, enabling the development of assessment tools like a Reflective–Value Competency Scale and longitudinal studies on the model's effectiveness. Ultimately, the integration of VRP–3F and RVLM serves the larger purpose of enriching reflective learning theory while strengthening the practice of Reflective Pancasila Pedagogy, envisioning education as a profound process of humanization that nurtures critical, empathetic, and ethically responsible citizens for the modern era..

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