Integrating Living Values Education into Indonesian Islamic Schools: An Innovation in Character Building

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ABSTRACT

As a country with a majority Muslim population, Indonesia has strong foundations in religious teachings guiding daily life. However, social changes, technological advances, and globalization present challenges in ensuring character education remains relevant and adaptive. Islamic education in Indonesia is central to shaping individual character based on religious and ethical teachings. This study examines the potential of the Living Values Education (LVE) approach as an innovative mainstream in developing Islamic education in Indonesia. This research is a literature study, involving an in-depth analysis of relevant literature. The study shows that LVE provides a holistic approach covering ethical, moral, social, and emotional aspects. In the context of Islamic education, LVE can strengthen the understanding of religious teachings and associate them with universal virtues. The relevance of LVE lies in educators building learning dynamics based on positive character values. Thus, LVE becomes an innovative alternative in Islamic education, encouraging the creation of intelligent, moral, and creative generations for the nation's future.

ABSTRAK

Indonesia sebagai negara dengan mayoritas penduduk beragama Islam memiliki landasan yang kuat dalam ajaran agama sebagai pedoman dalam kehidupan sehari-hari. Namun, perubahan sosial, perkembangan teknologi, dan arus globalisasi menghadirkan tantangan baru dalam memastikan bahwa pendidikan karakter tetap relevan dan adaptif. Pendidikan Islam di Indonesia memiliki peran sentral dalam membentuk karakter individu yang berlandaskan ajaran agama dan etika yang kuat. Tujuan penelitian ini untuk mengkaji potensi konsep Living Values Education (LVE) sebagai mainstream inovatif dalam pengembangan pendidikan Islam di Indonesia. Penelitian ini merupakan studi pustaka (library research) yang melibatkan analisis mendalam terhadap literatur-literatur yang relevan dengan objek penelitian. Hasil penelitian menunjukkan bahwa Pendekatan LVE memberikan pendekatan holistik yang mencakup berbagai aspek, mulai dari nilai-nilai etika dan moral, hingga pengembangan sikap sosial dan emosional. Dalam konteks pendidikan Islam, LVE dapat memperkuat pemahaman terhadap ajaran agama dan mengaitkannya dengan nilai-nilai universal yang mencerminkan prinsip-prinsip kebajikan. Relevansi Living Values Education dalam konteks pendidikan Islam di Indonesia terletak pada peran pendidik dalam membangun dinamika pembelajaran berdasarkan nilai-nilai karakter positif. Dengan demikian, pendekatan LVE menjadi medium alternatif inovatif dalam pendidikan Islam, mendorong penciptaan generasi yang cerdas, bermoral, dan kreatif untuk masa depan bangsa dan negara.

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Introduction

Islamic education is a fundamental pillar in shaping individuals with a strong religious understanding and ethical character in society. Amidst the vibrant global dynamics and ongoing social changes, Indonesia, as a country with a majority Muslim population, needs to face significant challenges in ensuring comprehensive Islamic education that is relevant to the times. In this context, an innovative approach emerges and is called Living Values Education (LVE). Living Values Education (LVE) is a concept of education that emphasizes understanding religious doctrines and focuses on the development of positive values that encompass ethical, moral, empathetic, cooperative, and integral aspects. This holistic approach aims to shape individuals who are spiritually intelligent and have strong and integral characters (Qadafi, 2020).

Research on Living Values Education in Indonesia has been widely conducted, including research carried out by (Shofan, 2020), where it is explained that the nation's character development efforts, which have been pursued in various forms, has yet to be optimally achieved. This is reflected in the persistent socio-economic-political gaps, environmental damage occurring in various parts of the country, ongoing legal injustices, free association and pornography among teenagers, violence and riots, and corruption that pervades all sectors of society. This research portrays the various social problems faced by Indonesian society, such as socio-economic-political gaps, environmental damage, legal injustices, free association, pornography, violence, riots, and corruption. This reflects a deep understanding of the complex social conditions and demands serious attention in efforts to build the nation's character. Although efforts to develop the nation's character have been made in various forms, the research highlights that optimal achievement has yet to be reached. This indicates the need for improvement and innovation in the approach to national character development. This research will highlight the concrete impact and benefits of implementing Living Values Education in the context of Islamic education in Indonesia. The main focus of this study is to measure the effectiveness of Living Values Education in enhancing the understanding and internalization of Islamic values, as well as fostering quality character development among students in Islamic educational institutions.

The next study was conducted by (Badriah et al., 2019) explains that implementing the Living Values Education approach provides knowledge and skills for individuals to develop positive values. This research refers to the Islamic guidance program with the Living Values Education approach, which aligns with the general objective of Islamic guidance. The objective is to help individuals understand, learn, and apply life values following Islamic teachings and societal needs. The study explicitly mentions that implementing the Living Values Education approach aims to provide knowledge and skills for individuals to develop positive values. This highlights a focus on shaping positive character and moral through the LVE approach, which is an essential aspect of Islamic education in Indonesia. This research aims to measure the effectiveness of Living Values Education (LVE) in addressing social and moral challenges in Indonesia and providing innovative solutions to strengthen character education, especially in the context of Islamic education. Therefore, it is expected to offer innovative solutions in the implementation of LVE that can enhance character education in Islamic educational institutions. These solutions may include developing a curriculum more integrated with Islamic values, extracurricular programs that support character formation, training for educators in implementing the LVE approach, and collaborative efforts with the local community to create a conducive educational environment.

In Indonesia's Islamic education context, LVE emerges as an innovative mainstream that attracts attention. Integrating Islamic values with LVE principles can provide a new dimension in efforts to shape young generations with noble character and high social awareness. By integrating pure Islamic teachings with the universal values taught by LVE, Islamic education can become more inclusive and adaptive to changes over time. Omar al-Toumy al-Syaibaniy stated that Islamic education is a process of changing the behavior of individual learners in their personal lives, society, and the surrounding environment. This process is carried out through education and teaching as a fundamental activity and profession among many fundamental professions in society. (Al-Syaibaniy, 2017) eloquently defines Islamic education as the education of the whole human being: mind and heart, spiritual and physical aspects, ethics and skills. Therefore, Islamic education prepares individuals to live well in times of peace and war and equips them to face society with all its virtues and vices, sweetness and bitterness (Al-Qardhawi, 2017).

Conceptually and empirically, as preparation to face cultural dialectics, (Fatmawati, 2022) identifies Islamic education through three approaches. First approach is education as an effort to develop potential. It means that education is directed towards actualizing human potential, which is a gift from God, and this actualization of potential development is called worship. Second is education as a process of cultural inheritance. It means that education is directed towards the transmission process of fundamental elements of Islamic civilization from one generation to another in order to preserve the identity of the *ummah*. The third one is education as a process of interaction between potential and culture. It means that the actualization process of human potential development is carried out by considering the environmental aspects in which humans exist. These three approaches are not separate entities but an inseparable unity. In other words, from the perspective of Islamic education, education is a process of developing potential and transmitting the identity of the *ummah.* This process is actualized by considering the local cultural dimensions of society. From this perspective, three aspects: potential development, transmission, and integration with culture will relate to the substance of education. In Islam, the potential, transmission, and culture referred to are related to Islamic teachings (Hajam, 2023).

Based on the semantic analysis of Islamic education, as previously mentioned, the researcher concludes normatively that Islamic education has an orientation and tendency towards indoctrination or coercion through the transmission process of values, which certainly has implications for the lack of critical-analytical awareness among students to actualize their potentials. This can be seen from Al-Qabisi's view, for example, who emphasizes the goal of education and teaching and is oriented towards efforts to develop children's personalities in line with actual Islamic values. In other words, the general purpose of Islamic education held by Al-Qabisi is to develop the moral strength of children, cultivate a love for religion, adhere firmly to its teachings, and behave by pure religious values. Such goals tend to emphasize the religious aspect. However, Al-Qabisi desires that after children have a foundation related to religion and morals, they should also be equipped to seek their livelihood (Hamdi, 2021).

Hassan and Kahil conducted research on the Living Values Education Program (LVEP) concerning behaviors and attitudes related to personal intelligence (Intrapersonal & Interpersonal) in elementary school students at a private school in Lebanon. This study concluded that significant treatment effects were observed in students' self-perceptions in the Scholastic, Cognitive, and Social domains on the Harter Scale, compared to the control group (Hassan & Kahil, 2016). Another study by (Karen Kurotsuchi Inkelas Zaneeta E. Daver et al., 2016)also examined the role of living-learning (L/L) programs in

facilitating the academic and social transition of first-generation college students. Research findings indicated that first-generation students in L/L programs reported a more successful academic and social transition to college compared to their counterparts residing in traditional dormitory settings. Furthermore, (Freeks, 2015) conducted research on LVE among college students in South Africa. The conclusion of this research indicates that parents, lecturers, and other specific individuals play a crucial role in character development and character-building.

Indonesia possesses cultural, religious, and unique values in each of its regions. This serves as both a challenge and an opportunity for LVE to integrate local cultural values into character education, enabling students to understand and appreciate this diversity. The challenge of educational infrastructure in Indonesia, particularly in remote areas, may limit students' access to LVE programs. However, this also presents an opportunity to innovate in providing character education through technology and distance learning programs. Additionally, Indonesia has a multi-religious society with a Muslim majority, alongside various other religions and beliefs. LVE can serve as a means to promote tolerance and interfaith understanding, allowing communities to coexist harmoniously.

Therefore, this research aims to deeply examine how Living Values Education (LVE) can be integrated into Islamic education in Indonesia as Character Education as a Pillar of National Development. The LVE approach is considered a reinforcement that can strengthen Character Education in Islamic education. Additionally, this research will also discuss LVE as an alternative approach model that has the potential to enhance the effectiveness of Character Education in the Islamic education environment. Through this exploration, the implications of applying the LVE Approach to Character Education will be identified, as well as its relevance to Islamic education in Indonesia.

Methods

This study is a descriptive qualitative research that utilizes the library research method. This method involves an in-depth analysis of literature relevant to the research topic, aiming to comprehensively understand Living Values Education (LVE) as an innovative mainstream model in Islamic education in Indonesia. In this phase, we will systematically review primary and secondary sources such as books, scholarly journals, articles, research reports, and documentation from educational and religious institutions. The literature analysis will detail the comparison between the concepts of LVE and Islamic teachings, exploring the implementation of LVE in Islamic educational institutions and identifying the challenges and potentials that arise from applying this innovative approach. In an effort to integrate insights from the literature with the empirical context of Indonesia, this research will consider the social, cultural, and religious aspects that influence the implementation of LVE in Islamic education in this country.

The analysis in this research utilizes the Verstehen technique. According to (Bakker & Zubair, 2015), the Verstehen technique can be used to understand and analyze texts relevant to the research topic. This technique allows researchers to deeply understand the thoughts, values, and socio-cultural contexts contained in the literature under study. Verstehen is employed to gain a deeper understanding of various aspects of using LVE, including perceptions, values, motivations, and social contexts influencing the implementation and acceptance of this educational model. The findings from this literature analysis will provide a broader and deeper insight into the potential and challenges faced in integrating LVE values into the Islamic education curriculum and developing a more holistic and adaptive educational approach.

Results and Discussion

Character Education as a Pillar of Nation Development

Referring to the recognition of the importance of character education as the main foundation for building a quality, ethical, and responsible society, character education is considered a fundamental pillar that encompasses not only intellectual aspects but also moral, social, and emotional aspects of individuals. In the context of nation-building, character education plays a highly strategic role. As a pillar, character education forms the basis for individuals to develop positive attitudes, ethical values, and personality traits that will shape their behavior and actions in daily life. Through strong character education, society can be directed towards harmony, tolerance, and cooperation, which positively impact the progress and sustainability of nation-building (Taufik, 2022).

Character education in Indonesia has existed for a long time. Ki Hadjar Dewantara, during the first Taman Siswa Congress in 1930, stated that education generally means the effort to advance the growth of character (inner strength), intellect, and physical body of children. In Taman Siswa, these parts should not be separated so that we can promote the perfection of life, living, and livelihood in harmony with the world (Muhibah, 2020). Character education by the founders of Indonesia at the beginning of independence was included in the Opening of the 1945 Constitution with a clear statement in the second paragraph, "leading the Indonesian people towards the door of Indonesia's independence that is free, united, sovereign, just, and prosperous." Soekarno, the first president of RI, as a founding father, spoke about 'nation and character building.' Soekarno mentioned that Indonesia must be built by prioritizing character building because character building makes Indonesia a great, advanced, and prosperous nation. Failure to engage in character-building will result in Indonesia becoming a nation of laborers. (Abdallah, 2019).

Given the urgency of character education for the continuity of the nation's generational education, the government has made character development one of the priority programs of national development, explicitly stated in the National Long-Term Development Plan (RPJPN) for 2005-2025, where character education is a step in strengthening the nation's culture, namely "realizing a society with noble character, morality, ethics, culture, and manners based on the Pancasila philosophy." In achieving these aspirations and goals, the government has created a Grand Design for character education that includes a framework for character culturalization and empowerment, to be implemented through macro strategies on a national scale and micro strategies related to character development at an educational unit level. One of the impacts of these activities is that character education was reintroduced into learning in Indonesia in 2010 (Hanun, 2019).

Implementation of character education requires the involvement of various components, also known as education stakeholders, including components found within the education structure itself. These education components encompass various aspects related to the overall education process. These aspects include curriculum content, learning and assessment processes, subject handling, school management, implementation of co-curricular activities, empowerment of facilities and infrastructure, financing, and also a work culture rooted in the entire school community or educational environment (Sodikin & Ma'arif, 2021). According to (Marzuki et al., 2020), Character education is understood as the material taught and as a form of behavior reflected in the actions and attitudes of school members who carry out the education process. Education experts generally view the importance of enhancing character education through formal

education channels. However, they have differing views regarding the approach and model of character education.

Related to the approach used, some experts suggest the use of moral education approaches developed in Western countries, for instance, the cognitive moral development approach emphasizes the development of cognitive abilities in understanding moral concepts. The value analysis approach focuses on understanding and analyzing moral values in specific situations. Additionally, the value clarification approach is also proposed, where individuals are encouraged to understand and clarify the values they adhere to. In the context of this research, the implications of the Living Values Education (LVE) approach to character education will be explored. This study aims to investigate how this approach can become an alternative model integrated into Islamic education in Indonesia by connecting the aspects of education components mentioned with the values taught in LVE.

Living Values Education Approach as Character Education Reinforcement

The LVE (Living Values Education) approach is considered a strong potential method to reinforce character education in the educational context. This concept offers a holistic approach that integrates cognitive, affective, and behavioral aspects in developing individual character. The LVE approach places positive values, such as empathy, integrity, responsibility, tolerance, and cooperation, at the center of attention in education. In character education reinforcement, the LVE approach has several key elements (Hidayatulloh et al., 2023). First, LVE emphasizes empowering individuals to internalize and actively apply positive values daily. It is done through interactive methods involving reflection, discussion, and tangible actions that support character formation.

Second, the LVE approach encourages relevant and contextual learning. Through the connection between the values taught and real-world situations, learners can recognize and understand how these values can be applied in various contexts, including the educational environment, family, society, and religion. Third, the LVE approach views character education as a collaborative effort involving various education stakeholders, including teachers, students, parents, and the community. This collaboration promotes creating an educational environment that supports learning positive values (Rahayu & Taufiq, 2020).

Looking at the current reality in mass media and elsewhere, it is evident that efforts toward character education have yet to be optimally implemented, if not outright failed. Various phenomena, such as radicalism and other social issues, are still on the rise, creating an atmosphere filled with concerns and even fears about the existence of people's humanity and nationality (Isom et al., 2021). There is something wrong with implementing character education which seems ideal in concept and imagination; thus, it requires an approach in education that emphasizes the teaching dimension and humanity dimension. The education approach offered to strengthen character education is realized through the Living Values Education (LVE) as a solution to the need of human life values. This educational approach is not about teaching but about bringing values to life. Therefore, this approach is essential to stimulate students to embody human values in their daily lives (Arifin et al., 2022).

Character education is not just about teaching what is right and what is wrong; more than that, character education through LVE instills good habits so that students understand what is right and wrong (cognitive domain), can feel the values of goodness (affective domain), and can apply good values in the learning process (psychomotor

domain) (Visković, 2021). Learning character values continues at all levels of education, including formal and non-formal education. The current and future challenge is how we can position character education as a national strength, which must be accompanied by the proper steps to strengthen character education. Therefore, policies and implementations of value-based education in character education are crucial and strategic in building and strengthening the nation.

Hidayati (2022) refers to the implementation of character education as best practices and the treasure trove of character values which has been done for a long time in Indonesia, both from cultural traditions and religious teachings. Numerous values can serve as a foundation for the implementation of character education in Indonesia, especially in schools. Each educational unit can adopt core values that can be developed in their respective schools, which align with the school's vision and mission, as well as the desires of the school community and environmental conditions. The values are grouped in two ways. First, by examining the relationship between values and principles of spiritual development, intellectual development, physical activity, and creativity. Second, by looking at the relationship of these values with obligations to God the Almighty Creator, obligations to oneself, obligations to the family, obligations to society, and the nation (Umar et al., 2021).

Character education teaches habits of thinking and acting that help people live and work together as families, friends, neighbors, communities, and nations. This view illustrates that the educational process in formal, non-formal, and informal education is important in teaching learners to care for and assist each other with warmth and without discrimination based on values and friendship. It is evident here that the role of educators and role models greatly influences the character of learners or children.

Based on character, however, its implementation is still at the level of preschool education (kindergartens and preschools). Meanwhile, it is still scarce at the elementary school level and beyond. On the other hand, the education curriculum in Indonesia has not yet touched on the aspect of character; although there are subjects like Pancasila, citizenship, and so on. Those subjects are still theoretical and not at an applicative level. If the character-based education system is successfully realized in every field of education across Indonesia, it will have a positive impact on the progress of national education and the nation (Suprapto, 2020). To improve the suitability and quality of character education, the Ministry of National Education has developed a grand design for character education for each pathway, level, and type of educational unit (Robertus et al., 2020). In other words, comprehensive or holistic multi-approaches are needed for the nation's individuals regarding value education. Indeed, an approach that strengthens the success of character education as indicated by research results, namely through the Living Values Education (LVE) approach conducted at home, school, and community environments.

Living Values Education as an Alternative Character Education Approach Model

Living Values Education is considered as an alternative model of character education approach that offers a fresh and innovative perspective in shaping individual character. In a world constantly changing with global dynamics and social transformations, this approach comes in a different way to enrich character education through universal values encompassing moral, social, and emotional aspects (Hidayana & Apriani, 2023). LVE is an alternative because it focuses on a more active and comprehensive character formation process. Unlike traditional models that rely on moral lessons to supplement the curriculum, LVE incorporates character values into every aspect of student learning and

experience. This means that character formation is no longer a separate domain but the core of the entire educational experience (Kokom et al., 2018). As an alternative model of the character education approach, LVE offers flexibility in linking these values to various life contexts, including culture, religion, and prevailing social norms. This allows the character education experience to be more relevant and authentic for each individual.

The underlying idea behind LVE is that every child has the right and responsibility for their life's value education. It is the educator's task to make each child aware of the life values they choose. The LVE approach explores values such as tolerance, responsibility, honesty, cooperation, and others, all of which consist of twelve values according to LVE's version. The meaning of values in Living Values Education is designed to involve implementation, concrete manifestation simulation to be lived. Living Values, when translated literally into Indonesian means "life values" (Komalasari & Sapriya, 2016). Real-life values are experienced and lived by participants through direct appreciation and experience. Through the LVE approach, they are invited to review their values, emotional needs, cooperation, communication, and how to build positive behavior through methods based on participatory principles and experience-based, as living values start from the individual.

Several important steps in the LVE approach are crucial to initiate the exploration of positive values in the education world. It is essential first to understand what is LVE, its purpose, its content, the process involved, who is involved, how they are involved, and what the measures of achievement. LVE not only introduces the scope and target audience but also focuses on bringing positive values to life for students. Therefore, LVE can be considered an alternative approach model in character education in Indonesia (Adi Kistoro et al., 2023).

Through the LVE approach, children tend not to engage in violent behavior. If a child does engage in such behavior, there may be underlying issues with the child. By using the LVE approach, these issues can likely be addressed. Teachers, at the same time, refer back to their environment and what should and should not be done. It is advisable to involve children from the beginning in setting rules and convey positive messages to them, such as: thank you for listening, thank you for being on time. If the violations still exist, it is best to talk to the child again about the rules: why are they being violated? Give the child time to explain their reasons for behaving in that way.

The LVE strategy is capable and, at the same time, responsible for addressing every problem to meet society's needs. Children are taught responsibility towards themselves, responsibility towards others, and most importantly, responsibility towards God. Through various mentoring processes, children are taught about the values of responsibility and cooperation. Teachers continuously conduct mentoring sessions daily, weekly, monthly, and yearly. The LVE approach focuses on how to unearth social values within students. Its objectives are twofold: First, to assess how specific social values are received by students, second, to transform students' values that do not align with the desired social values. According to this approach, the methods used in the learning process include role modeling, positive and negative reinforcement, simulations, and role-playing games, among others. This approach is good, considering that every student is free to determine their own values. Therefore, what needs to be taught to students is not the values themselves but the process so that they can discover their own values in line with their time and place. The value exploration approach highly upholds the values of individual freedom.

The LVE approach provides full support for cognitive development. This approach encourages students to think about moral issues and make moral decisions. According to

this approach, moral development is seen as the development of the level of thinking in making moral considerations from a lower level to a higher level (Tillman, 2020). The main objectives of this approach are twofold. First, to assist students in making more complex moral considerations based on higher values. Second, to encourage students to discuss their reasons for choosing values and their position on a moral issue. The process involves group discussions (Oades & Anderson, 2019).

Implications of the Living Values Education Approach on Character Education

Character education through LVE is highly effective in internalizing and exploring values. It has implications for learning development stimulate thinking, understanding, and application in daily life. Internalized values, particularly in understanding, become the conscience's content, serving as a filter when conflicting values are met. The implications of these values demand the role of teachers and parents as role models for students and their children (Patimah & Herlambang, 2021). Speech, mindset, behavior, and manners, including dressing, become examples and role models. Leading by example is the key to the success of character values learning, both in school and its environment. Parents, as one of the parties involved, share responsibility for the success of school programs. This means that the success of a school depends significantly on the level of parental participation in implementing the programs organized by the school. There is a correlation between the progress and quality of a school and the level of parent's awareness of their children's education. Parents actively contribute to developing the values they believe in. Parents also: 1) Increase awareness of the importance of character values. 2) Provide various learning facilities for their children's character values to grow. 3) Collaborate synergistically with the school to consider and find solutions to various problems experienced by the school, especially those related to student demoralization (Azis et al., 2021).

Learning through the LVE approach can encourage students to be more confident, appreciate others, and demonstrate positive social and personal skills in building resources and strengthening their potential and talents. This approach is carried out through various activities such as reflection, imagination, focus exercises, artistic expression, role-playing, discussions, mind mapping, creative writing, and conflict resolution. Reflection activities invite students to contemplate abstract value concepts or those presented in various expressions and proverbs, for example, the value of peace contains reflections such as "Every human is valuable," "when we value ourselves, it's easy to value others," and so on. Similarly, through imagination activities, students are encouraged to imagine the atmosphere when the values being explored were present and they can feel it. They are also asked to create visualizations through drawings or paintings. Thus, this imagination not only triggers students' creativity but also invites interest in the values being discussed.

Students are asked to remain silent for a few minutes to perform relaxation or focus exercises. The goal is for students to experience the quality of silence. According to (Diane Tillman, 2021), teachers have proven that relaxation or focus exercises help students become calmer and more focused during learning. According to the testimonials of teachers who have practiced the LVE approach, relaxation or focus activities can transform a noisy classroom into a calm one. The same goes for other activities.

The LVE approach is not just a formal learning process in the classroom but extends outside the classroom, including in the living environment and family at home. The LVE approach has implications or impacts not only on students but also on teachers, parents,

and adults. It can even inspire teachers to be creative with values adapted to the culture around them, using regional songs or stories that can be integrated into values. Character education through the LVE approach is formulated with strategies such as educating through dialogue, storytelling, role modeling, practice and action. These strategies aim to bring to life the noble universal values offered by LVE, which include twelve values: Peace, Tolerance, Love, Respect, Honesty, Cooperation, Happiness, Responsibility, Simplicity, Unity, Freedom, and Humility (Abdullah, 2019).

The research results indicate that character education with the LVE approach impacts several aspects, such as values consciousness, healthy attitudes of students and teachers, peaceful school environment, good teacher-student relationships, and parental and family participation. For students, they can also be equipped with basic skills that make them lifelong learners, which is crucial for living in the information age that is globally oriented. They become capable of participating positively as individuals, family members, citizens, and global citizens (Hidayatulloh, 2018). Generally, the learning process using the LVE approach increases student motivation and enhances emotional and affective intelligence growth. Another interesting finding is the impact of values education on students' academic intelligence.

The statement above, for example, is supported by a recently published book titled "Global Values Education: Teaching Democracy and Peace" (Joseph Zajda & Daun, 2019). This book compiles various research findings about the positive influence of children's emotional intelligence on their success in school. It is stated that a series of risk factors cause children to fail in school. The mentioned risk factors are not related to intelligence but character traits, such as self-confidence, teamwork, social skills, concentration abilities, empathy, and communication skills.

This is in line with the opinion of Goleman (2020) regarding an individual's success in society, where it is revealed that 80 percent is influenced by emotional intelligence, while only 20 percent is determined by IQ (brain intelligence). Children with emotional intelligence problems will face difficulties in learning, socializing, and controlling their emotions. These problematic children can be identified as early as preschool age, and if not addressed, these issues may persist into adulthood. On the other hand, teenagers with strong character or high emotional intelligence will avoid common problems faced by teenagers, such as delinquency, fights, drugs, alcohol, promiscuous behavior, and so on. Therefore, character education in schools is vital, even though the foundation of character education begins within the family (Salim, 2022).

The Relevance of Living Values Education Approach to Islamic Education in Indonesia

The LVE Approach can encourage students to tap into their potential and creativity from within by imagining, creating, engaging in dialogue, and playing with the values taught. The LVE approach can be implemented continuously, forming meaningful positive values (Adillah, 2022). Thus, it is not just about understanding the formation of morality or personality but also about how a student can behave based on values, religious teachings, or local customs that serve as guidelines in a particular place. Therefore, education is not just about teaching right from wrong but goes beyond that by instilling habits of what is good so that learners understand (cognitive domain), feel (affective domain), and can act upon what is good (behavioral domain) (McMillan & Schumacher, 2020).

According to (David Elkind, 2019), education is understood as a deliberate effort to help individuals understand how to act based on core ethical values. When we think about the type of character we desire, it involves being right and deeply caring about what is right, even in the face of external pressures and internal temptations. Therefore, values are closely related to student behavior. Education is the shaping of an individual's behavior to be accustomed to doing good and appreciating the importance of moral values, forming a desire to do good (desiring the good) that stems from a love for doing good (loving the good) as a source of energy and effective functioning of moral knowledge. It can lead to the development of a consistent character, emphasizing the importance of three components of good character: moral knowing or knowledge of morals, moral feeling or feelings about morals, and moral action or moral deeds. This enables children to understand, feel, and simultaneously act upon values of goodness (Sumanti et al., 2023).

Ki Hajar Dewantara also provides educational guidance based on local cultural potential and introduces the potential of other cultures (from other ethnic groups in Indonesia or other countries) so that students become individuals with personalities, capabilities, and competitiveness. However, as time goes by, when national education experiences a bias in orientation combined with internal and external influences such as social, political, economic, information, and cultural conditions, character education needs to be brought back to awareness (Rahayuningsih, 2022). The LVE approach provides a positive response to values, including diversity values. For example, by intensifying dialogue forums among religious communities and belief systems (interfaith dialogue), building a more pluralistic and inclusive religious understanding, and providing education on pluralism and religious tolerance through schools (educational institutions). Character education with the LVE approach can become the driving force for upholding democracy, humanism, and pluralism through schools, campuses, and other educational institutions.

LVE is an educational strategy applied to all subjects by utilizing the cultural uniqueness of each student, ensuring that the learning process runs effectively and "humanely." Besides optimizing competencies in various subjects, students are expected to apply multicultural values within the school environment and their communities (Amin et al., 2021). On the other hand, Sukiman explains that religious education within the framework of LVE can serve as a platform to develop universal morality present in religions while fostering inclusive and pluralistic theology. In this regard, educational institutions in multicultural societies must teach peace and conflict resolution as part of multicultural values education (Sukiman et al., 2021).

The LVE approach can erode conservative educational paradigms and build inclusive religious paradigms among teachers, students, and education professionals. Within the student environment, they can understand each subject matter while also developing a strong character to adopt democratic, humanistic, and pluralistic attitudes in both school and community settings. Cak Nur (Nurcholish Madjid), known as a reformist figure, dreams of liberating the community from immature religious attitudes—attitudes filled with claims of truth, truth monopolies reserved solely for oneself and one's group, intellectual arrogance, religious authorities, and institutions acting as guardians of faith and creed. Additionally, he advocates for a more holistic and less formalistic-normative approach to religion. Based on this, Cak Nur presents inclusive Islamic thought, with the spirit of al-hanafiyyah as-samhah, egalitarian, pluralistic, and democratic values (Hajam & Saumantri, 2022).

This is what education develops with the LVE approach. LVE teaches that teachers, as adults, accept the existence of religions other than their religion. There are followers of other religions besides themselves who also embrace a religion. In schools where students come from diverse religious backgrounds, the school caters to the spiritual activities of all its students well and helps students of different religions to interact positively. LVE assists teachers and school authorities in understanding the various needs of learners. Teachers play a crucial role in implementing inclusive and moderate religious values because a teacher with a moderate understanding of religious paradigms will be able to teach and implement these diverse values to students in schools.

Conclusion

The LVE approach offers a holistic approach encompassing various aspects, from ethical and moral values to developing social and emotional attitudes. In Islamic education, this approach can strengthen understanding of religious teachings and relate them to universal values that reflect principles of virtue. Character education is needed for every individual, especially students so that their personal values are formed following their nature. Efforts to instill and actualize character education will be effective and in line with their nature when done through the LVE approach. The LVE approach, as a medium or approach for the learning process, can develop critical understanding of social reality through reflection and action. It is important for educators to actively provide freedom in exploring and experiencing their own qualities, which is a crucial determining factor. Character education through the LVE approach in the Islamic education paradigm is an important aspect in internalizing positive character and habits in the young generation, who are the nation's future leaders.

It is time for the LVE approach to be implemented as an alternative approach to realizing the growth of students' characters, thus providing opportunities for students to explore their potential and abilities to become the future generation of the nation with intellectual intelligence, moral wisdom, creative skills, and become role models for life and the progress of the nation and its country. The relevance of Living Values Education in addressing the challenges of Islamic education in Indonesia can be interpreted as the educator's task to understand the concepts, methods, and skills to build dynamic learning based on positive character values. These positive character values of students will be actualized if LVE is used as an approach and implemented maximally in the learning process; it will result in outputs with cognitive intelligence, moral righteousness, and psychomotor skills. This is because the LVE content is designed in such a way as to help students maximize and actualize all their potential to face the complexity of challenges in the future.

In this position, the LVE approach can be used as an innovative alternative dimension of Islamic education. Furthermore, practically, the research can serve as a blueprint for implementing regular training programs for teachers to integrate the LVE approach into their daily teaching. This training needs to consider teachers' abilities to facilitate ethical discussions, develop empathy, and foster social awareness. Additionally, this research can also serve as a basis for designing a curriculum that is integrated with Islamic values and the LVE approach. This curriculum should accommodate active learning, reflection on values, and direct experiences that support the development of positive character traits.

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