

Development of a Reflective Learning Management Model Based on Growth Mindset and *Tri Kaya Parisudha* to Enhance Hindu Religious Education Teachers' Professionalism

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Abstract

This study addresses the limited availability of reflective learning management models that integrate contemporary pedagogical approaches with local spiritual values, particularly within the context of Hindu Religious Education. The research aimed to develop a Reflective Learning Management Model based on Growth Mindset and *Tri Kaya Parisudha* to support the professional development of Hindu Religious Education teachers. Employing a Research and Development (R&D) approach, the study involved needs analysis, model design, development, expert validation, readability testing, and user acceptance evaluation through Focus Group Discussions (FGDs) and the Technology Acceptance Model (TAM). The developed model incorporates a continuous reflective cycle consisting of reflective planning, implementation, evaluation, self-development, and value-based control, supported by non-directive academic supervision. Expert validation yielded a mean score of 3.9, indicating that the model was highly feasible in terms of content, theoretical consistency, practicality, and contextual relevance. Readability testing and FGD findings revealed that teachers were able to understand the model structure and implementation procedures well. Furthermore, TAM analysis demonstrated positive perceptions regarding perceived usefulness, perceived ease of use, and behavioral intention toward the model. These findings indicate that the developed model is conceptually valid, practically feasible, and well accepted by prospective users as a framework for teacher professional development. However, this study was limited to evaluating conceptual validity, practical feasibility, and user acceptance, and did not examine the effectiveness of the model in experimentally improving teacher professionalism. The study contributes a reflective, humanistic, and spiritually grounded framework that integrates Growth Mindset principles with *Tri Kaya Parisudha* values within the professional development of Hindu Religious Education teachers

Keywords: Reflective Learning Management; Growth Mindset; *Tri Kaya Parisudha*; Teacher Professionalism; Research and Development (R&D)

Abstrak

Penelitian ini dilatarbelakangi oleh masih terbatasnya model manajemen pembelajaran reflektif yang mengintegrasikan pendekatan pedagogis kontemporer dengan nilai-nilai spiritual lokal, khususnya dalam konteks Pendidikan Agama Hindu. Penelitian ini bertujuan mengembangkan Model Manajemen Pembelajaran Reflektif berbasis Growth Mindset dan *Tri Kaya Parisudha* untuk mendukung pengembangan profesional guru Pendidikan Agama Hindu. Penelitian menggunakan pendekatan Research and Development (R&D) yang meliputi tahap analisis kebutuhan, perancangan model, pengembangan, validasi ahli, uji keterbacaan, serta evaluasi penerimaan pengguna melalui Focus Group Discussion (FGD) dan Technology Acceptance Model (TAM). Model yang dikembangkan memuat siklus reflektif berkelanjutan yang terdiri atas

perencanaan reflektif, pelaksanaan, evaluasi, pengembangan diri, dan pengendalian berbasis nilai, yang didukung oleh supervisi akademik non-direktif. Hasil validasi ahli menunjukkan skor rerata sebesar 3,9 yang mengindikasikan bahwa model berada pada kategori sangat layak ditinjau dari aspek isi, konsistensi teoretis, kepraktisan, dan relevansi kontekstual. Hasil uji keterbacaan dan FGD menunjukkan bahwa guru mampu memahami struktur model dan prosedur implementasinya dengan baik. Selain itu, analisis TAM memperlihatkan persepsi positif guru terhadap kemanfaatan, kemudahan penggunaan, dan niat untuk menggunakan model. Temuan ini menunjukkan bahwa model yang dikembangkan valid secara konseptual, layak secara praktis, dan diterima dengan baik oleh calon pengguna sebagai kerangka pengembangan profesional guru. Namun, penelitian ini terbatas pada pengujian validitas konseptual, kelayakan praktis, dan penerimaan pengguna, serta belum menguji efektivitas model dalam meningkatkan profesionalisme guru melalui desain eksperimental. Penelitian ini berkontribusi dalam menghadirkan kerangka pengembangan profesional guru yang reflektif, humanis, dan berlandaskan spiritualitas melalui integrasi prinsip Growth Mindset dengan nilai-nilai Tri Kaya Parisudha dalam konteks Pendidikan Agama Hindu.

Kata Kunci: *Manajemen Pembelajaran Reflektif; Growth Mindset; Tri Kaya Parisudha; Profesionalisme Guru; Research and Development (R&D)*

Introduction

The demands of 21st-century education have significantly transformed the role of teachers from mere transmitters of knowledge to reflective practitioners capable of managing dynamic, student-centered learning environments. Teachers are not only expected to master pedagogical and professional competencies, but must also demonstrate critical thinking, adaptability, and reflective skills in responding to the complexities of modern education (Carletti, 2025). However, despite these expectations, many teachers still face difficulties in implementing reflective practices as part of their professional development.

Preliminary findings from the needs analysis conducted with members of the Hindu Religious Education Teachers' Working Group (MGMP) revealed that reflective activities had not yet become an integral part of teachers' professional practices. Reflection was generally limited to administrative reporting and completion of teaching documents rather than critical examination of instructional experiences. Teachers reported difficulties in identifying strengths and weaknesses in their teaching practices, limited opportunities for collaborative reflection, and a lack of structured guidance to transform reflective insights into concrete instructional improvements.

These conditions suggest the need for a systematic reflective learning management model that is responsive to the professional realities faced by Hindu Religious Education teachers. Reflective practice has been widely recognized as a key factor in improving teaching effectiveness and professional growth. Through reflection, teachers are able to evaluate instructional strategies, identify learning barriers, and continuously improve their teaching practices. Previous studies indicate that teachers who engage in reflective practices tend to have higher self-efficacy and demonstrate more adaptive teaching behaviors (Qi, 2025).

However, this vision is often not fully realized in practice, as many teachers still struggle to adopt reflective and innovative approaches in their daily teaching (Carletti, 2025). This issue is further compounded by heavy administrative workloads, limited access to professional development, and insufficient institutional support, particularly for non-permanent teachers (Syaekhan et al., 2025). Although studies have highlighted the

importance of reflective practice, growth mindset, and culturally grounded education separately, limited attention has been paid to integrating these perspectives into a comprehensive learning management framework for teacher professional development.

Existing reflective models primarily emphasize pedagogical and technical dimensions, while psychological dispositions and local spiritual values remain insufficiently addressed. Moreover, studies focusing specifically on Hindu Religious Education teachers are scarce, despite the distinctive ethical and cultural foundations underlying their professional roles. Therefore, there remains a theoretical and practical gap in developing a reflective learning management model that integrates psychological, pedagogical, and spiritual-cultural dimensions within the context of Hindu Religious Education. One of the key psychological constructs relevant to professional development is growth mindset, introduced by Carol S. Dweck. This concept suggests that individuals' abilities can be developed through effort, persistence, and learning from experience (Dweck, 2006; Bardach et al., 2024). Teachers with a growth mindset are more likely to embrace challenges, accept feedback, and continuously improve their teaching practices. Recent evidence also suggests that teachers' growth-oriented practices influence instructional decision-making, professional learning, and students' learning experiences (Laine and Tirri, 2023).

However, empirical findings show that not all teachers consistently exhibit a growth mindset, as some still demonstrate fixed beliefs about their abilities (Sari et al., 2023). Other studies also confirm that growth mindset significantly influences teachers' adaptability and instructional innovation (Wang et al., 2024). In addition to psychological factors, cultural and spiritual values also play an essential role in shaping teachers' professional behavior. In Hindu education, the concept of *Tri Kaya Parisudha* emphasizes the alignment of thought (*manacika*), speech (*wacika*), and action (*kayika*) as a foundation for ethical conduct. This concept is highly relevant in fostering teacher professionalism, as it promotes integrity, ethical awareness, and consistency between values and actions in educational practices (Budayasa & Dharmawan, 2023). Furthermore, the internalization of these values enables teachers to develop emotional regulation, ethical communication, and reflective awareness in their professional roles (Hanim et al., 2025; Masharipova, 2025). However, the integration of growth mindset and *Tri Kaya Parisudha* within reflective learning management remains underexplored.

Reflection is often treated as a technical activity rather than a holistic process involving cognitive, emotional, and ethical dimensions (Rais & Aryani, 2019). Integrating these dimensions offers a more comprehensive approach to reflective practice by combining personal development with moral and spiritual values (Suwindia and Wati, 2022). Moreover, effective reflective practice requires a supportive professional development system. One promising approach is non-directive academic supervision, which emphasizes dialogue, collaboration, and teacher empowerment.

This approach allows teachers to reflect on their teaching practices in a supportive environment without external pressure. Previous studies have shown that reflective and supportive supervision significantly enhances teaching quality and professional development (Miller, 2023; Rahman, 2014). Based on these considerations, this study offers a novel contribution by developing a Reflective Learning Management Model that integrates Growth Mindset, *Tri Kaya Parisudha*, and non-directive academic supervision within a single framework for teacher professional development. Unlike previous studies that have examined these constructs separately, this model operationalizes psychological dispositions, reflective pedagogical processes, and local spiritual values into a structured learning management system tailored to the context of Hindu Religious Education teachers.

Therefore, this study aims to develop and validate a reflective learning management model based on Growth Mindset and *Tri Kaya Parisudha* to support the professionalism of Hindu Religious Education teachers. The study focuses on establishing the model's conceptual validity, practical feasibility, and user acceptance rather than examining its effectiveness through experimental implementation. The findings are expected to contribute theoretically to the advancement of reflective teacher development literature and practically by providing a contextual framework for professional learning grounded in local wisdom.

Method

This study employed a Research and Development (R&D) approach using an embedded mixed methods design, integrating qualitative and quantitative data throughout the development process to support model refinement, feasibility evaluation, and user acceptance assessment. The study aimed to develop a reflective learning management model based on Growth Mindset and *Tri Kaya Parisudha* within a non-directive academic supervision framework for Hindu Religious Education teachers in MGMP. The development process consisted of seven stages, namely preliminary study, planning, initial model development, expert validation and readability testing, limited trial, model revision, and feasibility evaluation. Data in the preliminary study were collected through literature review, curriculum document analysis, interviews, questionnaires, and Focus Group Discussions (FGDs). The needs analysis involved 30 members of the MGMP Hindu Religious Education teachers selected purposively to represent teachers with varying teaching experiences and school backgrounds. The initial model was developed in the form of a conceptual framework, training modules, and reflective learning instruments. Expert validation involved three experts representing Hindu Religious Education, educational management and supervision, and educational psychology. The validation instrument consisted of 12 indicators covering content relevance, language clarity, contextual suitability, field applicability, consistency of Growth Mindset principles, integration of *Tri Kaya Parisudha* values, principles of non-directive supervision, coherence of reflective components, Growth Mindset, *Tri Kaya Parisudha*, the 3T reflective cycle, and TAM instrument suitability. User acceptance evaluation involved 27 MGMP Hindu Religious Education teachers. The TAM instrument consisted of 12 items measuring three constructs: perceived usefulness (4 items), perceived ease of use (4 items), and behavioral intention (4 items), using a four-point Likert scale ranging from 1 (strongly disagree) to 4 (strongly agree). Content validity of the instruments was established through expert judgment. Qualitative data were analyzed descriptively to identify patterns and support model development, while quantitative data were analyzed using descriptive statistics, including mean scores and percentage categories. Quantitative scores were interpreted using four feasibility categories: 1.00-1.75 (not feasible), 1.76-2.50 (less feasible), 2.51-3.25 (feasible), and 3.26-4.00 (highly feasible). Therefore, this study focused on establishing conceptual validity, practical feasibility, and user acceptability of the developed model rather than experimentally testing its effectiveness in improving teacher professionalism.

Result and Discussion

1. Needs Analysis Results

The needs analysis was conducted to obtain an empirical overview of Hindu Religious Education teachers' needs regarding the development of a reflective learning management model based on growth mindset and *Tri Kaya Parisudha*. The data were collected from 30 teachers through questionnaires, supported by literature review and

preliminary discussions. The instrument consisted of 10 items using a Likert scale (1-5), covering three main aspects: growth mindset, reflective learning, and *Tri Kaya Parisudha*, as well as supporting aspects such as technical skills, access to learning resources, expert guidance, and collaboration in MGMP.

a. Instrument Validity

The validity test was conducted using the Pearson Product Moment correlation. The r-table value at a significance level of 0.05 was 0.361. The r-table value of 0.361 was determined based on a sample size of 30 respondents ($df = n-2 = 28$) at a significance level of 0.05. Pearson Product Moment correlation was employed to examine the extent to which each item correlated with the total score and adequately represented the construct being measured. The results show that all items have r-count values ranging from 0.885 to 0.955, which are significantly higher than the r-table value. This indicates that all items are valid and have a strong correlation with the total score, meaning that each item effectively measures the intended construct.

Table 1. Instrument Validity Results

No	Item	R-Count	R-Table	Category
1	Growth Mindset Training	0.925	0.361	Valid
2	Reflective Practice	0.885	0.361	Valid
3	Understanding <i>Tri Kaya Parisudha</i>	0.943	0.361	Valid
4	Integration of <i>Tri Kaya Parisudha</i>	0.915	0.361	Valid
5	Reflective Assessment	0.912	0.361	Valid
6	Access to Learning Resources	0.918	0.361	Valid
7	Technical Skills	0.926	0.361	Valid
8	Expert Guidance	0.939	0.361	Valid
9	Training Time Flexibility	0.938	0.361	Valid
10	MGMP Collaboration Interest	0.955	0.361	Valid

All items demonstrated very strong correlations, indicating that the instrument is statistically sound and suitable for measuring teachers' needs. Although the high item-total correlations ($r = 0.885-0.955$) indicate excellent construct representation, such uniformly strong correlations may also suggest conceptual overlap among several items. Nevertheless, considering that the instrument was developed to capture closely related dimensions of teachers' professional needs, these values were interpreted as evidence of adequate content consistency rather than problematic redundancy.

b. Instrument Reliability

The reliability test was conducted using Cronbach's Alpha. The result shows a coefficient of 0.981, which is far above the minimum threshold of 0.70. This indicates that the instrument has very high internal consistency and is highly reliable. While a Cronbach's Alpha coefficient exceeding 0.90 reflects excellent reliability, previous methodological literature also notes that extremely high values may indicate that some items measure highly similar aspects. In this study, however, the consistency was considered appropriate because the instrument focused on interconnected domains of reflective learning needs among Hindu Religious Education teachers.

Table 2. Instrument Reliability Results

Test Type	Cronbach's Alpha	Number of Items	Criteria	Category
Internal Consistency	0.981	10	≥ 0.70	Very Reliable

Source: Descriptive Analysis of Teachers' Needs

Descriptive analysis was conducted to identify the level of teachers' needs based on minimum, maximum, mean, and standard deviation values.

Table 3. Descriptive Statistics of Teachers' Needs

Item	Min	Max	Mean	Std. Dev
Growth Mindset Training	1	5	3.20	0.925
Reflective Practice	1	5	2.87	0.973
Understanding <i>Tri Kaya Parisudha</i>	1	5	2.87	1.008
Integration of <i>Tri Kaya Parisudha</i>	1	5	2.40	0.932
Reflective Assessment	1	5	2.93	0.828
Access to Learning Resources	1	5	2.73	1.015
Technical Skills	1	5	2.87	1.106
Expert Guidance	1	5	2.90	0.923
Training Time Flexibility	1	5	3.00	0.910
MGMP Collaboration Interest	1	5	3.00	0.983

c. Interpretation of Needs Analysis

The interpretation of mean scores followed the following criteria: 1.00-1.80 = very low, 1.81-2.60 = low, 2.61-3.40 = moderate, 3.41-4.20 = high, and 4.21-5.00 = very high. The results indicate that teachers' needs are generally at a moderate level, with mean scores ranging from 2.40 to 3.20. The highest mean score was found in growth mindset training (3.20), indicating a strong need for strengthening teachers' understanding and application of growth mindset in reflective learning practices. Additionally, training flexibility and collaboration interest (mean = 3.00) suggest that teachers prefer professional development models that are flexible and collaborative. Several aspects such as reflective assessment (2.93), expert guidance (2.90), reflective practice (2.87), understanding of *Tri Kaya Parisudha* (2.87), and technical skills (2.87) fall into the moderate category, indicating the need for further support and structured guidance. The lowest mean score was found in the integration of *Tri Kaya Parisudha* (M = 2.40), placing it within the low category. This finding indicates that teachers encountered considerable challenges in translating Hindu ethical values into concrete instructional practices and reflective activities. Rather than reflecting a lack of appreciation for these values, this result suggests the absence of practical guidance and structured mechanisms to operationalize *Tri Kaya Parisudha* within learning management. Therefore, this aspect became one of the primary rationales for developing the proposed model, ensuring that spiritual-cultural values are transformed into applicable pedagogical actions.

Overall, the findings indicate that teachers require a reflective learning model that is practical, flexible, collaborative, and integrated with *Tri Kaya Parisudha* values. These results provide a strong empirical foundation for the development of the proposed model. The needs analysis therefore confirmed that the development of a reflective learning management model should not merely strengthen teachers' reflective competencies, but also provide practical pathways for integrating Growth Mindset principles and *Tri Kaya Parisudha* values into professional learning practices.

2. Model Design Results

The model design stage aimed to translate empirical findings and theoretical foundations into an initial prototype of a reflective learning management model based on growth mindset and *Tri Kaya Parisudha*. This stage was conducted after the needs analysis and served as the basis for developing a conceptual and operational model relevant to the context of Hindu Religious Education teachers. The initial design is not a final model but a prototype that requires further validation and refinement. Therefore, the focus at this stage was on ensuring the clarity of model structure, the coherence of its components, and the integration of pedagogical, psychological, and cultural-spiritual elements.

a. Basis for Model Design

The model design was developed based on three main considerations. First, the needs analysis results indicated that teachers require support in strengthening growth mindset, implementing reflective practices, and integrating *Tri Kaya Parisudha* values into learning. Teachers also expressed the need for a practical, flexible, and collaborative model that can be implemented through MGMP activities. Second, interview findings revealed that reflective practices have not yet become part of teachers' professional culture. Reflection is often perceived as an administrative requirement rather than a continuous process of professional self-development. According to G.A.H. Arsani, a Hindu Religious Education teacher, reflective activities have generally been limited to the preparation of written reports after teaching and have not yet developed into a habitual practice of critically examining aspects of instruction that require improvement (Interview, October 10, 2025). Similarly, teachers emphasized the need for a dialogical and non-judgmental supervision approach.

Murni, a Hindu Religious Education teacher, stated that supervisory practices perceived as evaluative tend to discourage teachers from expressing difficulties openly, whereas collaborative discussions and opportunities to identify solutions together are considered more supportive for professional growth (Interview, October 10, 2025). In addition, teachers reported difficulties in translating *Tri Kaya Parisudha* values into practical teaching activities. G.A.H. Arsani explained that although these values are conceptually familiar, teachers still encounter challenges when integrating them into lesson plans and classroom learning activities (Interview, October 10, 2025).

Furthermore, teachers highlighted the importance of collaborative forums such as MGMP as spaces for sharing experiences and conducting collective reflection. Murni noted that regular MGMP meetings focusing on reflective learning practices would enable teachers to learn from one another's experiences and reduce feelings of professional isolation (Interview, October 10, 2025). In addition, teachers reported difficulties in translating *Tri Kaya Parisudha* values into practical teaching activities. They expressed the need for concrete examples and structured guidance for implementation. Teachers also emphasized the importance of collaborative forums such as MGMP for sharing experiences and conducting reflective discussions.

Third, the model design was grounded in four complementary theoretical frameworks: reflective learning, growth mindset, *Tri Kaya Parisudha*, and non-directive academic supervision. Reflective learning serves as the pedagogical process through which teachers critically examine and improve their instructional practices. Growth mindset provides the psychological disposition that encourages teachers to embrace challenges, accept feedback, and view teaching difficulties as opportunities for continuous improvement. *Tri Kaya Parisudha* functions as an ethical and spiritual compass that guides teachers' thoughts (*manacika*), communication (*wacika*), and actions (*kayika*) throughout the reflective process.

Meanwhile, non-directive academic supervision creates a supportive and dialogical environment that facilitates honest reflection, professional autonomy, and collaborative problem-solving. In operational terms, growth mindset underlies teachers' willingness to engage in each phase of the reflective cycle, *Tri Kaya Parisudha* ensures that reflective decisions remain aligned with ethical and spiritual values, and non-directive supervision supports the implementation of reflection through collaborative dialogue. Thus, these elements are not positioned as separate components but as mutually reinforcing dimensions embedded throughout the reflective learning management cycle, forming a holistic framework for professional development among Hindu Religious Education teachers.

b. Model Objectives

Based on these considerations, the proposed model was designed to provide a systematic and understandable framework for reflective learning management among Hindu Religious Education teachers. The model aims to strengthen teachers' reflective capacities through structured learning cycles, foster professional attitudes grounded in growth mindset principles, embed *Tri Kaya Parisudha* values as ethical and spiritual foundations, and facilitate collaborative professional development through non-directive supervision practices.

c. Model Structure and Components

The initial model consists of five main components forming a continuous reflective cycle:

- 1) Reflective Planning. Teachers design learning activities by considering students' needs, learning objectives, and the integration of *manacika*, *wacika*, and *kayika* values.
- 2) Reflective Implementation. Teachers conduct adaptive and student-centered learning, applying reflection-in-action to adjust teaching strategies based on classroom dynamics.
- 3) Reflective Evaluation. Teachers evaluate both learning outcomes and instructional processes using assessment data, classroom observations, and student feedback.
- 4) Reflective Self-Development. Reflection results are used to plan improvements, revise instructional strategies, and enhance professional competencies through training and collaboration.
- 5) Value-Based Control. This component ensures that all teaching and reflection processes remain aligned with *Tri Kaya Parisudha* values, maintaining ethical and spiritual integrity.

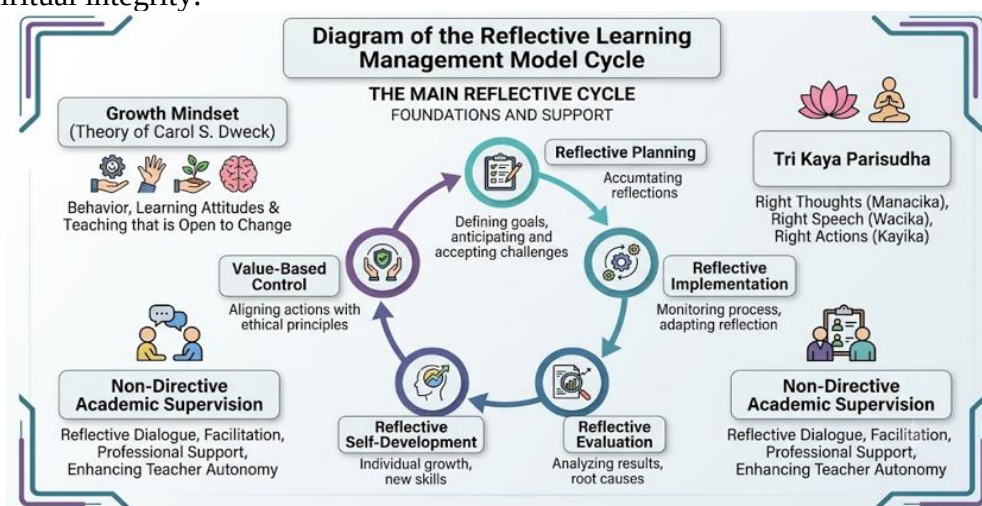


Figure 1. Reflective Learning Management Model Based on Growth Mindset and *Tri Kaya Parisudha*

d. Model Implementation Flow

To facilitate application, the model is designed as a continuous reflective cycle supported by:

- 1) The 3T reflective cycle (*Tinjau-Tafsir-Tindak*) as a structured reflection tool;

In this model, *Tinjau* refers to teachers' efforts to revisit and document instructional experiences and classroom events. *Tafsir* involves critically interpreting these experiences by identifying strengths, challenges, and underlying factors influencing teaching practices. *Tindak* represents the formulation and implementation of follow-up actions to improve subsequent instructional processes. For example, after teaching a lesson on the values of *Tri Kaya Parisudha*, teachers may review students' participation and learning responses (*Tinjau*), interpret whether instructional strategies have effectively

promoted ethical understanding (*Tafsir*), and subsequently revise learning activities or classroom interactions to strengthen value internalization (*Tindak*).

- 2) Non-directive academic supervision emphasizing dialogue and collaboration; and
- 3) Partnership between teachers and supervisors in reflective practices.

e. Output Of The Model Design Stage

The result of this stage is an initial prototype of the reflective learning management model, which includes model objectives, core components, implementation flow, and supporting instruments. This prototype serves as the basis for expert validation and readability testing in the subsequent stage.

3. Model Development Results

The development stage aimed to refine the initial prototype of the reflective learning management model based on growth mindset and *Tri Kaya Parisudha* to ensure its conceptual and practical feasibility. This stage involved expert validation, model revision, readability testing through Focus Group Discussion (FGD), and analysis of teachers' acceptance using the Technology Acceptance Model (TAM).

a. Expert Validation Results

Expert validation was conducted to evaluate the content validity, theoretical consistency, language clarity, and practical relevance of the model. Three experts in Hindu Religious Education, educational supervision, and educational psychology were involved.

Table 4. Expert Validation Results

Aspect	Val 1	Val 2	Val 3	Mean	Category
Content Appropriateness	4	4	4	4.0	Very Feasible
Language Clarity	3	4	4	3.7	Feasible
Context Relevance	4	4	4	4.0	Very Feasible
Practical Applicability	3	4	4	3.7	Feasible
Growth Mindset Consistency	4	4	4	4.0	Very Feasible
<i>Tri Kaya Parisudha</i> Consistency	4	4	4	4.0	Very Feasible
Non-directive Supervision Principle	3	4	4	3.7	Feasible
Reflective Integration	4	4	4	4.0	Very Feasible
Spiritual Value Integration	4	4	4	4.0	Very Feasible
3T Reflective Cycle	4	4	4	4.0	Very Feasible
TAM Instrument Suitability	4	4	4	4.0	Very Feasible
Overall Mean				3.9	Very Feasible

The expert validation instrument employed a four-point rating scale ranging from 1 (not feasible), 2 (less feasible), 3 (feasible), to 4 (very feasible). Mean scores were interpreted using the following criteria: 1.00-1.75 = not feasible; 1.76-2.50 = less feasible; 2.51-3.25 = feasible; and 3.26-4.00 = very feasible. The overall mean score of 3.9 indicates that the model falls within the very feasible category. These findings suggest that the model possesses strong theoretical consistency, contextual relevance, and practical applicability, particularly in integrating reflective learning, growth mindset, *Tri Kaya Parisudha* values, and non-directive academic supervision. The high validation scores further indicate that the developed model is well aligned with the professional development needs of Hindu Religious Education teachers and provides a coherent framework that integrates pedagogical, psychological, ethical, and spiritual dimensions into reflective learning management.

b. Model Revision Results

The model was revised based on expert feedback to improve clarity, applicability, and conceptual strength.

Table 5. Model Revision Based on Expert Feedback

No	Expert Feedback	Revision	Status
1	Language too technical	Simplified wording without changing TAM constructs	Completed
2	Teacher role unclear	Strengthened teacher's role in conceptual framework	Completed
3	Supervision too abstract	Added examples of non-directive dialogue	Completed
4	<i>Tri Kaya Parisudha</i> values were considered insufficiently operationalized	Added observable indicators of <i>manacika</i> , <i>wacika</i> , and <i>kayika</i> within lesson plans/modules, reflective journals, supervision guidelines, and evaluation rubrics to facilitate implementation and assessment	Completed
5	TAM items less contextual	Adjusted items to teacher context	Completed
6	Reflection journal too long	Simplified format and guidelines	Completed

The revisions affected several components of the product, including the conceptual model document, implementation guidelines, reflective journals, lesson plan examples integrating *Tri Kaya Parisudha* indicators, and the contextual adaptation of TAM instruments. These refinements enhanced the clarity, practicality, and user-friendliness of the developed model. More specifically, the revisions strengthened the operationalization of *Tri Kaya Parisudha* within the model. Drawing upon classical Hindu teachings, the principles of *manacika*, *wacika*, and *kayika* were translated into observable and assessable practices embedded in supporting instruments.

Manacika was reflected in reflective journal prompts that encourage teachers to examine their intentions and beliefs underlying instructional decisions. *Wacika* was operationalized through ethical communication indicators in supervision and MGMP discussion guidelines, while *kayika* was represented through concrete follow-up actions, such as lesson plan revisions and instructional improvements documented in evaluation rubrics. This refinement ensures that ethical and spiritual dimensions function as working principles of the model that can be implemented and systematically evaluated rather than remaining abstract philosophical concepts (Kadjeng, 1997).

c. Readability and FGD Results

The revised model was tested through Focus Group Discussions (FGDs) involving Hindu Religious Education teachers to assess its readability, clarity, and contextual suitability. The results indicate that teachers were able to understand the model structure, implementation flow, and reflection guidelines. Teachers reported that the model provided a more systematic and practical framework for reflective practice compared to their previous experiences. This finding supports previous studies showing that structured reflective activities facilitate teachers' professional learning and strengthen reflective awareness in instructional practice (Li and Walsh, 2023).

Teachers also appreciated the inclusion of concrete examples illustrating how *Tri Kaya Parisudha* values could be integrated into lesson planning, reflective journals, and classroom practices, as these values had previously been perceived as abstract and difficult to operationalize. In this regard, *manacika* was reflected through prompts encouraging teachers to examine their intentions and assumptions in teaching, *wacika* through ethical communication during MGMP discussions and supervisory dialogue, and *kayika* through follow-up actions derived from reflective findings.

Teachers perceived these examples as facilitating the practical application of Hindu values in everyday teaching practices. According to G.A.H. Arsani, a Hindu Religious Education teacher, the structured stages of reflection made the model easier to understand and apply than previous reflective practices, which tended to be incidental and unorganized (Interview, December 18, 2025). Similarly, Murni, a Hindu Religious Education teacher, explained that integrating *Tri Kaya Parisudha* values into the model helped teachers understand how spiritual and ethical principles could be translated into everyday teaching practices (Interview, December 18, 2025).

These findings suggest that teachers valued not only the technical clarity of the model but also its contextual relevance to their professional and spiritual identities. Previous studies have shown that teachers' acceptance of educational practices is strongly influenced by their professional self-understanding, personal values, and contextual experiences (Rushton et al., 2023). Furthermore, spirituality and religious beliefs are often integrated into teachers' professional identities and pedagogical decision-making processes (Gillespie, 2019). The operationalization of *Tri Kaya Parisudha* appears to bridge the gap between philosophical values and pedagogical practice, supporting the view that ethical principles become meaningful when translated into observable professional behaviors (Kadjeng, 1997; Sudharta, 2001). Furthermore, the structured reflective cycle resonates with the notion that reflective practice promotes continuous professional learning when teachers are provided with practical guidance and opportunities for collaborative dialogue (Brookfield, 2017; Farrell, 2013).

Despite these positive responses, teachers emphasized the importance of initial assistance and examples of implementation to ensure consistent and sustainable application of the model. This finding is consistent with the moderate behavioral intention identified in the TAM analysis, indicating that although teachers recognized the model's usefulness, sustained adoption may depend on mentoring support, institutional encouragement, and repeated opportunities for practice. Overall, the FGD findings suggest that the model is understandable, contextually relevant, and acceptable to users, although introductory guidance remains necessary during the early stages of implementation.

This finding is consistent with the TAM results, which showed high perceived usefulness and moderate-to-high perceived ease of use, while behavioral intention remained at a moderate level. It indicates that teachers recognize the value of the model but may still require mentoring, institutional support, and repeated opportunities for practice to strengthen sustained adoption in professional settings (Davis, 1989). This highlights the importance of non-directive supervision and collaborative MGMP forums as supportive mechanisms to facilitate the gradual internalization of reflective practices among Hindu Religious Education teachers (Glickman and Ross-Gordon, 2018).

d. Technology Acceptance Model (TAM) Results

Teachers' perceptions of the model were measured using the Technology Acceptance Model (TAM), involving 27 teachers.

Table 6. TAM Results

TAM Aspect	N	Mean	Std. Dev	Category
Perceived Usefulness (PU)	27	3.53	0.50	High
Perceived Ease of Use (PEOU)	27	3.38	0.50	Moderate-High
Behavioral Intention (BI)	27	3.29	0.47	Moderate

The findings indicate that teachers perceived the model as useful and relatively easy to use. However, behavioral intention remained at a moderate level. This suggests that although teachers recognized the benefits of the model, their willingness to consistently adopt it may still depend on enabling factors such as mentoring support, time

availability, institutional encouragement, and opportunities for repeated practice. Therefore, sustained implementation strategies are necessary to strengthen long-term adoption. These findings are consistent with the Technology Acceptance Model proposed by Davis (1989) which posits that perceived usefulness and perceived ease of use are key determinants of user acceptance. Teachers' positive perceptions of the model suggest that they recognized its relevance and practicality within their professional context, although the moderate behavioral intention scores indicate that sustained adoption may still depend on mentoring support, institutional encouragement, and opportunities for repeated practice.

These findings can also be interpreted through the lens of growth mindset theory. The developed model positions teachers as active learners whose professional competencies can continuously develop through reflection, feedback, and adaptive action. The 3T cycle (*Tinjau-Tafsir-Tindak*) operationalizes this principle by encouraging teachers to review teaching experiences, interpret challenges as learning opportunities, and formulate improvement strategies. Consistent with Dweck (2006); and Yeager and Dweck (2012) the model reframes mistakes and classroom challenges not as indicators of limitation but as opportunities for professional growth.

This finding is in line with Liu et al., (2023) who reported that teachers' growth mindset is positively associated with work engagement, perseverance, and adaptive professional behaviors (Liu et al., 2023). Thus, teachers' positive perceptions of the model indicate an emerging shift from compliance-oriented reflection toward a growth-oriented professional mindset. The acceptance of the model may also be attributed to the contextual integration of *Tri Kaya Parisudha* values within its operational components. The acceptance of the model may also be attributed to the contextual integration of *Tri Kaya Parisudha* values within its operational components.

Previous studies suggest that educational innovations are more readily adopted when they are perceived as compatible with users' contextual needs and value systems (Scherer et al., 2019). Teachers' acceptance of educational innovations is strongly influenced by their sense-making processes and the extent to which the innovation resonates with their professional identities and values (Ketelaar et al., 2012). Rather than being presented merely as philosophical concepts, the principles of *manacika* (right thought), *wacika* (right speech), and *kayika* (right action) were translated into observable practices embedded in reflective journals, lesson plan examples, supervision guidelines, and evaluation rubrics.

The ethical foundation of *Tri Kaya Parisudha* has long been emphasized in Hindu teachings as a guide for harmonizing thought, speech, and action (Kadjeng, 1997; Sudharta, 2001). In the developed model, *manacika* encourages teachers to critically examine intentions and beliefs underlying instructional decisions, *wacika* guides respectful and constructive communication during supervision and MGMP discussions, while *kayika* is reflected in concrete follow-up actions such as revising lesson plans and improving classroom practices. This operationalization transforms *Tri Kaya Parisudha* from an abstract moral ideal into a set of observable and evaluable principles of professional practice. Consequently, the model supports not only pedagogical competence and psychological growth but also ethical coherence and spiritual integrity in the professional development of Hindu Religious Education teachers (Budayasa and Dharmawan, 2023; Parmajaya et al., 2021).

e. Contribution to Humanistic and Contextualized Professional Development

The developed model offers a significant contribution to the advancement of teacher professional development within the context of Hindu Religious Education. Rather than merely combining growth mindset principles and *Tri Kaya Parisudha* values,

the model proposes a holistic framework of teacher professionalism that integrates cognitive, reflective, ethical, spiritual, and collaborative dimensions. Through the reflective cycle, non-directive supervision, and MGMP-based dialogue, Hindu Religious Education teachers are positioned as active agents of professional growth who continuously learn from experience while maintaining coherence between pedagogical practice and religious values. From a humanistic perspective, the model views teachers not as passive objects of evaluation but as individuals capable of self-development and self-actualization. Through non-directive supervision and reflective dialogue, teachers are provided with a psychologically safe environment to acknowledge limitations, receive feedback, and improve their practice without fear of judgment. This approach aligns with Rogers (1969) principles of humanistic education, which emphasize respect for individual dignity and the development of human potential.

At the same time, *Tri Kaya Parisudha* functions not merely as a symbolic cultural element but as an operational principle guiding teachers' thoughts (*manacika*), communication (*wacika*), and actions (*kayika*), thereby ensuring that professional practice remains ethically grounded and spiritually meaningful within Hindu educational settings (Kadjeng, 1997; Sudharta, 2001). Despite these contributions, this study has several limitations. The developed model has only been examined in terms of conceptual validity, practical feasibility, readability, and user acceptance among MGMP Hindu Religious Education teachers. It has not yet been implemented and experimentally tested in classroom settings, nor has it measured its impact on instructional quality, teacher performance, or student learning outcomes. Furthermore, the findings remain context-specific to Hindu Religious Education teachers involved in MGMP activities. Future studies are therefore recommended to investigate the effectiveness of the model through broader implementation and experimental designs across diverse educational contexts.

Conclusion

This study developed a Reflective Learning Management Model based on Growth Mindset and *Tri Kaya Parisudha* consisting of five stages: planning, implementation, evaluation, self-development, and value-based control. The model demonstrated strong empirical support based on expert validation with an average score of 3.9, indicating high content validity. The readability test and Focus Group Discussion (FGD) confirmed that the model was clearly understood, practical, and applicable by teachers. In addition, the Technology Acceptance Model (TAM) results indicated a positive acceptance level, showing that the model is perceived as useful and easy to use in instructional practice. Overall, the findings confirm that the developed model is valid, feasible, and well accepted by users. However, the study is limited to the development and validation stage and has not yet examined the model's effectiveness through experimental testing. Future research is required to evaluate its impact on instructional quality and student learning outcomes across broader educational settings.

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