

Blended Learning-Based Pancasila Education: Spaces for Practice and Reflection

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ABSTRACT

Civic and Pancasila Education tends to emphasize value understanding as a primary learning outcome, while the connection between reflection and value practice in blended learning remains insufficiently explained. This study analyzes students' reported experiences, reflection, meaning-making, and practice of Pancasila values in blended learning. The study employed reflexive thematic analysis of 871 response units from 67 students at the Indonesian Education University, consisting of 47 Elementary School Teacher Education students and 20 Accounting Education students, based on 13 open-ended narrative questions. The analysis identified five categories: learning experiences and self-regulation; social interaction and value practice; value understanding, reflection, and application; contexts and challenges of value practice; and implications for learning design. The findings indicate differentiated pedagogical functions between online and face-to-face spaces. Online spaces primarily supported reflection and self-regulation, while face-to-face spaces provided contexts for value practice through interaction, deliberation, and collaboration. Tensions between Pancasila values and social realities also formed part of the experiences that prompted further reflection and meaning-making. These findings are synthesized to explain the relationship between reflective and practical spaces within students' blended learning experiences.

Article Information

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ABSTRACT

Pembelajaran Pendidikan Pancasila masih cenderung menempatkan pemahaman nilai sebagai capaian utama, sementara keterhubungan antara refleksi dan praktik nilai dalam blended learning belum banyak dijelaskan. Penelitian ini menganalisis pengalaman, refleksi, pemaknaan, dan praktik nilai Pancasila yang dilaporkan mahasiswa dalam pembelajaran blended learning. Penelitian menggunakan reflexive thematic analysis terhadap 871 unit jawaban dari 67 mahasiswa Universitas Pendidikan Indonesia, yang terdiri atas 47 mahasiswa PGSD dan 20 mahasiswa Pendidikan Akuntansi, berdasarkan 13 pertanyaan naratif terbuka. Analisis mengidentifikasi lima kelompok kategori: pengalaman belajar dan pengaturan diri; interaksi sosial dan praktik nilai; pemahaman, refleksi, dan penerapan nilai; konteks dan tantangan praktik nilai; serta implikasi desain pembelajaran. Temuan menunjukkan adanya perbedaan fungsi pedagogis antara ruang daring dan luring. Ruang daring terutama mendukung refleksi dan pengaturan diri, sedangkan ruang luring menyediakan konteks praktik nilai melalui interaksi, musyawarah, dan kolaborasi. Ketegangan antara nilai Pancasila dan realitas sosial juga menjadi bagian dari pengalaman yang mendorong refleksi dan pemaknaan kembali. Temuan tersebut selanjutnya disintesis untuk menjelaskan keterkaitan antara ruang refleksi dan ruang praktik dalam pengalaman blended learning.

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1. Introduction

Pancasila Education in higher education occupies a strategic position in building students' capacity to understand, interpret, and enact Pancasila values in shared life. This orientation situates Pancasila Education not merely as instruction in the concepts and history of Pancasila, but as a process of value education concerned with ethics, social responsibility, appreciation of diversity, and national life. A number of studies indicate that Pancasila Education in higher education continues to face the need to connect value understanding with students' everyday experience and behavior (Khoirina et al., 2022; Furnamasari et al., 2024). This challenge becomes increasingly complex as students live within social environments shaped by globalization, digital technological development, and the intensity of online interaction, which broadens their encounters with diverse values and perspectives (Khoirina et al., 2022; Hakim, 2024).

This problem indicates that learning Pancasila Education requires learning experiences that allow students not only to know values, but also to reflect on their meaning and connect them to real social situations. Research on Pancasila Education in higher education shows that contextual, participatory, and experience-based learning approaches can open space for students to understand Pancasila values in closer relation to the problems of life (Winata, 2021; Furnamasari et al., 2024). From the perspective of experiential learning, educational experience acquires meaning through active engagement and the process of reflection, rather than merely through the presence of experience itself (Kolb, 1984; Stock et al., 2024). Learning experience therefore becomes essential in value education when students have the opportunity to connect content, personal experience, reflection, and social interaction within the learning process.

The higher education landscape has also been marked by the growth of blended learning, which integrates face-to-face instruction with technology-mediated learning. Graham (2006) defines blended learning as a combination of face-to-face and technology-based instruction, while subsequent literature emphasizes that the quality of blended learning lies not merely in the presence of these two modes, but in how meaningfully they are integrated within the learning experience (Hrastinski, 2019; Wang et al., 2026). In higher education, systematic reviews show that blended learning is associated with academic, behavioral, cognitive, and affective engagement, as well as a range of student learning outcomes (De Bruijn-Smolters & Prinsen, 2024; Wang et al., 2026). These developments show that blended learning has moved beyond merely transferring part of the learning activity to digital space, and is increasingly understood as a learning-environment design that combines distinct characteristics of interaction.

Nevertheless, most studies of blended learning in higher education still center on student engagement, academic achievement, and the learning process as their primary concerns. The systematic review by De Bruijn-Smolters and Prinsen (2024) shows that blended-learning research has extensively examined academic, behavioral, cognitive, and affective engagement, yet further research is still needed to understand learning outcomes that are personal, social, and civic in nature. Similar findings appear in more recent reviews, which show that individual and instructional factors are more frequently studied than interactional and environmental factors, while social and agentic engagement receive comparatively little attention (De Bruijn-Smolters & Prinsen, 2024; Wang et al., 2026). In developing this argument, evidence from different research designs is treated according to its scope and purpose. Systematic reviews are used to identify broader patterns and research directions across the literature, whereas primary studies provide

context-specific evidence about particular learning approaches and outcomes. These sources are therefore complementary rather than equivalent: their findings are not pooled or counted as independent evidence, and primary studies potentially included in a review are not used to increase the apparent weight of the same evidence. There is therefore room to view blended learning not only as an environment that influences learning engagement, but also as an experiential space that allows students to interact with values, differences, and social issues.

Within the context of Pancasila Education, this need becomes particularly relevant because values are understood not merely as knowledge to be mastered, but as moral orientations that acquire meaning through social experience. Lickona's framework situates character within the interrelation of moral knowing, moral feeling, and moral action, so that value education must attend to the relationship between understanding, valuing, and acting (Lickona, 1992). A number of recent studies employing this framework similarly show that character education needs to provide space for the integration of moral understanding, affective awareness, and behavioral practice, rather than the conceptual delivery of values alone (Rizky et al., 2026; Syarifah et al., 2026). In this study, Lickona's framework is used as an interpretive lens for understanding students' narrated experience, rather than as an instrument for measuring the level of character or proving that value internalization has occurred.

A research gap then emerges at the intersection of these two fields. Studies of Pancasila Education in higher education have examined character formation, value implementation, and instructional strategies for strengthening the understanding and application of Pancasila values (Winata, 2021; Furnamasari et al., 2024). Several studies are particularly close to the present research because they address contextual or experience-based approaches to value-oriented learning. Winata (2021), for example, examined character education in higher education through a case-study learning model in a Pancasila course. Setiono et al. (2025) discussed an experiential-learning design for internalizing Pancasila values in higher education, while Jayati et al. (2025) examined experiential civic education in relation to student empathy, social responsibility, and collaborative citizenship behavior. These studies establish that experience-based and value-oriented approaches have already received attention in Pancasila and civic education. Their respective emphases, however, differ from the present study: the focus here is not the development of an instructional model or the measurement of civic-related outcomes, but students' accounts of how online and face-to-face spaces function within their blended Pancasila learning experience. Meanwhile, blended-learning research has more often examined instructional-design effectiveness, student engagement, and learning outcomes (De Bruijn-Smolters & Prinsen, 2024; Wang et al., 2026). Thus, the gap is not an absence of research on experience or values in Pancasila and civic education. Rather, what remains insufficiently explained is how students experience and make meaning of the different functions of online and face-to-face spaces when learning is directed toward value experience, and how reflection and social interaction are related within a single blended Pancasila course. This perspective matters because the integration of two learning modes does not, by itself, explain how students reflect on values or how social interaction within learning becomes a context for meaning-making around values.

On the basis of this gap, this study is important for understanding students' experience in Pancasila Education learning based on blended learning, with attention to the process of meaning-making, value reflection, and the context of social interaction. The perspective of experiential learning is used to

understand how experience can acquire meaning through engagement and reflection (Kolb, 1984; Stock et al., 2024), while Lickona's framework is used to read students' narratives regarding understanding, valuing, and value practice (Lickona, 1992). Meanwhile, the concept of blended learning is used to understand the learning environment that brings together face-to-face experience and technology-based experience (Graham, 2006; Hrastinski, 2019). Together, these three perspectives allow the study to view students' experience more fully, without reducing it to a measure of instructional effectiveness or a character score.

This study aims to analyze how students experience and make meaning of Pancasila Education learning based on blended learning, how they reflect on Pancasila values within their learning experience, and how they understand the contexts that support and hinder value practice in learning. This study is not directed toward causally testing the effectiveness of blended learning or measuring change in student character, but toward generating an understanding of students' experience as subjects of value learning. Through this approach, the study contributes to the development of research on Pancasila Education and blended learning by positioning students' experience as the meeting point between individual reflection and social interaction. More specifically, it examines the differentiated functions of students attribute to online and face-to-face learning spaces in supporting reflection and values practice, thereby providing a context-specific account of blended learning as an environment for value-oriented learning.

2. Method

This study used a qualitative approach within a case study tradition, with reflexive thematic analysis as the analytical strategy, to understand students' experiences in Pancasila Education learning based on blended learning. The case study tradition was selected because the research focused on a specific learning context: a Pancasila Education course integrating online and face-to-face activities at the Indonesian Education University (UPI). This approach was used to identify, develop, and interpret patterns of meaning formed from students' experiences, reflections, and interactions during the learning process (Braun & Clarke, 2021). Rather than examining causal relationships or measuring learning effectiveness, the study aimed to understand how students experienced and interpreted the learning process within this context.

The study involved 67 students at Universitas Pendidikan Indonesia enrolled in a blended-learning-based Pancasila Education course, consisting of 47 students from the Elementary School Teacher Education (PGSD) program and 20 students from the Accounting Education program. Participants were selected through purposive sampling based on the relevance of their learning experiences to the research focus. The inclusion criteria were students enrolled in the blended-learning-based Pancasila Education course and willing to participate by completing the narrative questionnaire. All 67 participants who agreed to participate completed the 13 narrative questions.

Table 1. Characteristics of Participants

Study Program	n	%
Elementary School Teacher Education (PGSD)	47	70.1
Accounting Education	20	29.9
Total	67	100

Learning was conducted through the integration of face-to-face activities and online learning using the SPOT UPI LMS along with other supporting platforms. Research data were

obtained through an open-ended narrative questionnaire consisting of 13 reflective questions concerning experiences of blended learning, experiences of online and face-to-face learning, the meaning and application of Pancasila values, social interaction, responsibility, discipline, cooperation, and appreciation of differences. The questionnaire also included six demographic questions. Responses were collected in written form through Google Forms and served as the primary data for analysis.

Data were also obtained through direct observation during the learning process, attending to the conduct of instruction, interaction among students, group activities, and the use of learning platforms. This observation was direct in nature and was not compiled into formal field notes; accordingly, it functions as supporting context that strengthens understanding of patterns in the narrative data, rather than as primary data coded independently. The available documentation does not include a formal observation protocol or records of observation duration and frequency. The study did not involve individual or focus group interviews. Since the primary data consisted of written questionnaire responses, the data were analyzed directly without an interview transcription process. The two sources of data were used together to develop an understanding of students' experiences in Pancasila Education learning based on blended learning. In this regard, observation served as contextual information, while the main analytical findings were derived from the narrative questionnaire.

Data analysis was conducted using reflexive thematic analysis, encompassing data familiarization, coding, the development and review of themes, theme definition, and the composition of analytic interpretation (Braun & Clarke, 2021). The unit of analysis was a segment of students' written responses containing meaning relevant to the research focus. The analysis was primarily inductive, with codes and themes developed from the content of students' narratives rather than predetermined theoretical categories. The analytic process involved identifying relevant units of meaning, generating initial codes, examining relationships among codes, and developing broader patterns of meaning into themes. These themes were reviewed against the responses as a whole, refined, and defined to represent patterns in students' experiences. The results of the analysis were then interpreted using Kolb's perspective of experiential learning and Lickona's framework of character, in order to understand the relationships among experience, reflection, meaning-making, and value practice. These theoretical perspectives served as interpretive lenses in the discussion rather than as coding frameworks applied deductively from the outset. The analysis produced four principal dimensions of experience, which were then organized into a single line of discussion, namely learning experience, reflection, interaction, practice, and integration, as presented in the results and discussion.

The number and percentage of participants showing indications of each theme are presented as descriptive information regarding the distribution of patterns in the data. These figures were used to describe the distribution of responses and were not treated as measures of statistical significance or causal relationships. All participants gave consent to take part in the study. Participant identities were protected through the use of codes R001–R067 in analysis and reporting. Research data were used for academic purposes and were presented without information that would allow personal identification. The researcher reviewed the responses as a whole and considered their original context during the interpretation process to ensure that the findings remained grounded in participants' accounts. The analysis was conducted reflexively, recognizing that the development and interpretation of themes involved the

researcher's engagement with the data. Direct observations were used only to provide contextual understanding and were not treated as independently coded evidence. Throughout the research process, ethical considerations, confidentiality, and responsible use of data were upheld.

3. Results and Discussion

Findings are organized to follow the development of students' experience in Pancasila Education learning based on blended learning: experience across two learning spaces, the emergence of reflective space, value practice through social interaction, tension between values and social reality, and the relationship among these spaces in the process of making meaning of Pancasila values. As explained in the Method, findings derive from the reflective narratives of 67 students and are reinforced by direct observation during the learning process. Interpretation draws on Kolb's experiential learning and Lickona's framework of character formation, while the concept of blended learning is used to read the division of function between online and face-to-face spaces.

Table 2. Summary of Experiential Dimensions, Prevalence, and the Interpretive Function of Theory

Experiential Dimension	Prevalence* (of 67)	Interpretive Function of Theory
1. Learning experience across two learning spaces	63 (94%)	Kolb – concrete experience & active experimentation
2. Reflective space in Pancasila Education learning	53 (79%)	Kolb – reflective observation; Lickona – moral knowing & moral feeling
3. Practice space through social interaction	65 (97%)	Lickona – moral-action lens
4. Tension between values and social reality	61 (91%)	External context; Kolb – abstract conceptualization

Table 2 offers an initial map of the experiential patterns that emerge in students' narratives, while also showing how each dimension is read through the study's theoretical framework. The figures in the prevalence column indicate the breadth of a dimension's occurrence in the narratives, while the interpretive-function column indicates the position of theory in reading that pattern. The four dimensions are not treated as freestanding categories, but are analyzed in sequence to show how experience across two learning spaces develops into reflection, practice through social interaction, and response to the tension between values and social reality. The discussion below deepens each dimension by connecting narrative patterns, respondent excerpts, learning observations, and relevant theoretical concepts.

3.1 Learning Experience across Two Learning Spaces

The dimension of learning experience across two learning spaces was identified in 63 of 67 respondents (94%). Student narratives show that the experience of blended learning is related not only to the flexibility of access to learning, but also to a shift in the demands placed on engagement. The online space primarily required students to manage time, access materials independently, and meet deadlines, whereas the face-to-face space more often involved coordination, negotiation, and direct interaction with fellow students.

"Honestly, blended learning made me more independent and disciplined. Because the schedule is flexible between offline classes and the LMS, I had to manage my time well whenever there was an online assignment deadline. Responsibility and work ethics were also really tested, especially during online group assignments – I had to stay responsive, respect my friends' opinions, and finish my part on time as agreed."

(R012, PGSD)

This excerpt shows that the experience of blended learning does not stop at a difference in instructional medium. The difference between the two modes generated different behavioral demands. The flexibility of the online space simultaneously created a need for self-regulation, while engagement in group work required coordination with others. The two learning spaces thus present two distinct forms of experience: one that is more individually regulatory, and one that is more socially relational.

This finding can be read through Kolb's experiential learning. Within this framework, learning begins with concrete experience, which is then processed through reflection, conceptualized, and tested again through action. In this study, the experience of undertaking online and face-to-face learning constitutes concrete experience that provides material for students to recognize the demands of learning, responsibility, and social relations. As students subsequently adjust how they manage time, divide tasks, or communicate with group members, this experience moves toward active experimentation.

This finding also reveals a limitation that blended learning should be understood solely as a combination of two modes. Graham views blended learning not simply as the co-presence of online and face-to-face instruction, but as an integration that allows each environment to serve a distinct function. This study's findings show this form of integration at the level of students' experience: the online space provides conditions for individual regulation and processing, while the face-to-face space provides conditions for social interaction and negotiation. This functional difference then becomes the basis from which two more specific pedagogical spaces emerge, namely reflective space and practice space.

The importance of this section thus lies not in showing that students use two learning modes, but in showing that the different characteristics of the two spaces create distinct learning experiences. This difference becomes the source of the reflective process and value practice that emerges in the following sections.

3.2 Reflective Space in Pancasila Education Learning

Reflective space was identified in 53 of 67 respondents (79%). Student narratives show that learning was used not only to understand the concepts of Pancasila, but also became an opportunity to connect the values studied with personal experience and the social conditions they observed.

Blended-learning-based Pancasila education trained my discipline and independent responsibility during online sessions, especially in managing time to study materials and submitting assignments on time without direct supervision, while also sharpening seriousness and work ethics during face-to-face sessions through in-person interaction."

(R034, Accounting Education)

In this excerpt, reflection has not yet taken the explicit form of social critique. The students first recognize changes within themselves through the learning experience: independence, discipline, responsibility, and earnestness. This matters because it shows that reflection in value learning does not always start from a large moral issue. It can instead begin from everyday experience, which the student afterward endows with meaning.

A more critical form of reflection appears among students who compare Pancasila values with social reality:

"I have seen a difference between the Pancasila values taught in class and the reality of my surroundings - for example, people still discriminate against others based on ethnicity, religion, or background. This made me realize that Pancasila values are not enough to be understood solely in theory, but also need to be applied through simple attitudes such as respecting others' opinions, not discriminating against friends, and being willing to cooperate."

(R022, PGSD)

This excerpt shows a more substantive form of reflection. The student does not merely restate the definition of a value, but compares the normative value with social experience, then draws an implication for their own conduct. Within Kolb's framework, this process reflects a movement from concrete experience toward reflective observation and subsequent abstract conceptualization. Social experience becomes material for questioning the relevance of a value, while reflection produces a new understanding that Pancasila values cannot simply be positioned as declarative knowledge.

This finding also clarifies Lickona's function as an interpretive lens. Moral knowing appears as students understand what is considered right, while moral feeling begins to appear as that value acquires personal significance once students encounter a situation inconsistent with the ideal value. The data thus shows that value understanding gains depth when students not only know what should be done, but also see why that value matters in social life.

It is important, however, to distinguish the emergence of a reflective process from the formation of character. Student narratives provide evidence of how they make meaning of values, not longitudinal evidence that this meaning-making has become a stable character disposition. In this study, Lickona's framework therefore functions to read the direction of movement from knowing and feeling toward action, rather than as an instrument for stating students' level of character development.

Reflective space thus functions as a space between experience and action. Students acquire experience, interpret it, and then build an understanding of the relevant value. This meaning-making, however, is not complete at the point of reflection. The value that has been given meaning acquires the opportunity to be tested once students enter social interaction.

3.3 Practice Space through Social Interaction

Practice space was identified in 65 of 67 respondents (97%), the dimension with the broadest indication. Students chiefly described discussion and group work as situations in which Pancasila values were no longer merely discussed, but had to be used to govern relations with others.

"Pancasila education taught me to respect everyone and not to impose my own opinion. In discussions or group assignments, I try to give every member a chance to voice their opinion, even when it differs from mine. I also try to divide tasks fairly and complete the part that is my responsibility."

(R059, PGSD)

This excerpt shows that, in the learning context examined in this study, students' accounts of value practice involved everyday social situations, such as differences of opinion, the distribution of turns to speak, responsibility, and the division of tasks. In these accounts, value practice was not necessarily associated with a specific activity explicitly labeled "character education." Rather, the social situations encountered during learning provided opportunities for students to consider and act on values when making decisions that affected others. This picture becomes clearer in R031's experience:

"My concrete experience happened during group work. One member suddenly couldn't attend because she had to care for her seriously ill mother. Some friends were annoyed and wanted to remove her name from the assignment. Remembering Pancasila values, I invited the group to apply the Second Principle (Humanity) to be empathetic, then the Fourth Principle (Deliberation/Consensus) to find a way forward together. As a result, we agreed to divide the main tasks fairly."

(R031, PGSD)

This experience shows a process more complex than simply "applying a value." The student encountered a small dilemma within group life, connected it to the values of humanity and deliberation, and then used those values as a basis for

determining action. Here, the relationship between reflection and practice becomes visible: a value previously understood in the abstract becomes a consideration when the student faces a concrete situation. This interpretation is grounded in R031's account and illustrates how value practice was experienced within the learning context examined, rather than establishing a general pattern applicable to all university students.

From Kolb's perspective, this process demonstrates active experimentation, in which understanding developed through experience and reflection is applied to new situations. Through Lickona's framework, it reflects a progression from moral knowing and moral feeling toward moral action: students recognize relevant values, consider the situation, and determine an appropriate course of action.

The high prevalence of practice space does not demonstrate that students' character has been formed. Rather, it indicates opportunities for students to enact behaviors they interpret as value practices. Methodologically, this study examines narrated experiences and actions, not long-term changes in character dispositions.

This interpretation considers potential social desirability bias, the framing of learning activities and research questions that may orient students' narratives toward Pancasila values, and selection effects among students who voluntarily participate. These possibilities cannot be completely eliminated. Therefore, the findings are understood as experiences and practices interpreted by students, rather than verified behavioral changes or evidence of character formation.

Direct observations revealed deliberation, role distribution, opportunities to speak, and task adjustments. These observations provide context for interpreting students' narratives but do not establish behavioral consistency or demonstrate that the findings are free from bias. Thus, the pedagogical value of blended learning lies in its capacity to connect individual experiences with social situations in which values can be practiced.

Table 3. Mapping of Reported Behavior, Displayed Value, and Link to Pancasila Principles

Reported Behavior	Displayed Value	Link to Principle	Supporting Excerpt
Respecting differing opinions in discussion	Respect for others	Principle 2 / Principle 4	R059, PGSD
Inviting deliberation to find a way forward together	Deliberation/consensus	Principle 4	R031, PGSD
Showing empathy for an absent group member	Humanity	Principle 2	R031, PGSD
Dividing group tasks fairly and proportionally	Fairness	Principle 5	R031 & R059
Cooperating to complete group assignments	Unity/mutual cooperation	Principle 3	R012, PGSD
Managing time & online meeting deadlines	Discipline & responsibility	Not linked to a specific principle – a character-supporting	R012, PGSD

Reported Behavior	Displayed Value	Link to Principle	Supporting Excerpt
		value	

This mapping is interpretive and was applied only to behavior that bears a sufficiently clear textual relationship to the values of humanity, unity, deliberation, or fairness. Discipline and responsibility were not forced onto a specific principle, since in the data both are more accurately read as supporting dispositions that enable students to carry out their learning responsibilities.

3.4 Tension between Values and Social Reality

Tension between values and social reality was identified in 61 of 67 respondents (91%). This finding matters because it shows that value learning does not unfold within a normative, sterile space. Students bring into learning their experience of polarization, bullying, intolerance, individualism, social media, globalization, and popular culture. This reality becomes a point of comparison for the Pancasila values studied in the course.

"The gap between the ideal Pancasila values taught in class and reality is often found, such as polarization, cyberbullying on social media, or a lack of empathy in society. This gap fosters critical thinking as well as a commitment to practicing Pancasila in small ways - such as maintaining ethics in expressing opinions, respecting differences, and being fair in everyday life."

(R034, Accounting Education)

Other students more specifically connected globalization and popular culture to a process of selecting values:

"In my view, popular culture and globalization provide a lot of new information and insight, making me more open to cultural differences and ways of thinking. On the other hand, what can be a hindrance is the negative influence of social media, the spread of misinformation, individualism, and a lack of tolerance for differences. That is why I feel I need the ability to filter environmental influences while still making Pancasila values my guide in how I act."

(R019, PGSD)

These findings can be understood more productively if tension is not positioned solely as an "obstacle" to Pancasila Education. From the perspective of experiential learning, a mismatch between what is believed and what is experienced in fact provides an experience that calls for reflection. Students find that the values they have studied are not always mirrored in social reality, giving rise to a need to explain this discrepancy and determine what response is appropriate.

In this way, the tension between values and social reality functions as a trigger for the next cycle of learning. Social experience gives rise to a question; reflection helps students interpret that question; conceptualization supplies a value framework; and action becomes the means of testing that meaning-making within a social situation. This cycle renders the relationship between reflective space and practice space dynamic rather than linear.

Lickona's framework helps explain the moral dimension of this process. As students recognize a gap between values and reality, moral knowing supplies an understanding of the value that ought to be held, while moral feeling appears in the concern or commitment they express toward the issue. As students then state a wish to maintain ethical standards in expressing opinions, to respect differences, or to act fairly, there is an indication of orientation toward moral action. Once again, this data shows a process and orientation narrated by students, not evidence that this moral disposition has become settled.

Globalization, social media, and popular culture are therefore not accurately positioned solely as an external threat.

The data reveals a more ambivalent position: globalization can broaden outlook and openness to differences, while the digital ecosystem can also introduce misinformation, individualism, and intolerance. The pedagogical issue at stake is not merely students' exposure to such influences, but the capacity of learning to provide space for students to assess, reflect on, and respond to that experience on the basis of Pancasila values.

3.5 Connecting Reflective Space and Practice Space: An Integration Framework in Blended Learning

If the four dimensions are read in isolation, the findings show only that students experience online and face-to-face learning, engage in reflection, interact socially, and confront value-related issues in everyday life. However, once these dimensions are brought together through Kolb and Lickona, a more substantive pattern emerges: experience supplies material for reflection, reflection lends meaning to values, social interaction provides a field for testing that meaning, while tension with social reality triggers further reflection and action.

This pattern forms the basis of the Reflective Space–Practice Space Integration Framework in Blended Learning (Figure 3).

Within this framework, blended learning is understood not as the sum of online and face-to-face space, but as a pedagogical configuration with differentiated functions. The online space can provide conditions for students to access information, process experience individually, and engage in reflection without an immediate demand for social response. The face-to-face space, by contrast, provides conditions for dialogue, negotiation, deliberation, the distribution of responsibility, and shared decision-making.

This difference produces a relationship that is complementary in character. Reflection without practice risks stopping at normative understanding, while practice without reflection risks becoming social activity not explicitly connected to value. The study's findings instead point to the importance of movement between the two. Students reflect on a value, then bring it to bear on a social situation; that social experience can, in turn, become material for further reflection.

This relationship is consistent with Kolb, although the study gives more specific context to that cycle. Where Kolb explains how experience can be processed into learning through reflection and experimentation, this study's findings show how the division of functions across blended-learning spaces can supply the conditions for these stages. Space is thus not merely the location in which learning occurs, but part of the architecture of the learning experience.

Lickona provides a further interpretive layer. Reflective space relates primarily to the understanding and valuing of a value (moral knowing and moral feeling), while practice space provides the opportunity for students to display responses that can be read as moral action. This relationship does not imply that every act of reflection automatically produces action. The data instead shows a need for social situations that allow a value to be weighed and then practiced.

On this basis, the study's conceptual contribution lies not in the construction of a new causal model, but in an explanation of the functional integration of learning spaces for value education. Blended learning becomes meaningful for Pancasila Education when its instructional design allows students to move from experience toward reflection, from reflection toward practice, and from the experience of practice back toward reflection.

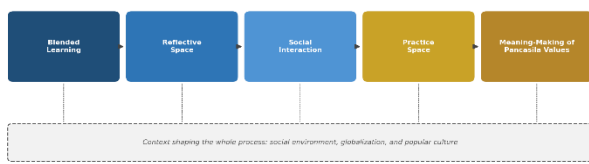


Figure 3. The Reflective Space–Practice Space Integration Framework in Blended Learning

Social context, globalization, and popular culture are placed around the entire framework because all three are present as an experiential environment that shapes both the process of reflection and practice. Tension between values and reality is not positioned as an end stage, but as a condition capable of reactivating the experience–reflection–practice cycle.

This framework is descriptive-interpretive in character. It summarizes a pattern emerging from student narratives and learning observations within the specific context of the Pancasila Education course and the participants involved in this study. Accordingly, the relationship between reflection and practice should be understood as a context-bound pattern, not a universal sequence or a generalizable explanation of students' learning experiences. Its transferability depends on the extent to which other educational contexts share comparable characteristics. The framework does not test cause-and-effect relationships statistically. Similarly, good character is not positioned as an outcome that has been proven to have been formed. In this study, character serves as an interpretive orientation for understanding how students connect value knowledge, valuing, and action within their particular learning experiences.

3.6 Pedagogical Implications: From Value Learning to the Design of Learning Space

The pedagogical implications become clearer when the findings across the four dimensions are compared with students' responses regarding improvements to learning. As many as 38 of 67 respondents (57%) explicitly hoped that learning would be enriched with real cases or activities, so that learning would not stop at the delivery of theory.

"In my opinion, blended learning should keep discussions and group work, since these build cooperation, fairness, and respect for others' opinions. Online learning through the LMS should also be retained because it makes it easier for students to access materials and submit assignments. However, assignments should be based more on real activities or cases, so that Pancasila values are not only understood in theory but also applied."

(R041, Accounting Education)

This excerpt shows that students themselves distinguish the function of the two learning spaces. The LMS is regarded as useful for accessing materials and managing assignments, while discussion and group work are regarded as important because they allow values to be applied in interaction. Student preference thus does not point toward the dominance of either mode, but toward the use of each mode according to its pedagogical function.

This finding reinforces the Integration Framework presented in Section 3.5. If reflective space and practice space serve different functions, then the design of blended learning needs to make that difference explicit. Online sessions can be directed toward activities that allow students to read cases, access sources, write reflections, identify value-related issues, or formulate alternative responses. Face-to-face sessions can then be used to test that meaning-making through case discussion, deliberation, decision-making simulation, problem-solving, and collaborative work.

This implication also shifts the way Pancasila Education

learning is understood. Value learning cannot simply be designed as the transfer of knowledge about Pancasila; it needs to provide a sequence of experiences that allow students to bring that knowledge into contact with situations demanding judgment and action. In Lickona's terms, the pedagogical challenge is not only to ensure that students know a value, but to provide conditions under which knowledge acquires affective meaning and has the opportunity to be enacted.

This design, however, still needs to be understood proportionately. Because this study is exploratory and based on narrated experience, the findings do not demonstrate that the use of case-based tasks, online reflection, or face-to-face practice directly improves student character. What can be affirmed is that students report a need and an experience indicating the importance of connecting reflection and practice, and that this pattern is consistent with the theoretical reading offered through Kolb and Lickona.

The main implication therefore lies in the design of function, not the proportion of time. The more relevant pedagogical question is not "what percentage of learning should be conducted online or face-to-face?" but rather "which learning function is best placed in which space, so that experience, reflection, and value practice can remain connected?" In the context of Pancasila Education, this question opens the possibility of designing blended learning as both a reflective space and a practice space for values, rather than merely as a format for delivering content.

4. Conclusion

This study shows that blended learning in Pancasila Education functions not merely as a combination of online and face-to-face instruction, but as two pedagogical spaces with complementary functions. The online space provides an opportunity for students to manage their learning experience and engage in individual reflection, while the face-to-face space provides a field of interaction for exploring and practicing values through dialogue, deliberation, cooperation, empathy, and decision-making. Tension between Pancasila values and social reality serves as a trigger that reconnects experience, reflection, and practice.

This finding gives rise to the Reflective Space–Practice Space Integration Framework in Blended Learning. From Kolb's perspective, this framework illustrates movement from concrete experience toward reflection and conceptualization, and then back to action. From Lickona's perspective, this process reveals an interpretive relationship among moral knowing, moral feeling, and opportunities to enact moral action. The study's contribution lies in highlighting how students' narratives indicate complementary functions of online and face-to-face learning spaces in making sense of Pancasila values, rather than establishing the effectiveness of a particular instructional design or the optimal proportion of online and face-to-face instruction.

The implication is that Pancasila Education may benefit from learning designs that connect value understanding, reflection on its relevance, and opportunities for practice in social situations. The finding that 38 students (57%) expressed a preference for more case-based and real-world activities indicates students' perceived need for learning experiences connected to practical contexts; it does not, however, demonstrate the effectiveness of such activities. Blended learning can thus be understood in this study's context not merely as a learning format, but as a pedagogical arrangement that connects reflective space with practice space in making meaning of Pancasila values. Because the study involved students from two programs at one university, the findings are context-specific and should not be generalized directly to other study programs or higher education institutions. Their transferability requires

consideration of similarities in course context, learning arrangements, and participant characteristics.

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