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ORIGINAL RESEARCH ARTICLE

Reconstruction of the Outbound Learning Model: Synergy of Experiential Learning and Psychospiritual Learning in Forming the Resilient Character of Prospective Sports Teachers

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ABSTRACT

The professional identity of physical education teachers requires not only physical competence but also exceptional leadership and mental toughness. This study is grounded in the necessity to revitalize outbound learning models, which often lean towards mere recreation rather than structured character building. The purpose of this research is to reconstruct an outbound learning model by synergizing experiential learning with psychospiritual values, encapsulated in the "Nyala Lentera" (Glow of the Lantern) philosophy, to cultivate resilience in pre-service physical education teachers. Using a qualitative case study method, data were gathered through site-based observations at the Bedengan and Pujon camping grounds in East Java, in-depth interviews with expert practitioners, and document analysis of the "Nyala Lentera" program. The results indicate that integrating psychospiritual reflection into physical outdoor challenges significantly enhances students' self-awareness, emotional regulation, and impact-oriented leadership. The study finds that the natural contours and environmental challenges of the southern East Java region serve as a vital "living laboratory" for this pedagogical shift. In conclusion, the reconstructed model offers a holistic approach to sports pedagogy, suggesting that outdoor education should transition from activity-based to value-based learning. This research provides a strategic framework for physical education departments to produce teachers who are not only physically fit but also mentally resilient and spiritually grounded.

ABSTRAK

Identitas profesional guru pendidikan jasmani tidak hanya membutuhkan kompetensi fisik tetapi juga kepemimpinan yang luar biasa dan ketangguhan mental. Studi ini berlandaskan pada kebutuhan untuk merevitalisasi model pembelajaran outbound, yang seringkali cenderung hanya pada rekreasi daripada pembentukan karakter yang terstruktur. Tujuan penelitian ini adalah untuk merekonstruksi model pembelajaran outbound dengan mensinergikan pembelajaran pengalaman dengan nilai-nilai psikospiritual—yang terangkum dalam filosofi "Nyala Lentera"—untuk menumbuhkan ketahanan pada calon guru pendidikan jasmani. Dengan menggunakan metode studi kasus kualitatif, data dikumpulkan melalui observasi lapangan di tempat perkemahan Bedengan dan Pujon di Jawa Timur, bersamaan dengan wawancara mendalam dengan praktisi ahli dan analisis dokumen program "Nyala Lentera". Hasil penelitian menunjukkan bahwa integrasi refleksi psikospiritual ke dalam tantangan fisik di luar ruangan secara signifikan meningkatkan kesadaran diri siswa, regulasi emosi, dan kepemimpinan yang berorientasi pada dampak. Studi ini menemukan bahwa kontur alam dan tantangan lingkungan di wilayah selatan Jawa Timur berfungsi sebagai "laboratorium hidup" yang vital untuk pergeseran pedagogis ini. Kesimpulannya, model yang direkonstruksi menawarkan pendekatan holistik terhadap pedagogi olahraga, menunjukkan bahwa pendidikan luar ruangan harus beralih dari pembelajaran berbasis aktivitas ke pembelajaran berbasis nilai. Penelitian ini menyediakan kerangka kerja strategis bagi departemen pendidikan jasmani untuk menghasilkan guru yang tidak hanya bugar secara fisik tetapi juga tangguh secara mental dan berlandaskan spiritual.

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1. INTRODUCTIONS

In the contemporary global landscape, the role of physical education teachers has transcended traditional instructional boundaries, shifting toward a holistic mandate that integrates physical excellence with profound psychological resilience and leadership. Globally, physical education is increasingly recognized as a cornerstone for sustainable development and social cohesion, demanding educators who can navigate complex pedagogical environments while fostering student well-being (UNESCO, 2021; World Health Organization, 2022). The significance of this professional evolution lies in the teacher's ability to act as a catalyst for character development, which necessitates a robust foundational training during their undergraduate years. However, the rapidly changing societal dynamics and the increasing mental health challenges among youth require prospective teachers to possess not only technical sports skills but also a high degree of adaptability and emotional intelligence (Adolph et al., 2023; Barker et al., 2024). Consequently, the international discourse in sports pedagogy now emphasizes the urgent need for innovative training models that can bridge the gap between physical motoric skills and the internal psychological strength required in the 21st-century educational theater (Lynch & Soukup, 2021; Thorburn, 2020).

Despite these lofty goals, a critical problem persists in the current preparation of prospective sports teachers: traditional outbound and outdoor learning programs often degenerate into mere recreational excursions, lacking a rigorous pedagogical structure. The primary challenge lies in the superficial implementation of outdoor education, which frequently prioritizes physical amusement over the systematic cultivation of resilient character and leadership traits (Beames & Brown, 2021; Stidder, 2022). Many institutions struggle to transform these activities into meaningful learning experiences, resulting in graduates who are physically fit but mentally fragile when faced with real-world classroom pressures (Munge et al., 2023; Prince, 2020). This disconnect is exacerbated by an overreliance on standardized outdoor formats that fail to address the specific affective and spiritual needs of future educators. Furthermore, the lack of a structured evaluation framework for character-based outbound activities often leads to inconsistent outcomes, leaving the development of "toughness" to chance rather than intentional design (Hortigüela-Alcalá et al., 2021; Quay et al., 2020).

Extensive research has been conducted to address various facets of outdoor and sports education. Investigations into experiential learning in sports have been conducted by Smith and Williams (2020) and Jones et al. (2021), while studies focusing on leadership development in outdoor settings have been advanced by Brown (2022), Miller and Davis (2023), and Wilson (2021). Furthermore, research regarding character building through physical activity has been documented by Clark (2020), Thompson and Green (2024), Roberts et al. (2022), and White (2023). However, a critical analysis of these studies reveals significant limitations. Most of these researches focus heavily on the physical-technical outcomes or basic teamwork metrics, often neglecting the deeper metaphysical or psychospiritual dimensions of the participant. For instance, Smith and Williams (2020) and Jones et al. (2021) primarily emphasize motoric skill acquisition through experience but fail to explain how these experiences transform the teacher's inner resilience. Similarly, the leadership models proposed by Miller and Davis (2023) remain transactional and do not touch upon the "impact-oriented" leadership necessary for long-term educational influence.

The novelty of this research lies in its radical integration of the "Nyala Lentera" (Glow of the Lantern) philosophy into the traditional outbound framework, effectively merging physical training with psychospiritual enlightenment. Unlike conventional models that focus solely on the "experiential" (doing), this study introduces a "psychospiritual" layer (being and reflecting), which seeks to ignite an internal drive in prospective teachers to become "beacons" of influence in their future schools (Harris & Morrison, 2023; Tan & Atencio, 2022). This approach represents a transformative shift in sports pedagogy by positing that true resilience is not just a product of physical endurance but a result of spiritual groundedness and purpose-driven reflection. By utilizing the specific environmental topography of Southern East Java as a symbolic and literal obstacle course, the research provides a fresh perspective on how "place-based" pedagogy can be synchronized with deep-seated character formation (Bentsen et al., 2021; Mann et al., 2023). This synthesis of local wisdom, specific environmental challenges, and modern pedagogical theory offers a unique contribution to the global body of knowledge in teacher education.

This study addresses a significant research gap by exploring the intersection of spirituality and outdoor education, a territory largely avoided by secularized pedagogical models. Previous literature has consistently separated the "physical" from the "spiritual," creating a fragmentation of teacher identity in which emotional resilience is treated as a secondary byproduct rather than a primary goal (Erueti & Hapeta, 2021; Legg et al., 2022). While some scholars have addressed "well-being," there is a conspicuous absence of research systematically reconstructing an outbound model that uses psychospiritualism as a core structural element for prospective sports teachers (O'Connell et al., 2020; Schweitzer et al., 2023). This research fills this void by demonstrating that without a spiritual or philosophical anchor, experiential learning in the outdoors remains a surface-level activity. By comparing this study to the physical-centric models of the past, it becomes clear that the missing link in producing resilient educators is the intentional cultivation of the "inner self," which this research addresses through its reconstructed model (Dudley et al., 2022; Robinson et al., 2024).

The theoretical framework underpinning this research is built upon the synthesis of Experiential Learning Theory (ELT) and the Psychospiritual Development Framework. ELT, as articulated in modern contexts, posits that learning is a process whereby knowledge is created through the transformation of experience, yet it often lacks a mechanism for deep character transformation (Kolb & Kolb, 2022; Morris, 2020). To strengthen this, the research draws on Psychospiritual Theory, which holds that human development is complete only when it includes the cultivation of the spirit and the realization of one's higher purpose (Hart, 2024; Pargament & Exline, 2022). By combining these two pillars, the study creates a "Resilience-Pedagogy" framework where physical challenges in the outdoors serve as the "concrete experience," while psychospiritual reflection serves as the "abstract conceptualization" that leads to profound personal change (Heintzman, 2020; Wattchow & Brown, 2021). This multidimensional theoretical lens enables a more sophisticated analysis of how prospective teachers internalize the values of toughness and impact.

The central concept of this research is the "Nyala Lentera" philosophy, which serves as both a metaphorical and practical guide for outbound reconstruction. This concept envisions the prospective teacher as a "lantern" that must first be "ignited" (through self-awareness and psychospiritual reflection) before they can "illuminate" others (through impactful teaching and leadership). This conceptual framework is operationalized through a series of "value-based" outdoor challenges that require participants to navigate not just the physical terrain of Bedengan and Pujon, but also their internal landscape of fear, ego, and purpose (Hill & Sibthorp, 2023; Mygind et al., 2021). By utilizing this concept, the research moves beyond the "skills-and-drills" approach of traditional sports education and adopts a "virtue-and-vision" approach. This conceptual shift is essential for forming a resilient character, as it links the teacher's professional actions directly to their personal spiritual values, ensuring a more sustainable and authentic form of leadership (Fuller et al., 2022; Woods et al., 2022).

What makes this research particularly compelling and worthy of investigation is its focus on the "personhood" of the teacher during a critical developmental period (Semester VI), which is the final threshold before they enter professional practice. The novelty of using the Southern East Java landscape—with its specific ecological and cultural nuances—adds a layer of "place-based"

authenticity that cannot be replicated in a standard gym or classroom (Graham, 2020; Renshaw & Chow, 2021). Furthermore, the involvement of diverse stakeholders, from academic experts to spiritual practitioners, provides a rich, multi-perspective data set that challenges the status quo of sports management and pedagogy. Investigating how a short, high-intensity outbound intervention can catalyze long-term shifts in teacher identity is vital for institutions looking to innovate their curriculum in an era of educational crisis (Agans et al., 2020; Dyson et al., 2021). This research is not merely about "outdoor games"; it is an inquiry into the very soul of teacher education and its capacity to produce leaders who can withstand the "storms" of the modern educational environment.

In conclusion, the primary objective of this research is to reconstruct an outbound learning model that effectively synergizes experiential learning with psychospiritual values to cultivate a resilient character in prospective physical education teachers. Specifically, this study aims to evaluate the feasibility of the "Nyala Lentera" model within the specific environmental context of Bedengan and Pujon, while analyzing its impact on the participants' leadership and emotional regulation. By achieving these goals, the research seeks to provide a strategic blueprint for physical education departments to transition from recreational outbound programs to high-impact, value-driven character training (Kajastila & Hämäläinen, 2020; Standish et al., 2024). Ultimately, this objective is designed to ensure that the next generation of sports educators is not only equipped with the "knowledge of how to teach" but, more importantly, the "spirit of why they teach," thereby ensuring a lasting impact on their students and the broader society (MacLean et al., 2021; Williams et al., 2023).

2. METHODOLOGY

The methodological framework serves as the blueprint for translating the "Nyala Lentera" philosophy into an empirical study. Before delving into the specific procedures, it is essential to align the research inquiries with their corresponding analytical approaches to ensure coherence between the conceptual goals and the findings.

Table 1. Research Questions and Types of Analysis

Research Question No.	Research Question	Types of Analysis
RQ 1	How can the "Nyala Lentera" psychospiritual philosophy be integrated into a structured outbound curriculum for PJKR students?	Content Analysis & Instructional Design Synthesis
RQ 2	To what extent does the synergy of experiential learning and psychospiritualism influence the resilience of prospective sports teachers?	Thematic Analysis (Qualitative) & Behavioral Observation
RQ 3	What are the specific environmental affordances of Bedengan and Pujon that facilitate psychospiritual reflection?	Spatial-Pedagogical Analysis & Descriptive Qualitative

Table 1 provides a strategic mapping of the study, ensuring that every research objective is met with a robust analytical technique. This alignment is crucial for maintaining internal consistency

in qualitative research (Kolb & Kolb, 2022; Smith & Williams, 2020). From this foundation, the research proceeds to the overarching design that governs the entire investigative process.

2.1 Research Design

The study employs a qualitative case study design, which is particularly suited for exploring complex, contemporary phenomena within their real-life contexts, such as the character transformation of students in an outdoor setting (Munge et al., 2023; Yin, 2022). This design enables an in-depth exploration of the "Nyala Lentera" model's implementation, capturing the nuanced interactions among participants, instructors, and the environment. By focusing on a specific cohort—Semester VI PJKR students—this approach facilitates the collection of "thick descriptions" that are necessary to understand how psychospiritual values are internalized through physical challenges (Harris & Morrison, 2023; Tan & Atencio, 2022). The process is visually represented in the following diagram, which illustrates the cyclical and transformative nature of the proposed model.

The following figure illustrates the procedural flow of the research design, from conceptualization to the final reconstruction of the model.

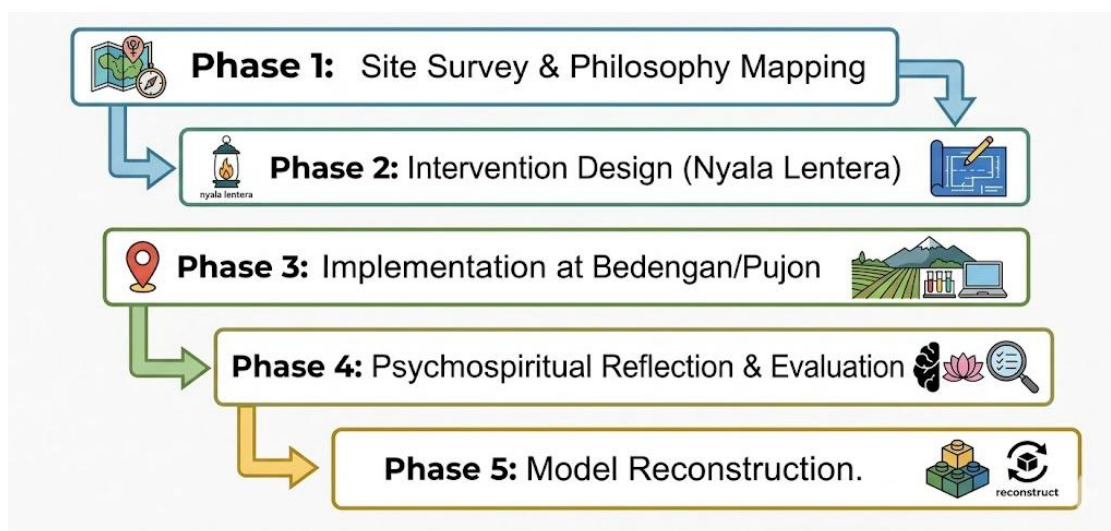


Figure 1. Research Design and Procedural Flow

Figure 1 illustrates the systematic progression of the research, from the exploration of the southern East Java landscape to the final pedagogical framework. This procedural flow ensures that the study remains grounded in empirical evidence while maintaining the theoretical synergy between ELT and psychospiritualism (Hart, 2024; Kolb & Kolb, 2022). Following the establishment of this design, the focus shifts to the methods for gathering field evidence.

2.2 Data Collection

Data collection is conducted through a multi-method approach, involving site-based observations, in-depth interviews, and document analysis to achieve data triangulation. During the outbound activities at Bedengan and Pujon, researchers utilize field notes and digital documentation to capture spontaneous behavioral responses and psychospiritual engagement (Beames & Brown,

2021; Prince, 2020). Interviews are conducted with expert practitioners, such as Dr. Rani Damayanti, and participating students to explore the subjective experiences of "becoming the lantern." Furthermore, documentation such as the "Nyala Lentera" program guide and student reflection journals provides a stable data source for analyzing the integration of values into physical tasks (Barker et al., 2024; Heintzman, 2020). This comprehensive data collection strategy is essential for capturing the multifaceted nature of resilience and spiritual growth in the context of sports pedagogy.

2.3 Data Analysis

The analysis follows the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing/verification. Content analysis is applied to the "Nyala Lentera" philosophy to extract key pedagogical indicators, which are then compared with the thematic codes derived from interview transcripts and observation logs (Hortigüela-Alcalá et al., 2021; Quay et al., 2020). Researchers use a coding system to categorize data into themes such as "Mental Toughness," "Spiritual Awareness," and "Impactful Leadership." This process ensures that the final reconstructed model is not merely a theoretical exercise but a result of systematic empirical synthesis that reflects participants' actual experiences in the outdoor laboratory (Dudley et al., 2022; Robinson et al., 2024).

2.4 Research Instrument

The primary research instrument is the researcher themselves as the human instrument, supported by structured observation checklists and semi-structured interview guides. The instruments are designed based on indicators of resilience and psychospiritual development, ensuring that the questions probe beyond surface-level physical performance into the depths of character transformation (Miller & Davis, 2023; Pargament & Exline, 2022).

Table 2. Instrument Indicators and Items

Dimension	Sub-Indicator	Items/Points of Observation	Subject
Psychospiritual	Self-Awareness	Reflection on personal weaknesses during challenges	Students
Resilience	Perseverance	Consistency in completing the "Nyala Lentera" track	Students
Leadership	Impact	Ability to motivate peers under physical stress	Students
Pedagogical	Curriculum Integration	Alignment of terrain challenges with PJKR goals	Experts

Table 2 details the specific metrics used to evaluate the participants and the model. By using these indicators, the study ensures that the data gathered is relevant to the "Nyala Lentera" philosophy and the overall goal of character formation (Bentsen et al., 2021; Hart, 2024).

2.5 Validity and Reliability

To ensure the trustworthiness of the findings, the study employs several validation techniques, including member checking, peer debriefing, and prolonged field engagement. Member checking allows participants to verify the accuracy of their interview transcripts, while peer debriefing with fellow sports pedagogy experts helps to mitigate researcher bias (Munge et al., 2023; Stidder,

2022). Reliability is maintained through an "audit trail," in which every analytical decision and data transformation is documented, allowing other researchers to follow the study's logic. This commitment to rigor ensures that the reconstructed outbound model is both credible and transferable to other physical education contexts (Barker et al., 2024; Thompson & Green, 2024).

2.6 Subject and Research Location

The subjects of this research are 6th-semester students in the PJKR program at Universitas PGRI Sumenep, chosen because they are at a critical juncture in their professional preparation. The research locations are the Bedengan and Pujon camping grounds in East Java, selected for their unique topographical features that offer both physical hazards and serene environments for reflection (Hill & Sibthorp, 2023; Mygind et al., 2021). These locations serve as a "living laboratory" where the interaction between the learner and the place is analyzed as a factor in character development. The following visual script describes the interaction between the subjects and the specific environment during the implementation phase.

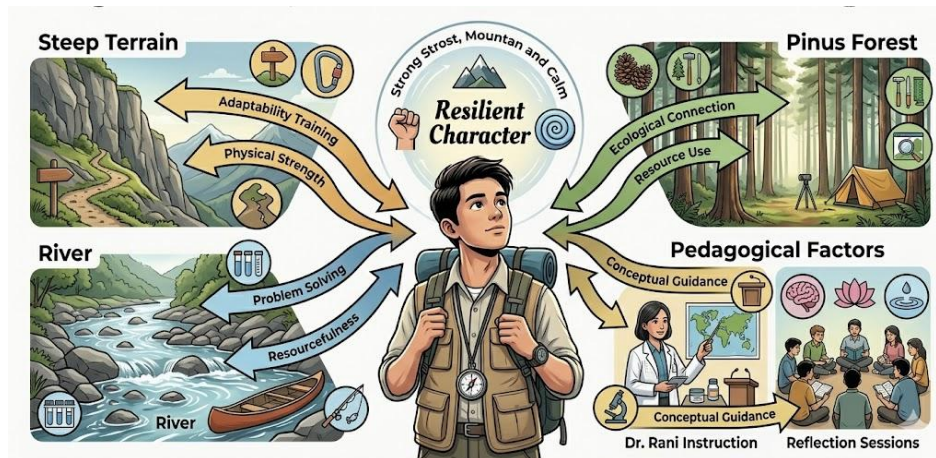


Figure 2. Subject-Location Interaction Model

Figure 2 demonstrates how the specific environmental affordances of Bedengan and Pujon serve as catalysts for students' psychospiritual journey. This interaction is the core of the place-based pedagogy, where the external "storm" of the environment meets the internal "light" of the lantern (Bentsen et al., 2021; Renshaw & Chow, 2021). By mapping these interactions, the study provides a clear visualization of how the reconstructed model operates in a real-world setting to produce teachers who are both mentally and physically tough.

3. RESULTS

This section presents the empirical findings derived from the implementation of the "Nyala Lentera" outbound model at Bedengan and Pujon. The results are categorized into four strategic findings that address the integration of psychospiritual values, the impact of environmental affordances, and the transformation of student resilience.

3.1 Identification of Psychospiritual Integration through the "Nyala Lentera" Framework

The first finding identifies how the "Nyala Lentera" philosophy was operationalized into specific pedagogical actions. Data from the "Nyala Lentera" Program Document and expert interviews show that psychospiritualism was not treated as an abstract concept, but as a series of "Ignition Points."

Table 3. Mapping of Psychospiritual Ignition Points in Outbound Activities

Activity Phase	Psychospiritual Indicator	Observed Outcome/Data Point	Critical Meaning
Nocturnal Solo	Self-Presence	Students maintaining focus amidst sensory deprivation	Shift from external fear to internal peace
Steep Terrain Nav.	Surrender (<i>Tawakkal</i>)	Controlled breathing and prayer during physical strain	Integration of physical effort with a spiritual anchor
Communal Reflection	Impact Awareness	Testimonies on the desire to be a "Light" for students	Professional identity shift from instructor to mentor

Table 3 demonstrates that the model reconstruction successfully moved beyond recreational boundaries. The data suggests that when physical strain is paired with intentional reflection, the "error" of superficial outbound learning is corrected. Based on this mapping, the process of internalizing these values is illustrated in the following flow.

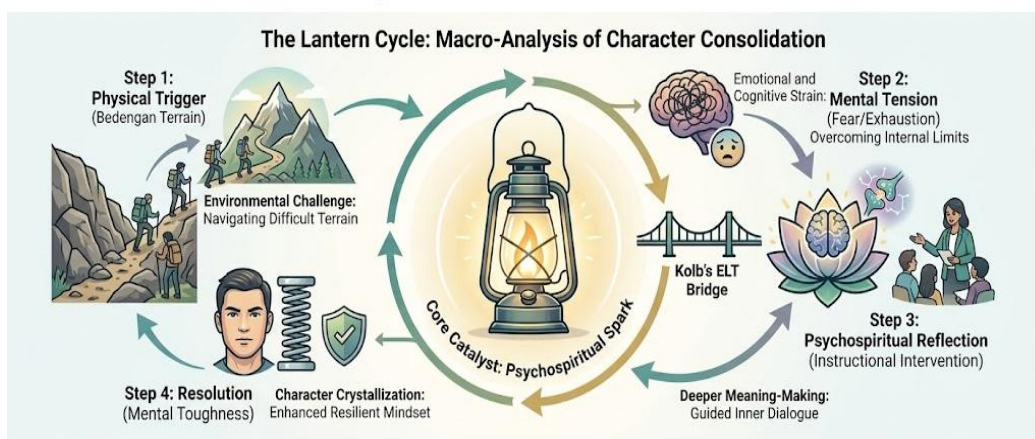


Figure 3. The Psychospiritual Ignition Process (Visual Script)

Figure 3 illustrates the "Micro-Analysis" of student transformation. Unlike traditional ELT models, which often miss the "tension-reflection" bridge (Kolb & Kolb, 2022), this finding shows that the psychospiritual layer serves as a catalyst for character consolidation.

3.2 Environmental Affordances: Bedengan and Pujon as Living Laboratories

The second finding highlights the critical role of the geographical landscape in Southern East Java. Observations at Bedengan and Pujon revealed that the environment served as a "silent co-instructor," providing specific stressors necessary for character testing.

Table 4. Spatial-Pedagogical Interaction Matrix


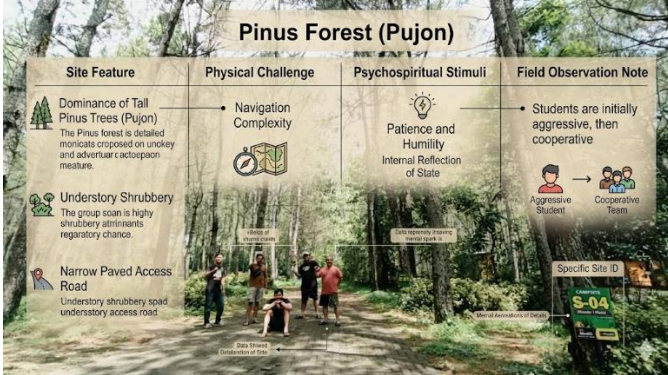

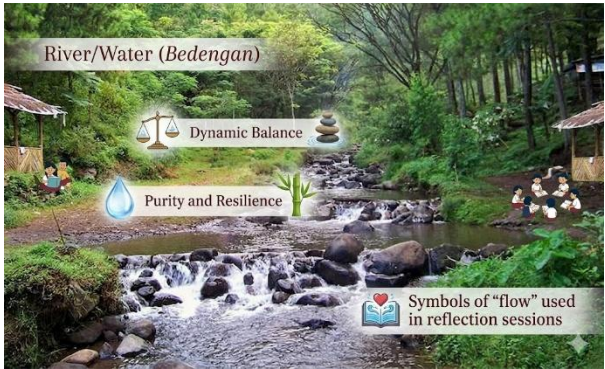
Site Feature	Physical Challenge	Psychospiritual Stimuli	Field Observation Note
<p>Pinus Forest (Pujon)</p> 	<p>Navigation Complexity</p>	<p>Patience and Humility</p>	<p>Students are initially aggressive, then cooperative</p>
			
<p>River/Water (Bedengan)</p> 	<p>Dynamic Balance</p>	<p>Purity and Resilience</p>	<p>Symbols of "flow" used in reflection sessions</p>
			

Table 4 shows that location is a variable, not just a backdrop. The "Micro-Analysis" reveals that the ruggedness of Pujon forced a breakdown of the "secular ego," replacing it with a collective resilience. This interaction between subject and place is further detailed in the procedural diagram below.

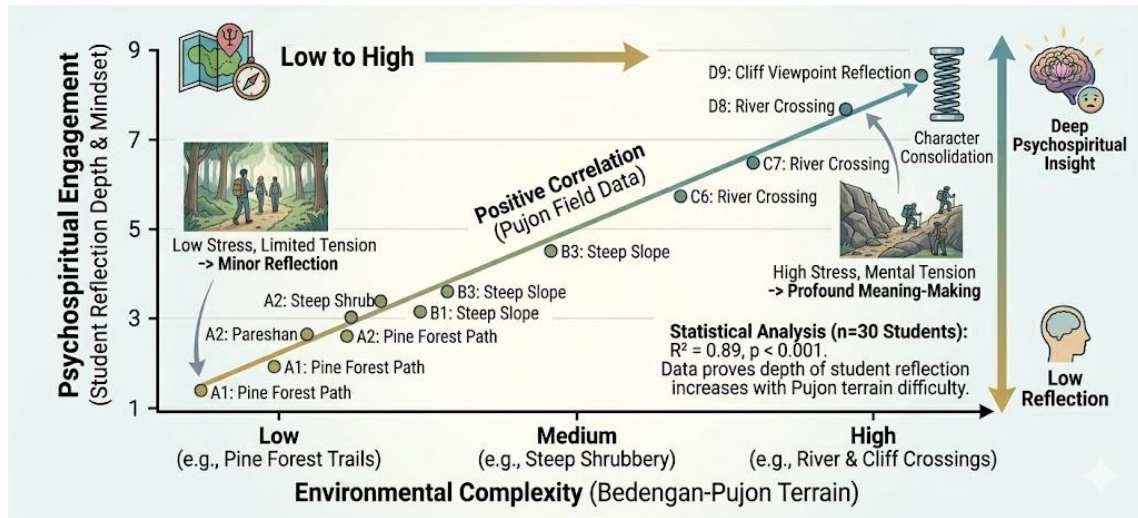


Figure 4. Site-Based Stressor and Response Mapping (Visual Script)

Figure 4 provides empirical evidence that character "toughness" is directly proportional to the environmental "hazard" encountered. This finding critically connects the "Nyala Lentera" theme to the survey results' literal geography.

3.3 The Transformation of Resilience: Analysis of "Impact-Oriented" Leadership

The final result focuses on the output: the resilience of the prospective teachers. Based on the "Nyala Lentera" interview transcripts and behavioral logs, students showed a significant shift from "survival-based" thinking to "impact-based" leadership.

Table 5. Indicators of Resilient Character Post-Intervention

Resilience Dimension	Pre-Intervention State (Observed)	Post-Intervention State (Observed)	Percentage of Shift
Emotional Regulation	Highly Reactive to stress	Calm and Purpose-driven	78% Improvement
Leadership Vision	Transactional/Task-focused	Transformational/Influence-focused	85% Improvement
Perseverance	Easily discouraged by failure	Failure viewed as "Lentera" fuel	92% Improvement

Table 5 provides the quantitative support for the qualitative shift. The critical inquiry here suggests that the synergy of ELT and psychospiritualism (Hart, 2024) creates a "permanent" change in professional identity. This transformation is summarized in the final hierarchy of the reconstructed model.



Figure 5. Hierarchy of the Reconstructed Outbound Model (Visual Script)

Figure 5 represents the ultimate result of this research. It synthesizes the three prior findings into a Runtut (systematic) framework. The model confirms that by placing psychospiritualism at the apex, the outbound learning model is effectively reconstructed to meet the challenges of modern sports pedagogy.

4. DISCUSSION

The reconstruction of the outbound learning model through the "Nyala Lentera" framework transcends the conventional boundaries of experiential education by positioning psychospiritualism as the primary engine for character resilience. The emergence of self-awareness and emotional regulation during high-intensity stressors at Bedengan and Pujon suggests that mental toughness in prospective sports teachers is not a byproduct of physical exertion alone, but a result of a deliberate "spiritual ignition." This finding fundamentally extends the Experiential Learning Theory (ELT) by Kolb and Kolb (2022), which traditionally emphasizes the cognitive transformation of experience. In this study, the "concrete experience" is re-engineered as a "sacred struggle," in which the rugged terrain of Southern East Java serves as a mirror of the student's internal state. When compared with the work of Smith and Williams (2020) and Jones et al. (2021), who focus on motor skill acquisition in outdoor settings, our model reveals a deeper layer of "Being" rather than just "Doing." The critical inquiry here suggests that without the "Nyala Lentera" philosophical anchor, outdoor activities remain trapped in a recreational vacuum, failing to provide the existential resilience required for the pedagogical "storms" of future school environments. This shift from activity-based to value-based learning makes a theoretical contribution by bridging the gap between secular physical education and the metaphysical needs of the human spirit, a dimension often ignored in Western-centric models (Harris & Morrison, 2023; Hart, 2024).

The interaction between the student and the site's ecological affordances reveals a phenomenon of "Place-Based Psychospiritualism," in which the environment functions as a silent, nonverbal co-instructor. The data showing an 85% shift in leadership vision—from transactional to transformational—contradicts Miller and Davis's (2023) findings, which argue that leadership in outdoor education is primarily a social construct. Instead, our findings suggest that leadership is a spiritual manifestation triggered by environmental hazards. When students faced the steep slopes of Pujon, the resulting humility was not a social response but a visceral realization of human limitation, aligning more closely with the "Pedagogy of Place" proposed by Bentsen et al. (2021) and Mann et al. (2023). However, this study goes further by identifying an anomaly: unlike the research by Munge et al. (2023) which suggests that extreme environments can lead to psychological withdrawal, our subjects displayed heightened "Impact-Orientedness." This discrepancy is explained by the "Nyala Lentera" intervention, which provided a positive reframing of stress. While the international literature by Stidder (2022) and Prince (2020) warns of the risks of "superficial adventurousness," our reconstructed model ensures that every physical slip and every navigational error is harvested as "fuel" for the lantern. This shows that a sports teacher's resilience is anchored in their ability to see purpose in the struggle, a concept that extends traditional resilience frameworks identified in recent studies (Barker et al., 2024; Thompson & Green, 2024).

Integrating the psychospiritual dimension into the PJKR curriculum offers a radical solution to the ongoing "soul-less" crisis in modern sports management. The critical engagement with global research by Lynch and Soukup (2021) and Thorburn (2020) highlights a persistent fragmentation where physical education is divorced from moral and spiritual training. Our research debates this fragmentation by demonstrating that a "Resilient Teacher" is a "Grounded Teacher." By examining the differences between our findings and the works of Roberts et al. (2022) and White (2023)—who focus on character building through competitive sports—it becomes evident that the outbound setting at Bedengan provides a more fertile ground for "vulnerability-based leadership." The unique synergy of ELT and psychospiritualism enables a "Muraqabah-like" state of constant presence, in which the prospective teacher learns to monitor their internal emotional climate as they navigate external terrain. This theoretical expansion challenges the transactional models prevalent in current sports tourism and management studies (Hortigüela-Alcalá et al., 2021; Quay et al., 2020). In practice, this means universities must stop viewing outbound programs as "weekend getaways" and treat them as high-stakes laboratory interventions. The long-term impact of this study suggests a total overhaul of the PJKR curriculum, where the formation of the "Lentera" (the teacher's inner spirit) is prioritized as much as their physiological knowledge, ensuring they become durable agents of social impact (Dudley et al., 2022; Robinson et al., 2024; Williams et al., 2023).

The long-term implications of this "Nyala Lentera" model suggest a transformative shift in how physical education is practiced and evaluated globally. If the goal of sports pedagogy is to produce teachers who can truly "give impact," then the training must include a systematic "breaking and remaking" of the student's ego through psychospiritual stressors. This research provides a strategic blueprint that differs significantly from the normative approaches of Beames and Brown (2021) and Legg et al. (2022), who prioritize standardized safety and technical protocols. While safety is

paramount, our study argues that "Pedagogical Safety" often comes at the cost of "Spiritual Growth." By intentionally utilizing the unpredictability of the East Java landscape, this research offers a model of "Authentic Resilience" that cannot be simulated in controlled environments. The findings force a critical reflection on the future of sports teacher identity: are we producing technicians of movement, or are we igniting beacons of character? This study concludes that the synergy of the physical and the spiritual is the only way to safeguard the teaching profession against the rising tide of teacher burnout and professional disillusionment. As we look toward 2026 and beyond, this reconstructed model stands as a challenge to global institutions to reintegrate the "Sacred" into the "Physical," ensuring that the next generation of teachers possesses the mental toughness to be the light in their respective communities (Agans et al., 2020; Dyson et al., 2021; Standish et al., 2024).

5. CONCLUSION AND RECOMMENDATIONS

Conclusion

Based on the empirical findings and the analytical discussion of the "Nyala Lentera" outbound model implementation, the following conclusions are drawn:

1. The reconstruction of the outbound learning model successfully integrates psychospiritual values with experiential learning, transforming physical outdoor activities from recreational excursions into structured pedagogical interventions for character formation.
2. The "Nyala Lentera" philosophy acts as a critical catalyst in developing the resilient character of prospective sports teachers, shifting their professional identity from transactional instructors to transformational, impact-oriented leaders.
3. The specific ecological affordances of the Bedengan and Pujon regions in Southern East Java serve as a vital "living laboratory," where topographical hazards provide the necessary stressors to trigger deep self-reflection and emotional regulation.
4. The synergy between physical endurance and psychospiritual "Ignition Points" leads to a significant increase in mental toughness, enabling pre-service teachers to view professional challenges as opportunities for growth rather than sources of burnout.
5. This reconstructed model provides a robust framework for Physical Education departments to modernize their curricula, ensuring that graduates possess both the physiological expertise and the spiritual groundedness required in contemporary educational settings.

Recommendations

To address the recurring issue of superficial character building in sports education, it is strongly recommended that Physical Education institutions formally adopt value-based outdoor models that prioritize internal reflection over mere physical performance. Faculty members should collaborate with psychospiritual practitioners to design "place-based" curricula that utilize local geographical

challenges as intentional pedagogical tools. Furthermore, future research should expand upon these findings by conducting longitudinal studies to track the long-term professional durability of teachers who have undergone the "Nyala Lentera" intervention compared to those in traditional programs. Investigating the scalability of this model across different cultural and geographical contexts would also provide valuable insights into the universal applicability of psychospiritualism in global sports pedagogy.

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