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Curved Arrow Learning Model in Penetrating Reality and Internalizing Faith and Moral Values in Catholic Religious Education at the Junior High School Level in Tanah Karo

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Abstract
This research aims to develop and evaluate the effectiveness of the "Curved Arrow" learning model in Catholic Religious Education (CRE) at Junior High School (JHS) level. The study, conducted in Kabanjahe, North Sumatra, employed a research and development approach with a qualitative method. Two JHS, namely Santo Xaverius 1 and Xaverius II, were chosen as research samples using a random sampling technique. The primary goal was to assess the impact of the Curved Arrow model on students' understanding, penetration of reality, and internalization of faith and moral values. The model, involving educators as facilitators, demonstrated positive effects on character and moral development. Key learning stages, such as presubposition, exploration, analysis, novelty, value mapping, restructuring, and promulgation, significantly contributed to conceptual understanding and critical thinking. The results indicated that the Curved Arrow model successfully internalized values and positively influenced Catholic Religious Education. In conclusion, this model significantly impacted the learning process and faith and moral development at Santo Xaverius I and II JHS in Kabanjahe. Recommendations include implementing the Curved Arrow model in specific subjects, particularly Religious Education, and exploring its adaptation to other subjects beyond Catholic Religious Education.

INTRODUCTION
Learning models are crucial for attaining educational objectives, serving as a guide for teachers in planning classroom activities. As per Darling-Hammond et al. (2021), a learning model represents a plan or pattern utilized for shaping a curriculum, devising long-term learning plans, crafting learning materials, and directing learning within a classroom or other settings. Larry, F. (2021). asserted that learning models play a pivotal role in constructing a conceptual framework outlining procedures for organizing student learning experiences. Through the application of learning models, teachers can bring a more structured approach to organizing learning activities, enhancing the focus and effectiveness of the teaching-learning process. The significance of employing learning models is particularly evident in the context of Catholic Education. By employing suitable learning models, the learning process in Catholic Education can effectively achieve the goals of students' spiritual and moral development.

Curved Arrow Learning Model

One of the effective alternative learning models applicable in Catholic religious education is the "Curved Arrow" learning model. This model is designed to immerse students in reality and internalize the values of faith and morality within the context of learning Catholic Religious Education (CER) for first-secondary school students (SMP). It is built upon previous research on symbolic learning models in 2016 and culture-based learning models conducted in 2021. Trials of local learning models were carried out in Medan City and Deli Serdang, resulting in the development of a novel learning model known as the "Bringed Arrow" learning model.

These two studies find support in foundational research concerning the wisdom of the Nusantara society, including the revelation dimension of "Peo Javawawo" in 2017, humanity in the culture of the Batak Toba society in 2018, the "Sulang Silima" system of affinity in the Pakpak society in 2019, and the philosophy of "habonaron do bona" values in the Simalungun society in 2020. These four studies have unveiled a wealth of values within diverse Indonesian cultural communities, leading to a range of scientific publications in both national and international forums and journals. The researchers have devised a learning model centered on cultural penetration and values internalization, introducing a novel approach known as the "curved arrow learning model" with distinct features. Curved arrow models exhibit fundamental distinctions in targets and procedures (synchronizations). Karl Jaspers posits that reality, when transformed into a symbolic object, undergoes a process of transformation and transcendence (Ndona, Mustanyir, and Munir, 2018). Additionally, Max Scheler argues that reality is a value-laden object (Scheler and McAleer, 2017), presenting diverse sensual aspects that consistently beckon the exploration of its profound mysteries by the subject.
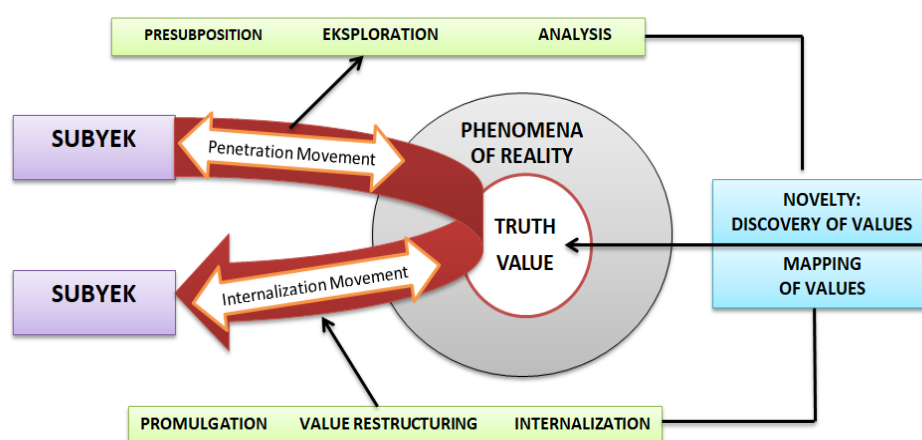

Fig. 1 Curved Arrow Learning Model

Stage Models of Curved Arrow Learning

The development of the curved arrow learning model initiates from the subject, curving outward to the object (element of reality), and then curving back to the subject. This innovation comprises two primary movements: the outward curved arrow movement from the subject to the object (reality element) and the inward curved arrow movement from the object back to the subject. In the illustration, the penetration movement encompasses three fundamental stages: presubposition, exploration, and analysis. On the other hand, the internalization movement involves value degradation, value restructuring, and promulgation. Both directions of motion are grounded in novelty, serving as a guiding principle.

These patterns involve analytical movements, value mapping, reflection outcomes, value restructuring, and the promulgation of a vision or life motto, accompanied by concrete plans for realizing these values. The invention comprises seven fundamental stages. The initial stage is presubposition, where the student is guided to position an object phenomenon as a learning source or a value-bearing object. The subject is directed to perceive the object of reality as a symbol containing truths and values. The second stage is exploration, involving the search for phenomena from objects (elements of reality) by physically reaching objects or presenting them through media and sources. The third stage is analysis, encompassing the investigation of phenomena of the element of reality using hermeneutic circle interpretation patterns. The analysis stage is the core of the penetration movement, as it unveils the meaning of the element of reality, leading the subject to the discovery stage. The fourth stage is novelty, where values that constitute the substance of the element of reality are discovered and mapped based on the context of life. The fifth stage involves the reduction of values through reflection. The sixth stage is value restructuring, wherein the group or hierarchy of values within the subject is rearranged, identifying primary or mandatory values that must be realized and additional or secondary non-obligatory values that can be realized. This new structure is then concretized with a specific plan for realizing primary or mandatory values, including clear forms and goals.

The seventh stage is promulgation, representing a declaration of commitment and a plan for the realization of values. In this phase, the subject expresses its commitment to the discovered values and outlines concrete steps to achieve them.

The primary focus of this model is the penetration of object phenomena or elements of reality and the internalization of values. The illustration above depicts the graph of penetration towards reality and the internalization of

values, forming a curved arrow movement that proceeds from subject to object and then reverses direction toward the subject. The movement of penetration or breakthrough towards the phenomenon of reality influences the curvature or reflection of motion, representing the values discovered by the subject. The model is named the Curved Arrow Learning Model due to the pattern of penetration movement that generates such curvature. The central orientation in developing this model is to assist students in penetrating the phenomena of objects. Objects in this context encompass all realities, such as nature, natural events, history, life experiences, cases, cultures, art, and more, to discover the values contained and internalize them as a foundation for developing self-character and realizing existence. Character development is grounded in internalized values, which are the qualities of the object. The encounter with these values requires penetration towards the object. Curved arrow models serve as a method to uncover values in object phenomena and can inspire and stimulate subjects to restructure the value clusters within themselves.

Although the term "learning model" is relatively new, in substance, this model still correlates with several other learning models. Some of these include local culture-based learning models, frequently discussed by researchers such as Mudrikah, S., dkk. (2022). Additionally, it aligns with project-based learning, case studies, and the application of educational naturalism principles, where nature serves as a learning source. It also resonates with educational constructivism principles, emphasizing the construction of thought and meaning. The curved learning model places its focus on students' movement in penetrating the phenomena of reality, discovering value, meaning, inspiration, and internalizing them as the foundation for developing self-character. It is essential to note that cognitive and psychomotor competences are not overlooked in this process.

The curved arrow learning model contributes to addressing common learning issues, such as the low cognitive performance of learners throughout the learning process. The criteria for achieving learning goals are often suboptimal, and in terms of emotional aspects, students exhibit insufficient values for cooperation, including limited communication, active participation, and group contributions. Some factors contributing to these issues include low student learning motivation. Thus, activating learning motivation is crucial to make the learning process more engaging. Motivation plays a pivotal role as an impetus for achieving positive results, and individuals are more likely to engage in an activity if they are motivated (Sunarti Rahman: 289). Another issue is the lack of creativity among teachers in utilizing various learning methods, which can also lead to low learning motivation. Teachers often rely solely on lecture methods, disregarding the diverse range of available learning methods. Prof. Dr. Lufri, M.S. (2020, 48), mentions 12 learning methods, including lectures, questions, discussions, demonstrations, experiments, assignments, exercises, storytelling, tourism, role play, sociodrama, and projects.

The results of pre-research interviews at the First Secondary School in Kabanjahe, North Sumatra, conducted with the school principal, teachers, and some students revealed the necessity of adapting the material to the students. Additionally, the learning approach or method should be tailored to match the students' realities. Other concerns raised by teachers included less engaging teaching methods and the use of media that were not age-appropriate, resulting in a monotonous learning experience. Consequently, students were less inclined to internalize the values of faith and morality intended in the Catholic learning process. Choosing the appropriate learning model can significantly influence the learning process and lead to positive learning outcomes. The use of suitable methods contributes to creating a favorable learning atmosphere, allowing students to enhance their creativity. Djamarah emphasized that employing diverse teaching methods can enhance learners' interest. In situations where students might find lecture methods monotonous, teachers should alter the approach by incorporating different methods to overcome boredom and maintain a lively learning environment (Slavin, R. E. (2019).

The research was initiated to address the identified problems and respond to the research questions, specifically evaluating the effectiveness of the Arrow-Brow Learning Model in assisting high school students in Kabanjahe, Tanah Karo. The primary research questions are: To what extent is the effectiveness of the Arrow-Brow Learning Model in facilitating high school students in Kabanjahe-Tanah Karo to understand and penetrate the surrounding reality in the context of learning Catholic Religion Education? Additionally, how does this learning model impact students' ability to internalize the values of faith and morality in the learning process of Catholic Religious Education at the secondary level in Kabanjahe-Tanah Karo? The study aims to assess the effectiveness of the "Winged Arrows" learning model in aiding students at the Secondary School in Kabañjahe, Tanah Karo, in comprehending and delving into their surroundings while internalizing beliefs and moral values within the framework of Catholic Education.

Therefore, the primary objective of this study was to test the curved arrow learning model, with a focus on the element of reality as the primary target, along with two fundamental movements: the penetration of reality and the formation of values. By designating elements of reality as the targets of penetration, students are guided to assign meaning to their surroundings as a source of learning. This research is particularly significant as it aids teachers, especially in remote, outlying, and underdeveloped areas, in overcoming constraints related to learning resources and media. Moreover, elevating the element of reality as the object of study helps students navigate the complexities of life, preventing feelings of alienation, as every facet of reality, even tragic experiences, holds meaningful value for self-development. The perception of reality, articulated by Karl Jaspers, is considered the language of God meant to be comprehended by humankind. Interpreting the phenomena of reality is anticipated to lead individuals to an encounter with the voice of God, forming the foundation of their existence. Recognizing the importance of this research in students' lives, the researchers were inspired to conduct a study titled "Curved Arrow Learning Model in Penetrating Reality and Internalizing Faith and Moral Values in Catholic Religious Education at the Junior High School Level in Tanah Karo".

METHODS

The research method employed in this study is a qualitative approach using research and development methods, emphasizing iterative testing and revision (Miles, M. B., Huberman, A. M., & Saldaña, J., 2019). The model, once tested, is subsequently applied to a broader context involving students studying Catholic Religious Education.

Population and Sample

The study was conducted at a secondary school in Kabanjahe, Tanah Karo, with a total population of four schools, equivalent to primary secondary schools. Due to limitations in researching the entire reality, the study specifically targets aspects related to student life (Siswanto, 2017). Consequently, researchers employed the random sampling technique, selecting two schools, namely Santo Xaverius 1 Kabanjahe High School and Xavier II High School.

Data Colletion Techniques

The researchers will test the model of curved arrow learning in the learning of Catholic Religious Education. The main objective of this study is to observe the effects of student penetration movements on reality and the movements of value internalization.

Data Analysis

The research results will undergo qualitative analysis through measures such as data reduction, data processing, and the formulation of research conclusions. The validity of the research data will be ensured by employing triangulation of sources and techniques. Triangulation entails utilizing more than one data source or data collection method to guarantee the accuracy and reliability of information. Meanwhile, triangulation techniques involve employing various data collection methods to achieve comprehensive research results.

RESULTS

The curved arrow learning model has been implemented in Catholic Religious Education at Kabanjahe First High School, Tanah Karo. This learning model comprises two fundamental stages and seven steps. The first stage is the penetration of reality, and the second stage is the internalization of values. The penetrative stage includes the steps of presubposition, exploration, analysis, and concludes with the novelty step. The research results indicate that the curved arrow learning model successfully establishes a system of interaction, positioning the educational subject (teacher) as a facilitator who guides, stimulates, and assists the learners in exploring, penetrating, discovering, mapping, structuring, describing, affirming, internalizing, and promulgating. Specifically, this learning model designates the educator or teacher as the primary facilitator, responsible for presupposing, stimulating, and aiding the learners in a sequence of learning activities.

The initial stage is presubposition, guiding students to perceive the object's phenomenon as a learning source or a vessel of value. They are instructed to regard the reality object as a symbol encapsulating the truths of the value. In the context of this learning, the educator establishes a foundational basis or assumption before commencing the learning, which might encompass key concepts or principles relevant to the learning subject.

The second stage of this research is exploration, during which students engage in a search for the phenomena of the object, namely, the element of reality, utilizing two primary approaches. Firstly, they directly access the object, and secondly, they present it through visual and audio media, acting as a facilitator to unearth the value of the phenomenon. Participants are encouraged to explore the surroundings of the school, offering a hands-on experience that deepens student understanding and engagement with the studied phenomena. The utilization of visual and audio media, such as video or multimedia presentations, is also acknowledged to create a profound visual and auditory experience, enhancing student comprehension by providing additional context. Furthermore, students obtain direct information from sources with expertise related to the studied phenomena through lectures, discussions, or live interactions with experts.

The third phase of the study is analysis, during which the student investigates the phenomenon of the element of reality using hermeneutic circular interpretation patterns. The analysis involves a penetrative movement where the student is guided to unveil the meaning of a reality element by perceiving it as a comprehensible whole through the relationship between its constituent parts or vice versa. The student employs this pattern of interpretation to distinguish and comprehend the reality element that is the focal point of learning. In the advanced stage of analysis, which constitutes the core of the penetrative movement, the student reveals the meaning embedded in the scrutinized reality element. This process of penetration entails a profound and thorough understanding of the element of reality, prompting learners to delve, excavate, and uncover underlying meanings. This approach not only accentuates factual comprehension but also encourages exploration of the dimensions of meaning and significance of the phenomena they investigate, laying a robust foundation for the development of profound conceptual understanding and heightened critical thinking.

The fourth stage of this research is "novelty," during which the student discovers the values that form the substance or core of the studied element of reality. This approach not only concentrates on factual understanding but also underscores the revelation of values inherent in phenomena. Participants engage in a thorough analysis to recognize and comprehend the values embedded in the elements of reality, involving reflection, interpretation, and the pursuit of deeper meaning. By prioritizing values as the substance, this approach encourages students to perceive phenomena as a fount of values that molds their perspectives and comprehension of the world. Moreover, the emphasis on the discovery of values imparts ethical and moral dimensions to learning, considering the impact of such values on life perspectives, decision-

making, and social interaction. Research findings demonstrate that this learning approach can contribute to the character and morality formation of students during their primary school years, instilling values like honesty, responsibility, empathy, cooperation, tolerance, and respect for diversity.

The fifth stage involves students discovering the values inherent in the elements of reality and mapping them within the context of their personal lives. Once delineated, these values are internalized by students through a series of steps over time and through experiences in learning Catholic Religious Education. Internalization of values encompasses the daily practices of students, engagement in practical activities, discussions, reflections, modeling by educators, learning from mistakes, and exposure to challenging educational experiences. This process empowers students to implement the values of faith and morality in their everyday actions, participate in practical activities, engage in discussions, contemplate, emulate positive examples, and learn through errors, as well as through challenging educational experiences. With a supportive learning environment and appropriate guidance, students can assimilate these values into their personal belief systems and apply them in their day-to-day lives.

The sixth stage of this study involves value restructuring, where students reorganize the hierarchy of values within themselves. They determine the primary values that are considered fundamental and should be realized, as well as additional or secondary values that may be less foundational. Students arrange these values, taking into account principles like honesty, empathy, responsibility, justice, and others, and establish primary values as the foundation of their character. For instance, values like honesty or justice are deemed core principles to be applied in any situation. Additionally, students identify additional or secondary values, such as cooperation, tolerance, or respect for diversity. Although not core values, these play a significant role in shaping students' character and ethics. Through value restructuring, students build a robust moral foundation for their interactions with the world. The newly structured values are then formulated into mottos and concrete plans to realize core values in daily actions, such as living with honesty and accountability, demonstrating empathy through cooperation and tolerance.

The seventh stage in this study involves the promulgation of values, where students express commitment and plan the realization of values identified as core in character formation. The students make a commitment statement reflecting their determination to live in accordance with those values. They also formulate concrete plans for implementing these values in everyday life, identifying situations and necessary measures. Subsequently, the students put their commitments and plans into action, endeavoring to integrate these values into various aspects of life. This process, as suggested by Nucci (2017), assists learners in actualizing values in their everyday behavior and attitudes, thereby establishing a robust moral foundation in the development of their character. Thus, the Arrow Arrow learning model provides a framework for a more profound and meaningful learning experience for learners.

DISCUSSION

The effective use of the curved arrow model is attributed to the presence of a supportive system, including adequate media, to present the phenomena of reality, information transparency, document availability, and collaboration with partners, namely schools (Hattie, J., Fisher, D., & Frey, N., 2017). Ormrod, J. E. (2018) asserts that effective learning refers to the learning process that efficiently achieves learning goals and produces a profound understanding of the educational subject. This involves the use of methods and strategies that align with the characteristics of the learners. Biocca, F. (2003), further emphasizes that presenting real-world phenomena involves efforts to provide learning situations or contexts that reflect real-life conditions or phenomena. For example, by utilizing virtual reality (VR) technology, students can experience or interact with environments that simulate real-life situations. Research results indicate that there are indeed impacts obtained from the use of this model, namely the discovery of values, internalization of values, restructuring of value clusters, and the planning of value realization within the students themselves in the two middle schools. In detail, the implementation of the curved arrow learning model in Catholic Religious Education classes involves the following stages.

Firstly, the presubposition involves directing learners to position the phenomenon object as a source of learning or a value-carrying object. Learners are guided to perceive the object of reality as a symbol containing truths and values. In this learning process, educators provide a foundation or basic assumptions before the actual learning begins. This may encompass key concepts or principles relevant to the learning topic (Woolfolk, A., 2020).

Secondly, exploration: learners conduct an exploration of phenomena from the object, namely elements of reality, by visiting the object and presenting the phenomenon through audiovisual media and exposure from a speaker, namely the teacher. Learners explore phenomena from the object through two main approaches: first, by directly visiting the object, and second, by presenting the phenomenon through audiovisual media and exposure from a speaker. The speaker, in this case, is the instructor who also acts as a facilitator for learners to delve into and explore the values of the existing phenomena. Learners are invited to visit the object directly, namely the natural environment around the school. This provides a direct experience that can enhance students' understanding and engagement with the studied phenomena (Rohiat, S., & Maretta, Y. A, 2022). In addition to visiting the object, Schnotz, W., & Lowe, R. (Eds.), (2020) emphasize that learners using audiovisual media, such as video or multimedia presentations, can present the phenomenon. This creates a deep visual and auditory experience, enriching students' understanding by providing additional context. Learners receive information or explanations directly from a speaker who has expertise or specific knowledge related to the studied phenomena. This exposure takes the form of lectures, discussions, or direct meetings with experts who can provide additional insights (Brown, G., & Manogue, M., (2018).

Thirdly, analysis: learners conduct an investigation into the phenomenon of reality elements using the hermeneutic circle interpretation pattern (parts explaining the whole or the whole explaining the parts). The advanced analysis stage is the penetration movement. Learners are directed to uncover the meaning of reality elements. Learners engage in investigating the phenomenon of reality elements by adopting the hermeneutic circle interpretation pattern or other suitable patterns. This approach views the phenomenon as a whole that can be understood through the relationships between its component parts, or vice versa, where the whole can be explained by these parts. Learners use this interpretation pattern to dissect and understand the reality elements that are the focus of learning. The next step in this learning process is the analysis stage, reaching the core of the penetration movement. At this stage, learners reveal the meaning contained in the investigated reality elements. This penetration process involves a deep and penetrative understanding of these reality elements, where learners strive to delve into, dissect, and unearth the underlying meaning. By presenting the analysis stage as the core of the penetration movement, this approach not only emphasizes factual understanding but also encourages learners to explore the dimensions of meaning and significance in the phenomena they are studying. Thus, this approach provides a strong foundation for the development of deep conceptual understanding and higher-level critical thinking (Brookfield, S. D., 2017).

Fourthly, novelty, where learners discover values that constitute the essence of reality elements. Learners uncover values that form the substance or core of the reality elements under study. This indicates that this learning approach not only focuses on fundamental understanding of facts or information but also emphasizes the disclosure of values inherent in the phenomenon or object that is the focus of learning (Hargreaves, A. (2018). Learners conduct a deep analysis of these reality elements with the goal of identifying and understanding the values contained within them. This process involves reflection, interpretation, and exploration of deeper meanings related to the reality elements. By emphasizing values as the substance, this approach invites learners to view phenomena not only as physical or conceptual entities but also as a source of values that can shape their perspectives and understanding of the world (Erickson, F. (2018). Furthermore, the emphasis on the discovery of values can also bring an ethical and moral dimension to learning. Learners consider the impact of these values on their worldview, decision-making, and social interactions. Thus, this approach can enrich learning by providing space for the exploration of values and their application in a broader context. Based on research results, the faith and moral values that learners can acquire through observing the learning of reality elements may include aspects such as honesty, responsibility, empathy, cooperation, tolerance, and respect for diversity. Apparently, this learning approach can contribute to the formation of character and morals among learners during junior high school.

Fifthly, value mapping. The values discovered are then mapped by students based on the context of their lives. The values mapped by the students are followed by the internalization or embedding of these values. The process of internalizing faith and moral values by learners can involve a series of steps that occur over time and through the learning experiences in Catholic Religious Education. The contextualization of values that have been internalized by learners includes:

1. Learners practice faith and moral values in their daily actions. For example, when students face difficult situations or conflicts, the application of values such as honesty, responsibility, or empathy can be reflected in their actions and decisions.
2. Participation in Practical Activities, which involves direct experiences, such as social projects or charitable activities, has proven to help learners directly experience and apply the values they have learned. For instance, engaging in school, church, or community clean-up activities as a concrete expression of responsibility and collaboration values by learners.
3. Discussion and Reflection. Class discussions and reflection sessions provide a space for learners to talk about how these values are relevant in their life contexts. Through the exchange of ideas and perspectives, learners strengthen their understanding and significance of these values.
4. Modeling by Educators and Role Models. The role of educators and role models in demonstrating and practicing faith and moral values is influential. Learners tend to observe and imitate the behaviors of those around them. Therefore, educators become positive role models, aiding in the process of value internalization.
5. Learning Through Mistakes. Mistakes or challenges in daily life can become powerful learning moments. Learners can internalize values through reflection on their mistakes and efforts to improve themselves, prioritizing honesty, and taking responsibility for their actions.
6. Challenging Educational Experiences. Challenging educational experiences, such as collaborative assignments, can reinforce values such as cooperation, tolerance, and respect for diversity. Through this process, learners can engage in interactions that promote positive values. Lickona, T. (2018), states that the internalization of these values is a complex and individual process, and the outcomes can vary among learners. However, with a supportive learning environment, appropriate guidance, and sufficient experiences, learners can integrate these values into their own values and apply them in their daily lives.

Sixthly, value restructuring. At this stage, learners rearrange the cluster or hierarchy of values within themselves as subjects by organizing which primary core values must be realized and which additional or secondary values are not obligatory to manifest. In this context, learners organize these values to determine the primary core values that are considered obligatory to manifest, as well as the additional or secondary values that are deemed less fundamental or non-obligatory to manifest (Kohlberg, L. (2019)). At this stage, learners perform the process of Rearranging the Cluster or

Hierarchy of Values, where they take steps to reorganize and structure the values they believe in. Learners consider values such as honesty, empathy, responsibility, justice, and so on, and then determine how these values interact and support each other in shaping their character. Subsequently, learners establish Primary Core Values that Must Be Manifested. Learners set values that are considered the main foundation of their character. This includes values considered as core principles or moral guidelines that must be applied in all situations. For example, learners place values like honesty or justice as primary values that must be manifested in their actions and decisions. Next, learners establish Additional or Secondary Values that are deemed important, although possibly not as strong as the primary values. These include values like cooperation, tolerance, or respect for diversity. Although not considered core values, these values still play an important role in shaping learners' character and ethics. By restructuring values, learners have taken a significant step in the development of their personal character and ethics, helping to establish a strong moral foundation for interacting with the world around them. The new value structure is then concretized through the depiction of mottos and concrete plans for the realization of primary or core values with clear forms and targets. Examples of learners' target expressions found in the research include living with honesty, taking full responsibility with empathy through cooperation and tolerance, shaping a refined character, respecting diversity, and embodying core values in every action.

Seventhly, the promulgation or declaration of commitment and the plan for realizing values. Value promulgation is the next step after the value restructuring process, where learners vocalize their commitment to the values identified as core and essential in shaping their character. This involves statements or declarations of commitment to the moral and ethical principles they will apply in their daily lives. At this stage, learners, in the Catholic Religious Education learning process, undertake the following:

*Commitment Statements***:** Learners compose formal statements expressing their determination and commitment to the values considered essential. These statements take the form of short sentences or paragraphs reflecting beliefs and resolve to live in accordance with these values.

*Value Realization Plan***:** Learners design a plan for realizing values, outlining strategies and concrete actions to apply these values in daily life. This involves identifying situations or contexts where these values can be manifested, as well as the steps to ensure the integration of these values into actions and decisions.

*Implementation in Real Action***:** The commitment and plan are then implemented in real actions. Learners strive to practice these values in various aspects of life, such as in the school environment, interpersonal relationships, social activities, and so on. Nucci, L. (2017) asserts that the processes of value promulgation and realization aid learners not only in expressing their commitment to specific values but also in embodying these values in their everyday behavior and attitudes, creating a strong moral foundation in their character formation journey.

Thus, the Curved Arrow learning model is a concept that provides a framework for designing more profound and meaningful learning experiences for learners.

CONCLUSIONS

Based on the research conducted at SMP Santo Xaverius I and II Kabanjahe by implementing the Curved Arrow learning model, several significant conclusions were found. Firstly, this model proved to be highly effective in enhancing the learning process in both schools with its two basic stages and seven steps. Educators played a key role as the main facilitators, providing presubposition, stimulation, and assistance to learners throughout the learning activities. Secondly, the model created an interaction system involving presubposition, exploration, analysis, and promulgation steps. This system provided a deep and meaningful learning experience for the learners. Adequate media support, such as real-life phenomena, information transparency, document availability, and collaboration with school partners, contributed to the success of this model. Thirdly, positive impacts were observed on the formation of learners' character and morals. Learners were able to discover substantial values such as honesty, responsibility, empathy, cooperation, tolerance, and respect for diversity. Fourthly, the learning process steps, including presubposition, exploration, analysis, novelty, value mapping, value restructuring, and value promulgation, significantly contributed to the development of learners' conceptual understanding and critical thinking. Fifthly, the process of internalizing values involved crucial steps such as value mapping, practicing values in daily actions, participating in practical activities, discussion and reflection, modeling by educators and role models, learning through mistakes, and challenging educational experiences. Sixthly, the value restructuring stage allowed learners to rearrange and organize their values, establish primary and secondary core values, and design concrete plans to manifest these values in their daily lives. Lastly, the promulgation stage involved commitment statements and value realization plans, where learners vocalized their commitment to core values identified as guides in their lives. Specifically, the Curved Arrow model applied in Catholic Religious Education provided a strong moral and ethical dimension. Overall, the positive contribution of this learning model to the character and moral development of learners at SMP Santo Xaverius I and II Kabanjahe is highly evident.

DECLARATION OF CONFLICTING INTERESTS

The authors declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

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